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VOL. VIII

INSCRIPTIONS IN THE SHIMOGA DISTRICT (PART II)

Published for Government

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(ಎನೇ ಸಂಚಿಕೆ)

BY

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VOL. VIII

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GANDA BHERUNDA CEILING. KELADI

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PREFACE.

The laborious task involved in editing the inscriptions in the western Districts of the Mysore State is brought to a conclusion with this volume. There remain only three volumes relating to the eastern Districts to complete the Series, which is practically exhaustive as regards the immense number of the epigraphic records of the country, and I hope to be fortunate enough to carry out the work to the end.

Of the inscriptions in the present volume a considerable proportion are of the nature of *vṛakal* and *māstikal*,—the former being memorials of warriors who fell in battle, embellished with bas-reliefs illustrating the scenes commemorated, and the latter consisting of monuments to distinguished women who were burnt with the bodies of their dead husbands. This custom was evidently not confined to one sect, and was extensively revived under the Vijayanagar rule, established in the middle of the 14th century. The inscriptions on *vṛakal*, though brief, often convey important information not elsewhere obtained.

This volume makes valuable additions to our knowledge of the Kadambas, the Rāshtrakūṭas, and the Chālukyas. It also contains (in **Nr 35**) the earliest of the detailed accounts of the origin of the Gangas. Full information is moreover obtained regarding the Śāntara kings of Pomburchehha or Humcha.

Of the Kaḷachuryas, the Hoysaḷas, and the Sēunas (or Yādavas of Dēvagiri) there are numerous inscriptions, throwing fresh light upon the events of their history.

But the most numerous are those of the Vijayanagar period. One in particular (**Tl 129**) is of special importance as fixing absolutely the date of the death of Harihara II. The Viceroys of the Ārāga kingdom, which was in the Nagar and Tirthahalli countries, were often princes of the blood royal, and in any case occupied positions of great power and influence. Connected with South Kanara are the interesting Śāḷuva or Śāḷva kings. **Nr 48** gives a very elaborate account, with numerous historical and literary allusions, of a Jain guru and orator named Vādi Vidyānanda. Among other of his triumphs, which extended to the Mughal court at Delhi, he claims to have overcome the European faith of the Agent or Viceroy of Seringapatam, who it would thus appear may have been a Roman Catholic Christian.

Almost as numerous, as might be expected, are the inscriptions of the Keladi kings of Ikkéri and Bednur (now Nagar). A great number are grants to Lingāyit maṭhas, and furnish much evidence as to the articles of commerce, the system of custom houses, the valuation of village lands, the rates of assessment, and other cognate subjects.

Nandi Droog, Easter 1904.

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INTRODUCTION

This volume concludes the inscriptions of the Shimoga District. There are 1038, found in the western half, which, with the 658 of the eastern half, published in Vol. VII, make up the large total of 1696 for the District. These here, cover the period from the 5th to the 19th century, and complete the history of the west of the State. Such as can be assigned to specific dynasties or periods are arranged under the following heads :—

Pāṇḍava	2	A.D. . . .	Sēuna (Yādava)	60	1212—1300
Kadamba	71	400—1307	Sinda	5	1180—1316
Rāshtrakūṭa	29	797—991	Vāṇe	4	1241—1249
Chālukya	112	680—1212	Sātu	4	1278—1320
Ganga	9	1077—1198	Vijayanagar	153	1342—1666
S'antara	46	897—1290	Sāluva	6	1488—1560
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Kaṭachurya	30	1158—1182	Mysore	2	1768—1859
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The above inscriptions are reviewed in this Introduction, following as far as possible their chronological order, under the several heads specified, attention being directed to whatever points appear deserving of notice.

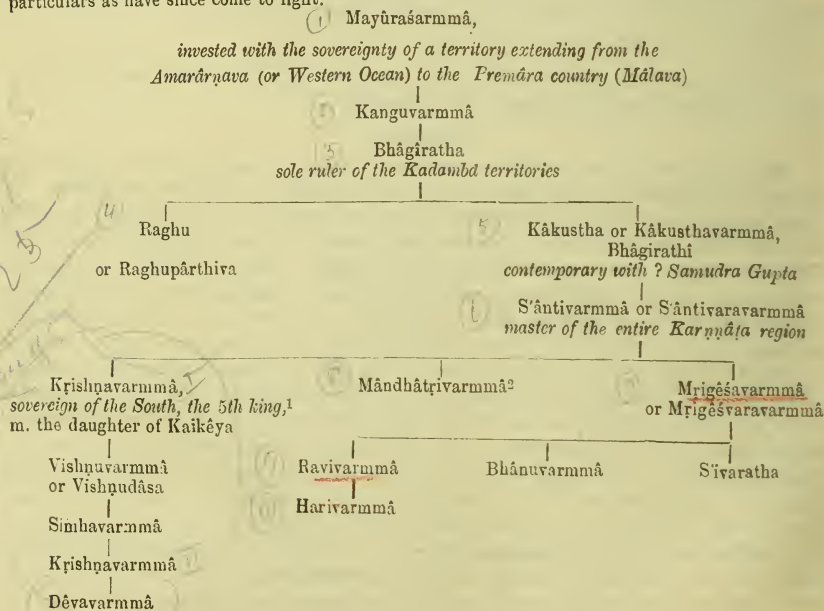
In order to save space, the following abbreviations have been used for the names of tāluqs :—
Sb = Sorab ; Sa = Sāgar ; Nr = Nagar ; Tl = Tirthahallī.

Pāṇḍava

As in the previous volume, No VII, it is necessary to begin with alleged grants on copper plates by the emperor Janamējaya. Of these there are in this volume two, Tl 157 and Sb 183. The latter is the Kuppagaḍḍe grant, which has been sufficiently noticed in Vol VII along with the similar Gauj and Bēgūr grants, and reasons given for assigning them to the date 1193 A.D. or thereabouts. The other, Tl 157, is the grant at the Bhimankatte maṭha. It is in Dēvanāgarī characters, but contains the signature *śrī-Vāraha* in comparatively modern Kannaḍa letters. It professes to record a grant made in the 89th year of the Yudhishtira era (=3012 B.C.) the year Plavanga, by the emperor Janamējaya, born in the Kuru-kula and of the Vaiyagrapiḍa-gōtra, seated on the throne in Kishkindhā-nagarī,—for the worship of the god Sītā-Rāma, worshipped by Kaivalya-nātha, disciple of Garuḍavāhana-tīrtha-śrīpāda of the Munivṛinda-maṭha. The grant consisted of lands in the Munivṛinda-kshētra, where (it says) “our great-grandfather Yudhishtira and the others stayed,” and was made in the presence of the god Harihara (where also the other Janamējaya grants are said to have been made), with pouring of water from the Tungabhadra. A comparison with many of the Vijayanagar grants from the same quarter shows so palpably that it is copied from them that no lengthy discussion of the matter is needed. The opening words *śrī-Gaṇādhīpatiye-namah*, the *jayābhīyudaya* prefixed to *Yudhishtira-śaka*, just as is commonly done to the modern Sālivāhana-śaka, the titles of the king, his protection of all the *varṇāśrama-dharmas*, a phrase constantly used of the early Vijayanagar kings,—are all specially characteristic of the Vijayanagar grants from the same neighbourhood. The date is given as one less than ninety in the Yudhishtira śaka, the year Plavanga. Now it so happens that the Sālivāhana-śaka year 1289 expired is Plavanga. This therefore, or 1367 A.D., may be conjectured to be the actual date of the grant. And it was probably made by Bukka-Rāya, or perhaps in his reign, by his son Harihara.

Kadambas

We may now pass on to the Kadamba grants. Of the early rulers of that line there are two, **Sb 33** and **523**, both in the so-called box-headed characters. The former consists of the Hire Sakuna plates, said to have been discovered lately at that village while digging in the ground. They record a grant by Kākustha's dear son's son Mrigēśavaravarmma, in his 8th victorious year, of the Kadulakalanī village to a Brahman named Sōmaśarmmarīya. The Kadambas are described as being in vijaya-Vaijayanti or Banavāsi, and as in other similar grants are said to be purified by meditation on Svāmi-Mahāśēna and the group of Mothers, to be of the Mānavya-gōtra and Hāriti-putras, as well as *pratikṛita-svāddhyāya-charchchā-pāraḡas*. To these is added "protected by Ambā." The king's name is also on the seal of the ring on which the plates are strung. A grant in this king's 7th year has already been published by me in the Hiṭṭahebbāgilu plates (**Hs 18**, Vol IV). His name was there prefixed by *śrī-vijaya-śiva*, as also was that of Māndhātṛivarmma, of evidently the same period, in the Kūdagere plates (**Sk 29**, Vol. VII), while in the Bennūr plates (**Bl 245**, Vol. V) their brother and predecessor Krishnavarmma has *vijaya-śiva*. In the present inscription there is only the usual *śrī* before the king's name, which moreover appears in the form Mrigēśavaravarmma instead of Mrigēśavararmma. This corresponds with the two forms Sāntivarmma and Sāntivaravarmma in which his father's name occurs (see Vol. VI, Intro. p. 4). Though the exact date of these various kings has not been fixed, they unquestionably belong to the 4th and 5th centuries as there shown by me. The succession too is pretty certain. But as unaccountably the table there given contained a mistake, the correct Kadamba genealogy is here repeated, with such particulars as have since come to light.



¹ Taḍagāla Mādava, (about 350 A.D.), who was himself the 5th Ganga king, is said to have married the sister of the Kadamba king Krishnavarmma. The Maddagiri plates recently discovered (to appear in the Tumkur volume), of his grandson Durvīṇṭa's 4th year (about 492 A.D.), in comparing the king with the ancient Māndhātṛi, by a curious mistake put Māndhātṛivarmma instead. These coincidences tend to confirm the accuracy of the period above assigned to the Kadambas, as well as that of the contemporary Gaṅgas.

² May have been after Mrigēśavararmma, who is said (*Ind. Ant.* VI, 24) to have uprooted the lofty Gaṅgas, and been a destroying fire to the Pallavas.

The second old Kadamba inscription (**Sb 523**) is on stone and much defaced. It appears to record the death of Mrigēśavarṃma's son Ravivarṃmā, who also had a name ending in Malla, and that of the queen his wife, who probably became a sati and was burnt with his body. Ravivarṃmā in other inscriptions¹ is said to have slain Vishnuvarṃmā (perhaps his cousin above) and other kings, conquered the whole earth (or land), uprooted Chandadaṇḍa the lord of Kāñchi (therefore a Pallava), and established himself at Palāsikā (now Halsi).

The Kadambas were subdued by the Chalukyas in the 6th century and lost their independence. But after an interval we find them from inscriptions in the present volume, chiefly in the Sorab taluq, in the position of governors of the Banavāsi Twelve Thousand province, which was their ancestral kingdom, down to as late as the 14th century. Thus, in 971 there was Sāntivarṃmā, in 975 Tailaha-Dēva, in 1018 Goravarasa, in 1029 Kundamarasa, 1070 to 1100 Kirttiyarṃmā or Kirtti-Dēva, 1103 Tailapa-Dēva, 1105 to 1116 Kirtti-Dēva, 1127 to 1129 Tailapa-Dēva, 1143 Malli-Dēva, 1147 Kāva-Dēva, 1151 to 1178 Kirtti-Dēva, also 1160 to 1171 Sōyi-Dēva, 1178 Tailaha-Dēva, 1187 Koṇḍemarasa, 1188 to 1211 Kāva or Kāma-Dēva, 1219 to 1231 Malli-Dēva, 1237 Sōyi-Dēva, 1258 to 1307 Kāva-Dēva. Some of these appear as if independent rulers. **Sb 262** contains an elaborate account of a Jina temple consecrated at Kuppaṭṭar by the queen Mālala-Dēvi in 1077.

Rashtrakūṭa

The Rāshtrakūṭa inscriptions are all but one in the Sorab taluq. They begin with five of Prabhūtarsha-Gōyindara-Ballaha Jagattunga, dating about 797 to 800. In **Sb 10** we have Rājādityarasa ruling the Banavāsi country as far as the ocean, and in **Sb 22** he has the titles rājaparamēśvara, indicating that he was of royal blood. He was apparently the Pallava prince also called Nolambarāditya. **Sb 10** informs us that Chitravāhana was ruling the Āluvakhēḍa Six Thousand (South Kanara) under him, but became insubordinate. This provoked the anger of Kolli-Pallava-Nolamba or Nolambarāditya, who directed a chief named Kākarasa to attack him, and a desperate fight ensued, in which apparently Chitravāhana was overpowered. The Ganjam plates (**Sr 160**, Vol. IV) inform us regarding this Kolliyarasa, also there called Kali-Nolambādhirāja, and his son Nija-Rāma. They may have been State prisoners in the hands of the Gangas, and liberated by the Rāshtrakūṭas, who appointed Kolli as a governor. An earlier Chitravāhana appears in the Sorab plates (**Sb 571**) under the Chālukya king Vinayāditya. Also in **Kp 37** and **38** (Vol. VI). There must have been more than one of that name. They were Ālujas.

Sb 85 brings us to 876, in the reign of Amoghavarsha, when Indara was ruling the Banavāsi Twelve Thousand. Then follow a number of inscriptions of the time of Ākālavarsha-Kannara-Dēva, from 898 to 965. They of course belong to two different kings of this name, but there is nothing to indicate where they are to be divided.² They seem mostly to refer to men killed in cattle raids. Then comes one inscription of the time of Kottiga-Dēva, of the same character, and they end with four of Kakka or Kakkala-Dēva. The last one (**Sb 479**) is a record of a singular custom, already noticed in previous volumes, of a man vowing to give his head,—here to the goddess Gundadabbe of Hayre,—in order that the king Sāntivarṃmā might have a son. His vow having proved efficacious, by the birth of a son to the king, he gave himself up to the soldiers to be beheaded, and went to svarga or paradise.

Chatukyas

The earliest Chālukya inscriptions are four of the 7th century, of the reigns of Vikramāditya, Vinayāditya and Vijayāditya. The most important is the Sorab plates (**Sb 571**) of Vinayāditya-Satyā-

¹ See *Ind. Ant.*, VI, 30.

Kannara III began in 939.

² The reign of Kannara II, according to the received accounts, ended in 913, and that of

śraya's 11th year, 692 A.D. The Chalukyas are said (like the Kadambas) to be of the Mānavya-gōtra, Hāritiputras, nourished by the Seven Mothers, the mothers of the world, and protected by Kārttikeya. They also had a Boar ensign, given to them by Nārāyaṇa. The first king mentioned is Pulakēśi, whose body was purified by the final ablutions of the horse-sacrifice. (The same is said of some of the Kadambas). His son was Kīrttivarmma, who subdued Vanavāsi (that is, the Kadambas), and other foreign territories. His son Vikramāditya, by defeating Harshavarddhana, the warlike lord of all the north, gained another name of Paramēśvara. He also, besides overcoming hostile kings who attacked him with war cries uttered in many different languages, defeated the Pallavas who had caused destruction to the Chalukyas, seized Kāñchi (their capital), and forced their king, who had never bowed to any man, to do homage to him. He also lowered the pride of Chōla, Pāṇḍya and Kēraḷa. His son was Vinayāditya, who put a stop to the reviving power of Trairāja Pallava, and pleased his father by bringing all the countries into peace. He, when encamped at Chitrasēḍu in the Toramarā-vishaya, on the application of the Ālupa king Gunasāgara's son Chitravāha-mahārāja, made a grant of Sālivoge, situated to the north-east of Vaijayanti-pura or Banavāsi, to a Brahman named Divākaraśarmma. The śāsana was written by the great minister for peace and war, Rāmapunya-vallabha. Some later additions in rough characters apparently record the subsequent transfer of the śāsana to the blacksmith Vasantakumāra.

The next inscription, Sb 465, is of interest as showing a Chālukya named Chaṭṭiga-Dēva ruling in 968. This was in the period when the Rāshtrakūṭas were still in the ascendant. He seems to be the same who in 972 and 973 is said (Sb 455, 454) to be ruling the Banavāsi Twelve Thousand under the Rāshtrakūṭa king Kakka or Kakkala-Dēva, and in 986 under the (? Chālukya) king Teyilaha, that is Tailapa (Sb 413), in 1012 under Vikramāditya (Sb 471), and in 1015 under Jayasimha-Dēva (Sb 16).

In Sa 108 and 109 bis, a Gōnarasa, younger brother of Bijjarasa, was ruling the Sāntāḷige Thousand kingdom, and great praise is given to the head of the Parvatāvali Kālāmukha ascetics, Vādirudra-panḍita, whose disciple was Kriyāśakti-panḍita.

In the reign of Vikramāditya-Tribhuvanamalla-Dēva, Nr 35, dating in 1077, contains the earliest version of the important detailed account of the rise of the Gangas, as already given from the Purale, Kallūrguḍḍa and other stone inscriptions in Vol VII. It will be noticed in the section on the Gangas. In Sa 109 we have his younger brother Trailōkyamalla (his father's title) Vira-Nolamba-Pallava-Permmannaḍi Jayasiṅgha-Dēva, the Yuva-rāja, ruling the Banavāsi Twelve Thousand and other provinces in 1079. In 1091 the king himself was in Jayanti-pura or Banavāsi (Sb 549). In the reign of Sōmēśvara-Dēva, we find (Sb 414) Hoysaja-Dēva, after he had captured Gaṅgarāḍi, Nolaṃbavāḍi, Talakāḍu, Uchhangī, and the Banavāsi Twelve Thousand, laying siege in 1139 to Hānūngal.

A brief genealogy of the Chālukyas is given in Sb 277, dating in about 1165, and then we are informed that the Kalachuryya mahā-maṇḍalēśvara Bijjana-Dēva had acquired the empire. A description is given of Balipura (Balgāmi), saying that it contained three puras, five maṭhas, three medical dispensaries, and three Brahmapuris.

A short account of the exploits of the early Chālukyas is also given in Sb 325. Polakēśi, it says, marching on Thāpa, twisted the neck of Mummuri, put his own agent in his place, and without difficulty burnt Kāñchi. Hearing that Chōla had burnt Kalyāṇa, the king Āhavamalla, taking only a single elephant, went against and slew him. His son Vikramāṅka brought into subjection the Chōḷika, Lāḷa, Gaḍa, Maleyāḷa, Telunga, Kaḷinga, Vanga, Panchāḷa, Turushka, Gurjjara, Jajāhuti, Māḷava, Konkaṇa and other kings.

Ballāla-Dēva's officers appear making a raid in 1183 (Sb 419). There is an interesting account in Sb 179 of a visit paid to Kuppagedde in 1189 by Vāmaśakti-muni, the famous head of the Kōḍiya maṭha in Balgāmi.

Gangas

The most important inscription in connection with the Gangas is Nr 35, of the date 1077. It belongs to the reign of the Chlūkya king Tribhuvana-nalla, under whom Nanni-S'āntara was ruling. In giving an account of the S'āntaras, in order to set forth the descent of Virā-mahādēvi, the wife of one of the kings, a detailed history is given of the Gangas. This is the earliest in date of the similar accounts in the Taṭṭekere inscription of 1035 (Sh 10, Vol. VII), and amplified, in the Purale and Kallārguḍḍa inscriptions of 1112 and 1122 (Sh 64 and 4). It here begins with Dhananjaya, sun in the sky the Ikshvāku kula, who wounded and took captive the chief lord of Kanyākubja. His wife was Gāndhārī-Dēvi, and their son was Hariśchandra, whose senior queen was Rōhini-Dēvi. They had two sons, Rāma and Lakshmaṇa, who had the other names Daḍiga and Mādhava. Their line was the Ganga line (*taḷ anviḷḷō Gangānvayah*). Daḍiga opposed the Kaurava army to the Matsya king's army and smote it. His son was Kiriya-Mādhava, whose son was Harivarmma, whose son was Vishnugōpa, whose son was Taḷaṅgala-Mādhava. His son was Avinita, (whose son was) Durvinita. He captured Kāḍuveṭṭi on the field of battle, and set up his (own) daughter's son in the hereditary kingdom of Jayasimha (Pallava king of Kāñchi). From him was Mushkara, whose son was S'ivikrama, ruling as far as to the bank of the Tāvi. (His son was) Bhūvikrama, whose younger brother was Nripa-Kāma, also named Chāgi. His grandson was Sri-purusha, who was the author of a *Gaja-śāstra* or treatise on elephants. He slew Kāḍuveṭṭi, the king of Kāñchi, in a great battle at Viḷarle (or Chilarde), and capturing his Pallava umbrella, took from him the name Permmānāḍi. His son was S'ivamāra-Dēva or Saigoṭṭa, also known as Viramārttaṇḍa-Dēva, who was the author of a *Gajāśhaka* expounding the S'ivamāra-mata. This is said to have been a poem of such power that it would make a dumb man speak. His younger brother was Vijayāditya, whose son was Ereganga, whose son was Rājamalla, whose son was Maruḷa, whose son was Būtuga, whose son was Eṇvapa, the Mahēndrāntaka. His son was Narasinga, called Rājamalla, whose younger brother was Kachchiya Ganga, who had a younger brother Pātuga Permmānāḍi, the husband of (the Rāṣṭrakūṭa king) Krishna-Rāja's sister. He had the title Jagaduttaranga. He fell upon Lalliya (usurper of the Rāṣṭrakūṭa throne), and restored the whole of the royal insignia to the rightful heir, who it appears had been in concealment. He also captured Chitrakūṭa, the Seven Mīḷavas, ? Atale, Rāyatamma and Dahale, and formed his conquests into the kingdom of Mālava-Ganga. His eldest son was Maruḷa-Dēva, who married a daughter of (the Rāṣṭrakūṭa king) Krishna-Rāja, and obtained from him a superb umbrella, an emblem of the Madanāvatāra (or incarnation of Love). His younger brother was Mārasimha-Dēva, known as Nalambakulāntaka (death to the Nalamba family), Pallava-malla, and Guttiya-Ganga. His younger brother again was Rājamalla-Dēva, whose younger brother was Nītimārgga, named Gōvindara. To his younger brother Vāsava and to Kanchala-Dēvi,—whose elder sister's granddaughter was married to (the Chlūkya king) Trailōkyamalla Āhavamalla-Dēva,—was born Gōvindara-Dēva, known as Satyavākya, Rakkasa-Ganga, and Viramārttaṇḍa-Dēva. His younger brother Arumuli-Dēva had two daughters, Chaṭṭale and Kanchale, and a son Rāja-Vidyādhara, on whose birth, considering that the succession to the crown was secured, Rakkasa-Ganga-Permmānāḍi had them brought up in his palace with great rejoicing. Chaṭṭale was married to Kāḍuveṭṭi, lord of Kāñchi, ruler of the Tonḍe-nāḍ Forty-eight Thousand, and was crowned as the Kāḍava (or Pallava) queen. Kanchale was married to (the S'āntara king) Virā-Dēva.

This account of the Gangas is in general agreement with what we learn from other sources, and is supported by the numerous inscriptions that have been discovered of the Gangas in all

parts of Mysore and neighbouring districts. It seems therefore entitled to credit. The reason for its insertion here is not far to seek. After a rule of about nine centuries the Ganga sovereignty had in recent times been overturned by the Chôlas. On a princess of this distinguished Ganga family being married to the S'ântara king, her sister also being married to the representative of the powerful Paliava kings,—the occasion was specially appropriate for describing their long and glorious descent.¹ The achievements of S'ivamâra and Bâtuga are specially dwelt upon.² None of the supernatural interpolations occur here, obviously interjected without much connection with the context in the Purâṇa and Kallûrguḍḍa stones. The details there given of the early history, accounting for the name Ganga, and relating the foundation of the Kaṭṭiṅga branch, are here wanting, the narrative passing direct from Hariścandra to Daḍiga and Mâdhava, the founders of the Gangavâḍi kingdom in Mysore. The aid these received from the Jain priest Simhanandi in their enterprise is also not mentioned in this place, but in the list of gurus given he is named as 'having made the Ganga kingdom'. In other respects the accounts correspond with one another, and the present one is of special interest as being the earliest. The two sets combined are complementary one of the other, and give us a full and credible outline of the history of the Gangas, who played so important a part in the Mysore country and beyond during the first millennium of the Christian era. The oblivion into which they had fallen, and from which they have now been rescued, was no doubt due to their being Jains.

The remaining Ganga inscriptions, with dates from 1129 to 1198, are concerned with a Ganga family ruling over the Jidḍalige-nâḍ in the Banavase-nâḍ, with their capital at Uddhara, at first under the Châlûkyas, and subsequently under the Hoysalas. The members mentioned (Nr 140) are Bittiga, whose son was Mârasinga-Dêva, whose son was Kirtti-Dêva, whose son again was Mârasinga-Dêva, whose eldest son was Ekkala-Dêva. His younger sister's eldest son was Eraga, whose younger brother was Narasinga or Nanniga Ganga, and his son was Ekkala. The second Mârasinga is said (Sb 233) to have plundered Kâncchi, and carried off all the money in the country. His son Ekkala made liberal gifts to the learned and poets from many countries (named). He had evidently (Sb 138) adopted the religion of Vishnu.

Sântaras

This line of rulers, who had as their capital Paṭṭi-Pomburcheliha-pura, the modern Hombucha or Huncha in Nagar taluq, have been brought to notice in Vols. VI and VII. Their genealogy to the middle of the 12th century is given in Nr 35, Tl 192 and Sa 159, of 1077, 1103, and 1159, which may be exhibited as follows:—

Râha,

*of the Ugra-vams'a, lord of the northern Mâdhura (Muttira),
fought in Kurukshêtra in the Bhârata (war).—*

*After many successors, there was
Sahakâra (m. Sîriyâ-Dêvi)*

he became a cannibal,

Jinadatta,

*came to the South, settled in Pomburcheliha or Paṭṭi-Pomburcheliha-purâ (Huncha)
as his capital, and ruled the Sântalige Thousand, having gained
the monkey flag and lion crest. He took the name S'ântara,
and the Ugrânraya became the S'ântarânraya. —*

After many had ruled, there were S'rikêsi Jayakêsi

Ranakêsi

¹Nr. 39 and 40, of the same date as this inscription, show that Chattala-Dêvi gloried in being the daughter (or rather granddaughter) of Râkshasa or Rakkasa-Ganga.

²Nanni S'ântara is said in Nr. 36 to have been more highly honoured than even Bâtuga-Peramâḍi by the emperor who came half way to meet him and placed him at his side on his throne.

After many had ruled, there was

Hiranyagarbha (m. Lakshmi-Dēvi, dr. of the Banavāsi king Kāma-Dēva)

- ① Vikrama-S'antara, Kandukāchāryya, Dāna-vinōda 800
formed the *Sāntatige* Thousand into a separate kingdom,

- ② Chāgi-S'antara (m. Enjala-Dēvi, dr. of the Ālva Rananjaya) 800

- ③ Vira-S'antara (m. Jākala-Dēvi, dr. of Adeyūr S'antivarman) 850

Kannara-S'antara

- ④ Kāva-Dēva 895
(m. Chandala Dēvi, dr. of Bira Bayalnātha)

Chase II

- ⑤ Tyāgi-S'antara (m. Nāgala-Dēvi, dr. of the Kadamba Harivarman) 900

- ⑥ Nanni-S'antara (m. Siriyā-Dēvi, dr. of Arikēsari of Palasige) 900

- ⑦ Rāya-S'antara (m. Akkā-Dēvi) 950

- ⑧ Chikka-Vira-S'antara (m. Bijjala-Dēvi) 975

- ⑨ Ammana-Dēva (m. Hōchala(Hoysala)-Dēvi) 1000

Birabbarasi,

Birala-Dēvi,

(m. to Banjiyāva)

- ⑩ Tailapa-Dēva 1075
(m. 1. Mānkabbarasi, younger sister of Banjiyāva.
2. Keleyabbarasi, dr. of the Ganga king Pālaya Dēva)
by 1 2

- ⑪ Bira-Dēva, Biruga, 1050
Vira-S'antara 1075

Singi-Dēva

Bamma-Dēva

(m. 1. Bijjala-Dēvi, dr. of Nōlamba Nārasinga Dēva.

2. Achala-(or Būchala)-Dēvi, dr. of Ālva

3. Vira-mādēvi, younger sister of Chātṭala-Dēvi, dr. of Rakkasa-Ganga)
by 1 3

- 12 Taila II 1044
Bhujabala-S'antara,

Goggiga,
Gōvindara-Dēva,
Nanni-S'antara

Odduga,
Oddamarasa,
Vikrama-S'antara
(m. Chandala-Dēvi,
of the Pāṇḍya-kula)

Bamma,
Bamma-Dēva

Taila, Tailuga, Rāya-Tailaha,
Tribhuvanamalla-S'antara
(m. Akkhā-Dēvi, younger sister of Nanni-S'antara)

Gōvinda,
Rāya-S'antara

Boppuga

Kāma-Dēva

Simha

Ammaṇa

(m. Bijjala-Dēvi of the Pāṇḍya-kula)

Jagadēva

Singi-Dēva

Aliyā-Dēvi

(m. to Honneyarasa, or Honna Ponna,
protector of Konkaṇa, light of the
Kadamba-kula, born in the Ganga vamsa)

Jayakēsi-Dēva

Properly granddaughter. Chātṭala-Dēvi was married to Kāḍuvettī, Kāḍava or Pallava king of Kāncī, and had a son Goggi. Probably he died, and she became a widow, on which she claims (Tl 192) her late sister's sons as her own.

This pedigree gives us in 1159 an unbroken succession of fifteen generations from Hiranyagarbha Vikrama-Sântara, before whose accession there are interruptions in the genealogy. Jinadatta, the founder of the line in the South, may therefore be safely assigned to the 8th century. Nr 48 cuts the earlier narrative short by identifying Jinadatta with Râha, the progenitor of the family in the north. But the description of his progress and the derivation there given of the name Sântara or, to make it accord, Santara, is sufficient to show that it need not be taken seriously. The boundaries of the Sinhalige Thousand kingdom, which corresponded generally with the present Tirthahalli taluq and neighbouring parts, are given in Nr 35 as—south, the Sila river; west, Tavanasi; north, Bandige. No eastern boundary is named. Trailôkyamalla Vîra-Sântara or Bhujabala-Sântara is said (Nr 47,59) in 1062 and 1066 to have freed the kingdom from those who had no claim to it, or from troublesome claimants.

The most elaborate of the Sântara inscriptions in this volume are connected with Chhattala-Dêvi, the granddaughter of Rakkasa-Ganga, who was married to the Kâdava (or Pallava king) Kâdaveṭṭi. She seems to have lost her son Goggi and become a widow, on which she attached herself to the four sons of her younger sister, who was married to the Sântara king but was dead, speaks of them as her own, and in association with them erects Jina temples at Pomburchehha. The principal of these was the Pancha-kôṭa or Pancha-vasadi, known as Urvvi-tilakam, glory of the world (Nr 35,36,40). They laid the foundation-stone pronouncing the name of S'rivijaya-dêva, her guru. From what remains it was evidently a notable building, and the inscriptions connected with it are beautifully engraved. Tl 192 records the erection of another basadi opposite to it.

Occasion is taken as usual to give a long account of the succession of the line of gurus from Varddhamaṇa. In his time was Gautama-gaṇadhara; after whom was Koṇḍakundâchâryya, who moved about four inches above the ground (a sign of perfection in yôga). Some time having passed, there was Bhadrabâhu, after whom the Kali-kâla came in, and the different gaṇas were formed. Out of them arose the Kali-kâla-gaṇadhara, the author of śâstras, Samantabhadra. In the line of his disciples was S'ivakôṭi; then Varadatta; then Âryya-dêva, author of the *Tutvârthasûtra*. After him came Simhanandi, who made the Ganga kingdom (*Ganga-râjyamam mādida Simhanandya-âchâryya*). After him was Ekasandhi Sumati; and then the distinguished Akalanka, known as Vâdisimba. Then followed Vajranandi; Râjyapâda; S'ripâla; Abhinandana; Kaviparamêṣṭi; Traividyâ; Anantaviryya, who wrote the *vrutti* to the *Akalanka-sûtra*; Kumârasêna; Mauni-dêva; Vimalachandra; and his disciple Kâkasêna, known as Vâdrâja, who was guru to the king Râchamalla. His disciples were Dayâpâla, who made the *râpa-siadhî* in his *Prakriya* to the *S'addhinasâna*, and Pushpasêna. Then followed Vâdirâja, who had the title *Sarvajña-kalpam*, and was known as *śaṭ-tarkka-Śaṇmukha* and *jagadêkamilla-vâdi*. Then is mentioned (apparently Hêmasêna's disciple) S'rivijaya, who was guru to Rakkasa-Ganga, Chhattala-Dêvi, Bira-Dêva, and Nanni-Sântara. He and his seven disciples (named) consecrated the basadi. A similar list, with some variations, is given in Nr 36. Divâkaranandi is mentioned in Nr 57 as having made a *vrutti* in Kannaḍa to the *Tutvârthasûtra*, so that the stupid and children might gain a knowledge of it as well as the learned.

There is a droll account in Nr 40 of the army of Oḍḍuga or Vikrama-Sântara. When hastening to the war forgetting the fire in their bellies, they fed on carcases and were suffering from indigestion, for which they consulted the army doctors, who informed them that elephant was the remedy. They accordingly swallowed elephant, and recovered their digestion, on which the doctors laughed. In Sa 80 we are informed that Tailapa or Tribhuvanamalla-Sântara rewarded his general Ereyamma for a victory by binding on him a gold crown inscribed with the title *Râjya-samuddharanam*, and giving him 200 *gaḍyâna* from the royal treasury, with bracelets (*kaysera*) for his children.

From 1216 onwards we have Pāṇḍya-Dēva, Bira-Dēvarasa and his son Bommarasa. They claim to be lords of Pomburchchha (Sa 27, 134), and are sometimes said to be ruling the Sāntalige kingdom (Sa 150). But instead of the Ugra-vamśa they appear to be of the Adiyara-vamśa (Sa 125) and ruling from Kalise, or sometimes from Hosagunda. Bommarasa is by a very unusual but appropriate simile said (Sa 138) to be like a pearl from the oyster his mother's womb. Their most constant titles are satya-ratnākara (ocean of truth), and worshipper of the feet of the god Billésvara. We know that the S'āntaras, who were Jains, at a later period embraced the Lingāyit form of the S'aiva faith, and became eventually known as the Bhairasa Wodeyars, ruling both above and below the Ghats. These were some of the earliest S'aiva princes of the family. They also have the titles (as in Sa 150) male shears to the Topḍa maṇḍalikas, hunter of Konkaṇiga, promoter of the Tulu kingdom.

Sēnavarasa

A Sēnavarasa is mentioned (Sb 381) as ruling the Banavase Twelve Thousand in about 1010, under the Chālukya emperor Vikramāditya Satyāśraya.

Kalachurgas

The Kalachurya inscriptions in this volume are mostly of the nature of virakal, or memorials to chiefs who fell in battle. Many are connected with attacks on Gutti, that is Chandragutti, and others refer to fights with Hoysala officers.

In one or two (as in Sb 277 and 328) a brief genealogy is first given of the Chālukyas, and while they were ruling, "at that time" it is said, Bijjana, having by his valour acquired their empire, was ruling the kingdom. He assumes no higher title than mahā-maṇḍalēśvara, and adds "boon lord of Kālanjara-pura, having the crest of a golden bull, and the sounds of the tarṅga and nirghōshana, a sun to the lotus the Kalachurya-kula, Sanivāra-siddhi, Giridurgga-malla,¹ Nissankamalla. Sb 328 begins with terms of the Jain cosmogony. How beautiful, it says, are the three transitory worlds, without any illusions of a creator. The outer and middle worlds, it says, are in the forms of a vairāsana (or cane couch), ghallari (cymbals), and muruja (a kind of drum), surrounded by three kinds of air,² and perfect in the six elements.²

Sb 345 is of the time of Rāya-Murāri Sōvi-Dēva. Special praise is given to a guru named Bhāṇṅkīrtti. On hearing his name, all malevolent gods left their thrones and fled astounded, while the yakshas, rākshasas, gandharvas, bhūtas, serpents, vêtālas, and other sudden devourers, trembling, asked "what are your orders."—"such was the potency of his command. On the wonder-working crowd of snakes, evil planets, śākinis, vampires, goblins, ghosts, raṭṭanga, bhētara, devils and fiends showing themselves in the world, he set up yantras, repeated mantras, or gave other tantras (and exorcised them).³

Sb 139 illustrates the character of the times. The emperor sent two of his generals with an army to collect the fixed rent of Banavāse-nāḍ, and while they were encamped at Uddhare on the bank of the Tungabhadra, he sent a royal order granting certain dues to Kirakula-Nāyaka, who in return proposed to entertain the distinguished chieftains present with manœuvres lasting over the whole day. The forces marched east, and were surrounding the camp on the north, south and west, when a collision occurred, and the slam fight became a real one. Some cavalry officer (sāhara), mounted on a jewel of a horse, saluted the whole army, and charging the enveloping cavalry, performed prodigies of valour and gained the world of gods.

¹ These two titles were assumed by the Hoysala king virā-Ballāla II. ² Explained in the note to translation.

³ No translation can be found for some of the terms expressive of evil spirits.

Hoyas

The majority of the Hoysala inscriptions here are of the time of Ballāla II and Ballāla III, and mostly of the *virakal* class. There is one of the time of Vishnuvardhana (Sb 343) in which we find the king at Bankāpur, where we know that he died. But Sb 28 gives us a piece of information not met with elsewhere in the hundreds of inscriptions which recount the story of the origin and rise of the Hoysalas. It states that the name of the *muni* who, on the appearance of the tiger, called out *poṃy Sāla* (the earlier form of *hoṃy Sāla*) was Sudatta. It was he who brought the goddess Padmāvatī into his power, and obtained from her a kingdom for his rescuer Sāla.

In Sb 140 we have many verses in praise of Ballāla's valour, ending with the statement that this emperor of the South made good his title of unassisted hero when with only one body on one elephant he by himself destroyed the forces of the hostile Sēvuna king containing countless elephants, horses and great warriors.

¹⁰⁹ Sa 96 relates to Ballāla III, and mentions a number of chiefs who came in 1299 demanding the surrender of his elephant. Sa 45 claims a victory in 1300 for the Kadamba Chālukya king Kāva-Dēva's minister over the forces of Ballāla-Dēva, who the year before had captured Hosagunda, taken Kōṭi-Nāyaka prisoner, and carried off his elephant, perhaps the one above mentioned. The stone-mason who prepared Nr 27 gives himself the curious titles of—a fish-hook to the throats of those who sound their own praises, a drill for the heads of the envious.

In 1305 we find (**Sa 156**) the tiger king, worshipper of the feet of the god Gumaṭaṇātha, marching against the Yādava or Sēuna emperor, on which the latter issued an order for battle, saying,—You must take the king of the Karnaṭakas, and seize and give me that tiger's cub.

^Λ *Seunas* (or *Yadavas*) ^Λ

The majority of the Sēna inscriptions are in Sorab talug, and of the time of Siṅghana-Dēva. The genealogy is briefly given in **Sb 276** as follows:— Vellugi-Dēva's son was Bhillama, to whom was born Jaitugi, who begot Siṅghana. He subdued all enemies so that none were left, and captured all manner of hill and water forts so that none were left to fight against. Among his titles are (**Sb 135**) boon lord of Dvārāvati-pura¹ wrestler with Mālavi, an elephant-goat to Gurjjara-Rāya, plucker up of the lotus the head of Teluṅga-Rāya and planter of him again, a rutting elephant in destroying the lotus garden Ballāla-Rāya. When he set out on an expedition of victory, neither grass nor water remained, except in the mouths of his enemies and in the eyes of their wives.

Sb 391 contains a list of the priests and sets of Brahmans in Nāgarakhaṇḍa, in presence of whom, Dīṇapāla-Dēva, the mahārāja's son, of supreme piety, settled in the Prabhāsa-kṣṭr of the Saurāshṭra country,—having bathed at the eclipse of the moon, put on clean and pure garments, having performed the *pañcāmṛita* bath to the god, presented offerings of all manner of flowers and cooked food, and presented *ārati* of camphor,—granted a village for the god Sōmanātha, by the hand of the great treasurer Thakkura Kannara-Dēva. In Sb 387 is the settlement of a dispute by the ordeal of holding the consecrated food. Sb 319 states that Simhana-Dēva's officers came with an army of 30000 horse and captured the hill-fort of Gutti (that is, Chandragutti) in 1239. Sb 425 states that two nāḍ-prabhus had collected the fixed rent in 1242, but objected to the officer appointed by Simhana-Dēva to receive it, on which they were attacked and their town besieged. Sb 217 shows in the same way a Thakkura, not contented with the *umbali* allowed, neglecting his duty and strengthening himself. He was also attacked.

¹ In Kathiawar, the birthplace of the Yādavas. With the Hoysālas, who were also Yādavas, it refers to Dōrasamudra.

The last inscriptions are of the time of Rāmachandra-Rāya, down to 1295. **Sa 86** shows the manner in which champions were selected to turn the fate of a battle by sacrificing their lives, the chief giving them betel-leaf along with the order, which was regarded as a special honour.

Sindas

The Sindas, who style themselves Sinda-Gōvinda and Pātāla-chakravartti, and were of the Bhujagēndra-vamśa (the snake or Nāga race) have been brought to notice in Vol. VII. They are here represented by Īśvara-Dēva in 1180, and 1193, and by some others in 1276, 1289 and 1316.

Vāne

There are four inscriptions at Kupatūr (Sb 270-3) with dates from 1241 to 1249, relating to the Vāne family, who belonged to Denagāve in Vāna-khēḍa (in Kathiawar). The first mentioned is Sōma-Dēva-Vāne, whose son was Ravi-Dēva-Vāne, with the title Sandaṇi-simha, and Sarti-bēsvara-dēva was his guru. His queen was Mallubāyi, and they had the sons Sōyi-Dēva, Ekkama-Dēva, and Vikka or Vikrama-Dēva-Vāne. The latter, with his wife Ellaha-Dēvi, made grants to the Ekkōṭi-chakravartti Rudraśakti-dēva, son of Sarbbēsvara-dēva, for the god Kōtīśvara, and for a *chhatra* for daily feeding ten Brahmans.

Setu

There are a few inscriptions relating to rulers of the Setu kingdom, which was in the south west of the Sāgar tāluq. In **Nr 9** and **11** Vira-Hemmālī (or Kunāra) Immaḍi-Ballaha-Dēvarasa is mentioned in 1278 and 1280. He is said to have gone to Dōrasamudra to make war upon the Hoysala king Nārasimha III. In 1304 there was Dēkarasa (Nr 12). In 1320 Kōṭi-Nāyaka sent one of his officers to serve under Ballālā-Dēva (Nr 19).

Vijayanagar

The earliest Vijayanagar inscription (Sb 263) contains the interesting statement that the district (*vishaya*) named Nāgakhaṇḍa (generally Nāgarakhaṇḍa, corresponding more or less with the Shikārpur taluq) was (formerly) protected "by the wise Chandra Gupta, an abode of the usages of eminent Kshatriyas".

The genealogy of the kings is given in Tl 201, Nr 65 and 64. In the Yādava family arose Sangama. His sons, by Kāmambikā, were Harihara, Kampa, Bukka, Mārapa, and Mudapa, of whom the most famous was the middle one, Bukka-Rāya. As he danced about on the battle field, the faces of the Turushkas shrivelled up, the Konkapa king S'anka was filled with fear, the Andhras went into caves in the frontier hills, the Gujjaras were paralysed, the Kāmbojas lost their courage, the Kāḷingas were broken. His wife was Gaurāmbikā, by whom he had the son Harihara, famed for his bestowal of the sixteen great gifts. His wife was Mēlāmbikā, and their son was Pratāpa-Dēva-Rāya, who, by Dēmāmbikā, had a son Vijaya. His wife was Nārāyaṇi-Dēvi, who bore the son Praudha-Pratāpa-Dēva-Rāya. The kings of Anga, Kannōja Kambōja, Vanga and Nēpāla (says Tl 200) were his servants, bearing his umbrella, chāmara, stick or goblet. His queen was Pon-nalā-Dēvi, by whom, through the favour of the god Mallikārjuna of Srīgiri, he had a son Mallikārjuna, who succeeded to the throne as Immaḍi-Praudha-Dēva-Rāya. The next king was Virūpāksha, who in **Sa 60** is called gloy of the Īśvara-kula. But the kings descended from Īśvara superseded those of the Sangama dynasty to which Virūpāksha really belonged.

Of the later dynasty we have the genealogy in Nr 64. From Timma, famous among the Tuluva kings as Krishna was among the Yadus, was born, by Bukkamā, the son Īśvara, whose wife

was Dēvaki, and their son was Narasa. He crossed over the river Kāvēri when in full flood, and seizing his enemy alive, took possession of his kingdom, and made S'rīrangapattana (Serīngapatam) his own. Conquering Chēra, Chōla, and Pāṇḍya, the king of Madhurā, the fierce Turushka, the Gajapati king and others, he imposed his commands on all kings from the Gangā to Lankā and from the eastern to the western mountains. He many times over made all the sixteen great gifts in Rāmēśvara and other chief sacred places. By Tippāji he had the son Nrisimha, who equalled his father in liberality, and made many gifts in the various sacred places (named). The Aṅga, Vāṅga, Kāṅga, and other kings addressed him with such words as—Look on us, great king! Victory! Long life!

An important date fixed by the inscriptions is that of the death of Harihara II, —Sunday, the 31st of August 1401 (Tl 59). On this day the great king Harihara, it says, obtained *nirvāṇa*.¹ In commemoration of his thus becoming *mukta*, or released from existence, Viṭṭhappa-Voḍeyar, his governor of the Āraṅga kingdom, established the agraḥāra of Muktabariharapura, still so called. This date corresponds with the one given in S'ravapa Beḷgoḷa No. 126, except that the week day there is Monday.² The death of Dēva-Rāya II was said in S'ravapa Beḷgoḷa No. 125 to have taken place on Tuesday, the 24th of May 1446.³ This is supported to some extent by Sb 18, which states that in consequence of Dēva-Rāya-mahārāja having come to his setting (or end) and become a mahārājika or demi-god, the Prithuvi-Ṣeṭṭi of Chandragutti came secretly to Kodakani, and in the presence of the god Rāma, gained the feet of the god (or died) in February 1449.

Most of the Vijayanagar inscriptions in this volume are concerned with the Āraṅga kingdom, or as it is sometimes called, the Male-rāja or hill kingdom, of which Āraṅga (in the north of Tirubahallī taluq) was the capital. This is said in Tl 166 to be situated in the Avanya-dēśa, to the east of Bhuvana-giri (Kavale-durga). In Nr 34 the Āraṅga-Gutti kingdom is said to be bounded by the Konkana and Hoysana kingdoms.

The early viceroys were princes of the royal family. Thus in 1347 we find (Sb 375) the king Mārāpa (Sangama's fourth son) established in Gōmanta-saila or Chandragutti (Chandragutti, commonly called Gutti, in the west of Sorab taluq), which is described as the chief capital (*pradhāna rājadhāni*) of the Banavāsi Twelve Thousand. Defeating the Kadamba king, he went on to see Gōkarpa, where he bathed in the sea, and honouring the god Mahābala, granted an agraḥāra named Mārāpauri to Brahmans who were emigrants from the Āndhra country. Returning to Chandragutti, he, in conjunction with his great minister Mādhava, whose guru was Kriyāśakti, compiled the *Saivāgama-sūtra-saṅgraha*, after comparing the three vēdas and the purāṇas. In 1362 we find (Tl 37) Bukka-Rāya's son Udayagiri Virūpappa-Voḍeyar ruling the Āraṅga kingdom. He is also called Virupāksha-Rāya (Tl 167). The date of this shows that he was in power for at least 18 years. In 1403 we have the first notice (Tl 133) of the governor Viṭṭhappa-Voḍeyar, a Brahma-Kshatriya son of Brahma or Bamma-Rāja and Virupāmbikā, descended in the line of Sankappa Rāyappa, and having Kriyāśakti for his guru. The Āraṅga kingdom, consisted of Eighteen *kampanas* (or districts) and three cities (*paṭṭana*). This powerful ruler continued to govern the kingdom also for about 18 years. For in 1421 we meet (Tl 144) with S'rigiriṇātha as the governor. He was apparently a brother. In 1442 Dēva-Rāya's minister Irugappa-Voḍeyar was ruling Gōve (or Goa) and Chandragutti (Sb 489).

¹ (S'aka-varuṣa 1326 sandu vartamāna)

Tāraṇa-varṣe varṣe māsi Nabhasyē tithau das'amyām cha
varē Saurē Pitri-bhē nirvāṇam prāpa Hariharādhiśah ||

² It is strange that Mr. R. Sewell, in his *Forgotten Empire*, gives 1335 as the latest known date for Harihara II.

³ See *Ind Ant.* XXV, 346, where Dr. Kielhorn has given a translation in appropriate diemal terms.

Inscriptions of interest are **Tl 197**, in which the method is described in which a dispute as to the boundaries of the land belonging to a Jain temple was decided. **Nr 29** contains some stringent orders sent from the king, on account of great disturbances and famine being caused by the raids of a lawless chief, that "the Bēḍa must be brought to proper order." **Nr 67** and **68** contain lists of insignia granted to gurus of the Rāmachandrapura maṭha.

Sāluvas (or Salvas)

There are a few inscriptions of the Sāluva kings of Sangitapura, the Sanskrit form of Hāḍuvalli, situated in South Kanara. The name of this family is met with in connection with important historical events. Thus Sāluva Tikkama was the general of the Sēuna kings Mahadēva and Rāmachandra, who invaded the Hoysala kingdom in 1276 and 1280 and claims to have plundered Dōṭra-samuḍra. Then again Sāluva Nṛsiṃha was the founder of one of the dynasties of Vijayanagar.

The inscriptions mention first (**Sa 164**) Indra, whose son, by Sankarāmbā, was Sangi-Rāja. His sons were Sāluvēndra, and Indagarasa or Immadi-Sāluvēndra. Their dates are 1488 to 1498. Then we have (**Nr 46**) Sāluva Krishna-Dēva, son of Padmāmbā, the sister of Dēva-Rāja, probably the Sāluva Dēva-Rāja there mentioned, where also a Sāluva Malli-Rāja comes before him. Their capital Sangitapura was in the Taulava-dēsa, and they are described as of the Kāśyapa-gōtra and Sōma-kula (or Lunar race), and were Jains.

In **Sa 163** Sāluvēndra makes a grant to his minister Padma or Padmana, who seems to have been related to him. In the third part of the same, Indagarasa-Voḍeyar makes a grant of a village to Padumappa-Setṭi, who erected there a Jina temple. In **Sa 164** he makes a grant for the Bidirūr basti.

But **Nr 46** is the most interesting and important of the Sāluva inscriptions. It contains no grant, but is entirely occupied with the praises of Vidyānanda-svāmi or Vādi-Vidyānanda, and contains a great number of historical allusions. His eloquence is likened to that of the Bhāṣhya composed by the great *bratī* (Akālanka) who had no connection with woman, and to that of Bāṇa's prose-expressed poem (the *Kālambarī*). The various courts at which he refuted distinguished opponents are specified. In that of the Nañjarāyapaṭṭaṇa (or Changāḷva) king Nanja-Dēva he stopped the breath of Nandana-Malli-bhaṭṭa; he destroyed (*aḍiḍa*) the Frankish or European faith (*Pēringiyamata*), which can only refer to the Christian religion, of the agent (or viceroy—*kāryya*) of S'rīranganaḡara (Seringapatam), in a learned assembly, having brought Sārādī (Sarasvatī) into his power; in the court of the Sāntarēndra king Kēsari Vikrama he gave out a poem which was noised throughout the world; in that of Gura-nṛpīla he composed an able *Karṇāṭa* work; in that of Sāluva Dēva-Rāja he refuted the disputants of all other creeds; in that of the Nagari kings he delighted the learned with his eloquence; in that of the king Narasiṃha of Bilige, and that of the Kārakala king Bhairava, and in the Jain assemblies of Bidire, he expounded the Jina doctrine; in the court of Krishna-Rāja (of Vijayanagar) he wiped out the professors of other creeds; in Kopapa¹ and other sacred places, and at the feet of Gommatēsa of Beluḡuḷa,² he held great festivals, and supported the munis of Gerasoppe.

A list here follows of the Jaina hierarchy from which he was descended. Those mentioned are Vardhamāna, Gautama, Bhairabihū, chief of the *chaturdaśapūrvīs*, worshipped by Viśākha and the other *daśapūrvīs*. Then comes Umāsvāti, author of the *Tatvārtha-sūtra*. In the Nandisaṅgha of the Koṇḍakundānvaṇya were many great ones. Among these was Siddhāntakīrti, whose feet were worshipped by Jinalatta-Rāja; Akālanka, who made the *Bhāṣhya* to the *Dēvāgama-sūtra* of Śāntantabhadra; Vidyānanda, who illustrated the whole of the *Āpta-mīmāṃsā*

¹In the south-west of the Nizam's Dominions.

²S'ravapa Belgola in the Hassan District.

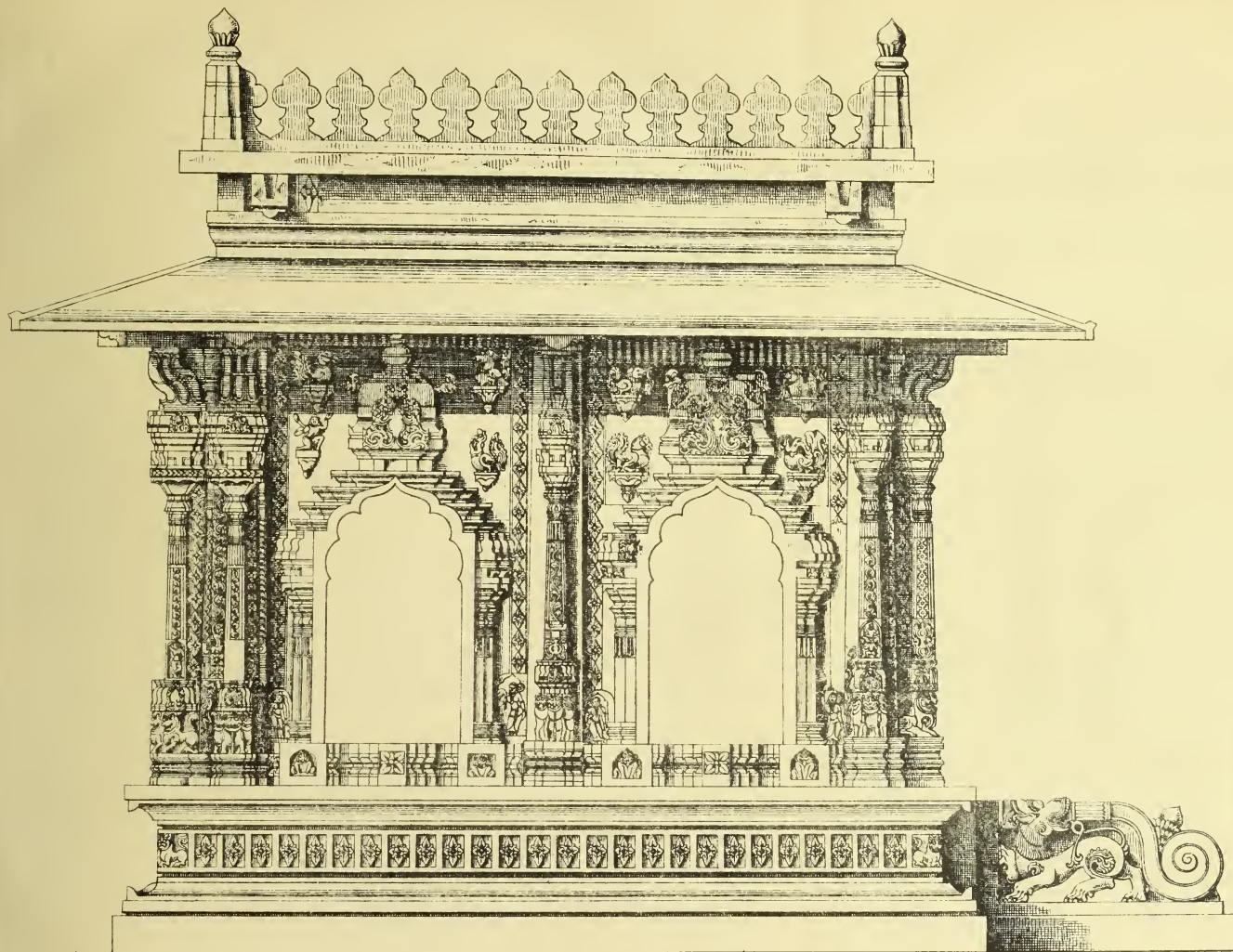
creed, author of the *S'loka-ārtikā-lankāra*; Māṇikyanandi; Prabhāchandra, distinguished for his *Māritāṇḍa*; Pūjyapāda, author of the *Nyāyākumūḍa-chandrādaya*, of a *Nyāsa* on the sūtras of Sākaṭyāna, and the *Nyāsa* called *Jinēndra*, and the *Nyāsa* called *S'addhātāram* on the sūtras of Pāṇini, and the *Vaidya-sāstra*, and a *śika* to the *Tatvārtha*; Varddhamāna-munīndra, by whose spell Hoysaḷa subdued the tiger,¹ and whose successors were gurus to the Hoysaḷa kings; Vāsupūjya; S'ripāla, revered by Ballāḷa-Rāya; Pātrakēśari; Nēmichandra, author of *Trilōkasāra* and other works, revered by Chāmūṇḍa-Rāya; Mādha-chandra; Abhayachandra, who extracted a solemn oath from Kēśavāryya; Jayakīrti; Jinachandra; Indranandi, learned in the *Samhita-sāstra* delivered by Jinēndra; Vasantakīrti; Viśālakīrti; S'ubhakīrti; Padmanandi; Māghanandi; Simhanandi; Chandraprabha; Vasunandi; Māghachandra; Viranandi; Dhanañjaya; Vādirāja, the *śat-tarkka* orator; Dharmamahāśhana, revered by Dēva-Rāya, disciple of Varddhamāna; Simhakīrti, son of Vidyānanda; Mēruvandi; Varddhamāna; Prabhāchandra; Amarakīrti; Viśālakīrti; Nēmichandra. Then comes Simhakīrti, the great logician, who at the court of the handsome Mahanūḍa Suritrāna, the ruler of the city of Dillī (Delhi), to which is attached the Vangāḷya country (or Bengal), speedily defeated the Bauddha and other disputants; Viśālakīrti, learned in the *Paramāgama*, head of the *Paṭātkārgaṇa*, who was revered by Sīkandara Suritrāna, at the court of the Vidyānagara king Vudupāksha-Rāya won a certificate of victory over opponent speakers, and at *Āraḡa*, the city of Dēvappa-ṇḍa-nātha, expounded the Jaina dharma and was revered by the Brahmins. His son was Vidyānanda-svāmi, honoured by Sāḷuva Malli-Rāya, and his son was Dēvēndrakīrti, revered by Krishna-Rāya's brother Achyuta-Rāya. Vidyānanda was revered by Sāḷuva Krishna-Dēva, and made the *Baudhēs'ubhavana-vyākhyāna*. His colleague was Nēmichandra, who consecrated the Pārśvanātha vasati at Pomburchchia with three storeys. Vidyānanda's son Viśālakīrti's colleague was Amarakīrti, and from Viśālakīrti sprang Dēvēndrakīrti, who was revered by the Bhairava king Pāṇḍya. His son was Varddhamāna, who composed this *śā-ana*, which was approved by Dēvēndrakīrti.

Sa 55 is also an interesting Jain inscription at the deserted hill fort of Gōvardhanagiri. It belongs to the time of Dēva-Rāya, and gives an account of the kings of his line, and a description of Kshēmapura or Gerasoppe, after which the celebrated Gersoppa Falls are named. First is mentioned the king Bhairava, whose younger brothers were Bhairava, Amba, and Sāḷva-malla, who though the last, was the greatest. His sister's son² was Dēva-Rāya, whose guru was Paṇḍita-rāya. This king performed the rare and great ceremony of the head-anointing of Gummata. His sister's sons², who were his Yuvarājas, were Sāḷva-malla and Bhairava, and he was ruling the Tula, Kōṅkara, Haire and other countries.

Then follows a long account of a family of *S'rāśtis* or merchants, who seem to claim royal descent from the Kadambas. One of the family, Yōjana-śrēṣṭhi, built a splendid chaityālaya of two storeys in Kshēmapura, setting up the images of Nēmīśvara in the lower and Gummata-nātha in the upper one. The former is no doubt the one so highly praised in the opening verses of the inscription, and the latter probably the one whose head-anointing was performed by Dēva-Rāya. Yōjana's grandson and his wife, on a visit to Gōvardhanagiri, took a vow to erect the *māna-stambha* on which the inscription is engraved in front of the Nēmīśvara chaityālaya there, and had one made of polished bell-metal. Meanwhile twin daughters were born to them, and to commemorate this event they had a golden *kalāśa* fixed at the summit of the pillar of the same height as that of the twins.

¹ See above, p. 10.

² The succession was evidently in the female line, according to the *aliya-santāna* of the West Coast.



AGHORESVARA TEMPLE, IKKERI
BULL MANTAPA

SCALE 12 6 1 2 3 4 5 FEET.

Keladi

An account of the Keladi kings has been given in Vols. VI and VII. Keladi was their place of origin, but the capital was afterwards removed to Ikkêri, and eventually to Bednur (now Nagar). **Tl 156** gives a summary of the genealogy in Sanskrit, to 1667.

From 1550 to 1566 we find Sadâśiva-Râya-Nâyaka ruling the Ârâga kingdom, under the orders of Sadâśiva-Râya of Vijayanagar. From 1571 to 1582 his grandson Râmarâja-Nâyaka was in power. Venkatappa-Nâyaka, younger brother of the last, appears from 1606 to 1629. **Sa 123** records a grant in 1606 of certain transit dues on all loaded pack animals, for the maṭha of Champakâsâdasi-mahattu at Anandapura (now Anantapura), made by all the great Settis of the nâd. A list is given of the thânas or custom houses at which these were payable. They are 42 in number and serve as a guide to the extent of the kingdom at that time above the Ghats. Venkatapati-Râya was now on the Vijayanagar throne in Penugonda, and **Tl 166** describes Venkatâdri-Nâyaka, as he is here called, as ruling at Ârâga, which was in the Avanya-dêsa. **Tl 97** says his wife was Virupanna-Nâyaka's daughter, without naming her. With **Tl 56** begin the numerous inscriptions granting exemption from transit duties for bullocks laden with articles for Lingâvit mathas. Paddy and râgi alone are here mentioned, but in **Tl 83, 49** and many other inscriptions a variety of articles are specified, namely, bamboo baskets, grain, oil, ghi, jaggory, rice, paddy, râgi, and salt. But in all cases areca-nut, pepper, cocoa-nut kernels, and wood are not exempted, and must pay toll, also tassels and silk. And it is stipulated (as in **Tl 42**) that the articles passed free are not to be sold outside, but to be stored at the maṭha and used for the support of (the professors and students of) the six darsana. **Tl 63** is the first of a large number of inscriptions recording the sale of villages to Lingâvit Mahattu mathas erected by various persons, sometimes by dancing girls (see **Tl 85** and **71**), and in **Tl 100** and **118** by the Abkâri contractor (s'arâbudâro). Lengthy details are generally given of the revenue valuation of the villages, deducting the remissions at various times granted on account of damage by floods from the river (**Tl 44**) or other causes. The purchase money paid to the palace seems to be about 10 years rental value. Lands which had become waste must be cultivated without cutting down the trees where they had newly grown up (**Tl 74**). But grants are also recorded to Muhammadan mosques (**Tl 38, Sa 108**). And in **Sb 266**, from which it appears that the Gaurja of Kupatur had deserted to the Sira government, we find that the Mogal assessment was adopted as the basis of valuation. **Tl 44** and **53** refer to invasions (that is by the Muhammadans). **Tl 93**, in granting remission of transit dues on bullock loads for a maṭha, states that certain parts of the country are paying taxes to the Turukas, and are therefore "at present" not amenable to the order.

Sa 46 explains the decision come to on the complaint of the svâmi of a maṭha who went away to Kalyâna, of the misappropriation of the revenue of his lands during his absence. **Tl 43** states that the list of transit duties formerly granted for a maṭha had been destroyed, in consequence of which a fresh authentic list was drawn up. **Tl 57** explains how a mortgage was redeemed.

Tl 81 shows that abuses had crept in, and that it was necessary to inquire more closely into the qualifications of those appointed as heads of the Mahattu mathas, reserving a veto to the king. It was laid down that any one so appointed must be of one mind with the king and his mahattu,—not quarrelsome, but given to hospitality, trustworthy, and having disciples. **Tl 72** requires that the age and colour of bullocks to be passed free for mathas should be registered at the several thânas. A farther grant for the Champakâsarasi-mahattu's maṭha of Anandapura (see above) is recorded in **1712 (Sa 111)**.

Mysore

There are two inscriptions of the Mysore period. Sb 355 states that the Beg appointed to Anēvaṭṭi in 1768 by the Hajarat Navāb, that is Haidar Ali, had a mosque built. Sb 365 is dated in 1859, and states that the Arab officer of the district granted the *nāq-gauḍike*.

Of interest also is the Latin inscription (Nr 78) on a bell at one of the temples in Nagar, stating that it was made at Amsterdam in 1713, and therefore Dutch. It is one of those carried away by Tipu Sultān from the Christian churches of Canara and Malabar.

Architecture

The Jann basadis at Humcha must have been fine buildings, especially the Pancha-basadi, described in Nr 35 and other inscriptions as Urvvi-tilakam, a glory to the world. They are now in ruins. Of other buildings, the Champakāsadasi maṭha at Anantapura must also probably have been a superior building. There still remain some fine stone elephants, and a splendid tank belonging to it, built round with steps of laterite. The plan of these institutions, of which an instance also occurs in the Basavana-byāna at Nagar, is a Liṅga temple in the middle of a large tank or pond, surrounded by water (like the golden temple of the Sikhs at Amritsar), which is approached by a stone causeway.

The best preserved of the old buildings of this part of the State is no doubt the Aghōrēśvara temple at Ikkēri, the second capital of the Keḷadi kings. It is a stone building of large and well proportioned dimensions, erected after the style of the Dravidian temples of Vijayanagar. The Nandi pavilion in front is a particularly handsome structure. On the floor in front of the shrine in the temple are effigies of three of the Keḷadi kings, doing obeisance, with the name inscribed above each. One of them, Huchcha (mad) Sōmaśēkhara, is represented as manacled and fettered. The distance between the central pillars was adopted as the standard measure for garden land. A rod of this length, equal to 18 feet 6 inches, was the space called *dāya* allowed for one tree, and the *shist* or assessment was fixed on 1000 such *dāya* at various rates.

Classified List of the Inscriptions, arranged in chronological order.

Date A. D.	Name of Ruler.	Taluq No.	Date A. D.	Name of Ruler.	Taluq No.
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**^A
Pandava**

? 1193	Janamējaya	..	Sb 183	? 1367	Janamējaya	..	Tl 157
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Kadambas

c 400	⑦ Mṛigēśvaravarmṃā	..	Sb 33	? 1178	Kirtti-Dēva	..	Sa 71
c 420	④ Ravivarmṃā	..	" 523	1177	Sōyi-Dēva	..	Sb 412
968	" 465	1178	Kirtti-Dēva	..	" 431
971	S'antivarmṃā	..	" 44	? 1178	Tailaha-Dēva	..	" 325
975	Tailaha	..	" 445	1183	Kirtti-Dēva	..	" 50
? c 1000	Kāva-Dēva	..	Sa 30	1187	Kondemarasa	..	" 47
? 1018	Goravarasa	..	Sb 46	1188	⑫ Kava-Dēva	..	" 472
? 1018	"	..	" 48	1189	"	..	" 179
1029	② Kundamarasa	..	" 213	? 1191	"	..	" 439
? c 1070	⑥ Kirtti-Dēva	..	" 229	1193	"	..	" 448
1071	" (Kirttivarmṃā)	..	" 317	? 1193	"	..	" 393
1077	"	..	" 262	1198	"	..	" 478
c 1100	"	..	" 442	1207	"	..	" 171
1103	"	..	" 503	1208	"	..	" 307
1103	"	..	" 564	1211	"	..	" 59
1104	"	..	" 421	1219	⑫ Malli-Dēvarasa	..	" 224
1112	"	..	" 468	c 1220	"	..	" 188
1112	"	..	" 469	c 1220	"	..	" 228
1112	"	..	" 470	1223	"	..	" 227
1116	"	..	" 337	1224	"	..	" 180
1127	⑦ Tailapa-Dēva	..	" 141	1225	"	..	" 178
1129	"	..	" 359	1228	"	..	" 58
? 1133	Kāva-Dēva	..	" 143	1231	"	..	" 221
1139	Madhukarasa	..	" 414	1231	"	..	" 222
1139	"	..	" 415	1237	Sōyi-Dēva	..	" 384
1143	⑨ Malli-Dēva	..	Sa 58	1239	... naya-Dēva	..	" 319
? 1145	Gorava-Dēvarasa	..	Sb 67	1258	⑭ Kāva-Dēva	..	" 517
1147	Kāva-Dēva	..	" 79	1270	"	..	" 302
1151	⑪ Kirtti-Dēva	..	" 464	? 1271	"	..	" 371
1159	"	..	" 416	1278	"	..	" 187
c 1160	Sōyi-Dēva	..	" 346	c 1280	"	..	" 190
1162	Kirtti-Dēva	..	" 568	c 1280	"	..	" 297
1163	"	..	" 177	1289	"	..	" 503
? 1165	"	..	" 567	1300	"	..	Sa 45
1166	"	..	" 306	1307	"	..	" 32
1171	Sōvi-Dēva	..	" 345				

**^A
Rashtrakutas**

? 797	Gōvindara-Ballaha	..	Sb 1	c 800	Gōvindara-Vallaha	..	Sb 542
c 800	Prabhūtarsha-Gōvin-	..	" 9	c 878	Amōghavarsha-Vallabha..	..	" 85
	darasa	..	" 10	c 896	Akālavarsha	..	" 546
c 800	" Gōindarasa	..	" 22	c 900	Kannara-Dēva	..	Nr 23
c 800	Jagattunga	..	" 22	c 910	Akālavarsha	..	Sb 91

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
912	Akálavarsha-Dêva ..	Sb 88	955	Kannara-Dêva ..	Sb 202
938	Kannara-Dêva ..	" 70	958	" ..	" 501
939	" ..	" 476	? 960	" ..	" 326
940	Kannara-Vallaha ..	" 75	965	" ..	" 203
940	" ..	" 77	967	Kottiga-Dêva ..	" 531
941	" ..	" 83	972	Kakkala-Dêva ..	" 455
c 950	Akálavarsha-Kannara ..	" 246	972	" ..	" 457
? 951	Kannara-Dêva ..	" 408	973	Kakka-Dêva ..	" 454
951	" ..	" 570	c 991	Kakkala-Dêva ..	" 479
954	" ..	" 240			
954	Akálavarsha-Dêva, Kannara-Dêva ..	" 474			

Chalukyas

3

c 680	Vikramāditya ..	Sa 79	1065	Trailōkyamalla-Dêva ..	Sb 249
c 690	Vinayāditya-Satyāśraya ..	Sb 15	1066	" ..	Nr 59
692	" ..	" 571	1070	" ..	Sb 243
c 700	Vijayāditya-bhatāra ..	" 411	1070	Bhuvanaikamalla Somés- vara-Dêva ..	" 276
968	Chattiga-Dêva ..	" 465	1071	Bhuvanaikamalla-Dêva ..	" 317
? 975	Tailaha-(Dêva) ..	" 445	1074	" ..	" 299
979	Nūrmadi-Tailapa-Dêva ..	" 530	1074	" ..	" 399
985	Tailapa-Dêva ..	" 529	1074	" ..	Nr 30
986	Teyilaha ..	" 413	1075	" ..	Sb 314
991	Āhavamalla-Dêva ..	" 477	1076	" ..	" 315
999	Satyāśraya-Dêva ..	" 234	1077	Tribhuvanamalla-Dêva ..	" 172
1004	Satyāśraya-Vallabha ..	" 385	1077	" ..	Nr 35
1004	" ..	" 386	1077	" ..	" 36
c 1010	Vikramāditya-Satyāśraya ..	" 381	1077	" ..	" 38
1012	" ..	" 471	1079	" ..	Sa 109
1015	Jayasimha-Dêva ..	" 16	1081	" ..	Sb 336
? 1018	Jagadēkamalla ..	" 46	1084	" ..	" 235
1018	" ..	" 48	1084	" ..	" 236
1023	Jagadēkamalla Jayasinga Dêva ..	" 283	1089	" ..	" 388
1025	Jagadēkamalla-Dêva ..	Sa 7	1089	" ..	Sa 103
1029	Jayasimha-Dêva ..	Sb 213	1091	" ..	Sb 549
1032	Jayasingha-Dêva ..	" 60	1092	" ..	" 392
1032	" ..	" 61	1096	" ..	Sa 80
1032	" ..	" 62	c 1100	" ..	Sb 225
1032	" ..	" 63	c 1100	" ..	Tl 169
1032	" ..	" 64	c 1100	Vikramāditya-Dêva ..	Sb 442
1032	" ..	" 191	1103	Tribhuvanamalla-Dêva ..	" 563
? 1033	Jayasimha-Dêva ..	" 184	1103	" ..	" 564
? 1034	Jagadēkamalla ..	" 72	1103	" ..	Tl 192
1040	Jagadēkamalla-Dêva ..	" 557	1104	Tribhuvanamalla ..	Sb 421
1042	" ..	Sa 108 bis	1112	Tribhuvanamalla-Permmā- di-Dêva ..	" 327
1042	" ..	" 109 bis	1126	Tribhuvanamalla-Dêva ..	" 170
1053	Āhavamalla-Dêva ..	Sb 87	1127	Bhūlōkamalla-Dêva ..	" 141
1057	Trailōkyamalla-Dêva ..	" 500	? 1129	Sômésvara-Dêva ..	" 49
1057	" ..	" 438	? 1129	Bhūlōkamalla ..	" 310
? c 1060	" ..	Sa 130	? 1129	" ..	" 359
1062	" ..	Nr 47	? 1131	" ..	" 80
1062	" ..	" 58	1138	" ..	" 289
1063	" ..	" 118			

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1138	Bhûlôkamalla	Sb 519	1156	Trailôkyamalla-Dêva	Sb 175
1139	Sômêśvara-Dêva	" 414	1156	"	" 176
1139	"	" 415	1157	"	" 290
1139	Jagadêkamalla-Dêva	" 233	1157	"	" 369
abt 1140	"	" 335	c 1158	"	" 324
? 1141	"	Sb 253	1159	Tribhuvanamalla-Dêva	Sa 159
1142	"	" 422	1160	Bhûlôkamalla-Dêva	" 28
1143	"	" 125	1160	Trailôkyamalla-Dêva	" 93
1143	"	" 252	c 1165	"	Sb 277
1143	"	Sa 58	? 1165	Tribhuvanamalla-Dêva	" 567
c 1145	"	Sb 138	? 1178	"	" 325
? 1145	"	" 67	? 1180	Trailôkyamalla-Dêva	Sa 131
1147	"	Nr 37	? 1183	Sômêśvara-Dêva	Sb 419
1150	"	Sb 86	1187	"	" 47
1151	"	" 132	1189	Tribhuvanamalla-Somêś-	
1151	Trailôkyamalla-Dêva	" 464		vara Dêva	" 179
1152	Nûrmaḍi-Tailapa-Dêva	" 525	1212	"	" 309
1154	Trailôkyamalla-Dêva	" 510	1212	"	" 441

Gangas

? 1077	Chaṭṭala-Dêvi	Nr 35	1139	Ekkalarasa-Dêva	Sb 233
1077	"	" 39	1145	"	" 138
1077	"	" 40	1151	"	" 132
1129	Ekkalarasa-Dêva	Sb 149	1198	Ekkala (II)	" 140
1132	"	" 147			

Sântaras

897	Tolâpurusha Vikramâditya	? 1152	Bommarasa	Sb 19
	Sântara ..	Nr 60	Râya-Tailaha-Dêva	Sa 159
977	Kulava Sântara	Sa 152	Jagadêvarasa	" 28
? 986	S'anta-Râya	" 100	"	" 93
c 1060	Vira-Sântara	Nr 43	Singi-Dêva	" 112
1062	"	" 47	"	" 113
1062	"	" 58	"	" 114
1062	"	" 63	Sântara-Dêva	" 116
c 1062	"	" 71	Jagadêvarasa	" 66
? 1068	"	" 70	"	" 155
1066	Bhujabala-Sântara	" 59	Êrarasa	Sb 20
1077	Nanni-Sântara	" 35	Jagadêva-S'anti-Dêva	Sa 121
1077	"	" 36	Tribhuvanamalla-Sântara	" 36
1077	"	" 40	"	" 95
c 1077	"	" 39	Jagadêva-Pândya-Dêvarasa	" 125
c 1077	Bhujabala-Sântara	" 38	Bîra-Dêvarasa	" 27
c 1077	"	" 57	"	" 150
1087	Vikrama-Sântara	" 40	Bommarasa	" 134
1089	Râya-Sântara	Sa 103	Tammarasa	" 84
? 1093	Jagadêvarasa	" 87	"	" 85
? 1095	"	" 83	Kôte-Sôme-Nâyaka	Nr 61
1096	Râya-Sântara	" 80	"	Sa 31
1103	Tribhuvanamalla-Sântara	Tl 192	"	Nr 33
1147	Vikrama-Sântara	Nr 37	"	

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
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Senavaras

c 1010	Sēnavarasa	..	Sb 381
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Kalachuryas

1158	Bijjapa-Dēva	..	Sb 255	1168	Rāyamurāri-Sōvi-Dēva	..	Sb 286
1159	"	..	328	1171	"	..	345
1159	"	..	99	1171	"	..	370
1159	"	..	416	1171	"	..	518
1159	"	..	181	1172	"	..	389
c 1160	"	..	346	1172	"	..	543
c 1160	"	..	430	1173	"	..	139
1162	"	..	568	1175	"	..	Sa 66
1163	"	..	177	1176	"	..	Sb 32
1163	"	..	193	1177	"	..	251
1163	"	..	449	1177	"	..	498
1163	"	..	287	1177	Sankama-Dēva	..	174
1165	"	..	6	1178	"	..	431
1165	"	..	372	c 1180	"	..	401
c 1165	"	..	277	1182	"	..	43

Hoysalas

1090	Hoysala-Dēva	..	Tl 198	? 1208	Ballāḷa-Dēva	..	Sb 307
1130	Ekkalarasa	..	Sb 3	1209	"	..	377
1130	"	..	5	1211	"	..	4
1130	"	..	7	1211	"	..	404
? 1140	Hoysala-Dēva	..	348	1212	"	..	376
c 1180	Ballāḷa-Dēva	..	2	1212	"	..	516
1183	"	..	419	1218	"	..	Sa 15
1193	"	..	30	1226	Narasimha-Dēva	..	126
1193	"	..	Sa 4	1239	Sōmēsvara-Dēva	..	Sb 492
? 1196	"	..	Sb 13	? 1242	"	..	334
1196	"	..	98	1299	Ballāḷa-Dēva	..	Sa 96
1197	"	..	514	1299	"	..	93
1197	"	..	515	1300	"	..	45
1198	"	..	140	1302	"	..	Nr 27
1199	"	..	402	1303	"	..	Sa 101
? 1204	"	..	148	1305	"	..	156
? 1205	"	..	332	1307	"	..	62
? 1205	"	..	333	? 1314	"	..	Sb 162
1207	"	..	171	1320	"	..	Sa 135
? 1208	"	..	28	? 1329	"	..	104
? 1208	"	..	305	1334	"	..	Sb 494

Seunas (or Yadvavas)

1212	Singhana-Dēva	..	Sb 309	1216	Singhana-Dēva	..	Sb 507
1212	"	..	376	1217	"	..	135
1215	"	..	276	? 1217	"	..	339
1216	"	..	391	1218	"	..	256
1216	"	..	398	1218	"	..	423

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1223	Singhana-Dêva	.. Sb 308	1282	Râma-Dêva	.. Sb 57
1224	"	.. " 293	1282	"	.. " 160
1231	"	.. " 275	1282	Râmachandra-Râya	.. Sa 86
1234	"	.. " 403	1283	"	.. Sb 189
1235	"	.. " 269	1283	"	.. " 284
1237	"	.. " 250	1283	"	.. Sa 63
1239	"	.. " 319	1283	Râma-Dêva	.. " 406
1241	"	.. " 387	? 1283	"	.. " 417
1242	"	.. " 321	1284	Râmachandra-Dêva	.. Sb 31
1242	"	.. " 425	1284	"	.. " 34
1243	"	.. " 217	1286	Râma-Dêva	.. " 208
1244	"	.. " 322	? 1286	Râmachandra-Dêva	.. " 352
? 1248	"	.. " 427	1288	"	.. " 93
1248	Kanhara-Dêva	.. " 426	1288	Râma-Dêva	.. " 123
1249	"	.. " 340	1288	"	.. " 219
1254	"	.. Tl 177	1288	"	.. " 247
1255	"	.. Sb 136	1289	"	.. " 209
c 1265	Mahadêva-Râya	.. " 285	1289	"	.. " 113
1270	"	.. Sa 137	1290	"	.. " 192
1272	Râma-Dêva	.. Sb 137	1291	"	.. " 210
? 1275	"	.. " 292	1292	Râmachandra-Râya	.. " 198
1276	Râmachandra-Râya	.. Sa 69	1294	"	.. " 502
1276	"	.. " 70	1295	"	.. " 101
1276	"	.. Sb 295	1295	"	.. " 124
1280	"	.. " 275	c 1300	Râma-Dêva	.. " 298

Sindas

c 1180	Îsvara-Dêva	.. Sb 276	1289	Madhukarayya	.. Sb 209
1193	"	.. Sa 4	? 1316 " 291
1296	Kâmayya	.. Sb 295			

Vane

1241	Vikkama-Dêva	.. Sb 272	1249	Vikkama-Dêva	.. Sb 270
1241	"	.. " 273	1249	"	.. " 271

Setu

1278	Immaḍi-Ballaha Dêvarasa	.. Nr 9	? 1304	Dêkarasa	.. Nr 12
1280	"	.. " 11	1320	Kôti-Nâyaka	.. " 19

Vijayanagar

1342	Harihara-Râya	.. Sb 263	1369	Sôvanna-Vodeyar	.. Tl 132
1346	Hariyappa-Vodeyar	.. Tl 154	1371	Bukkaṇṇa-Vodeyar	.. Sb 17
1347	Mârâpa	.. Sb 375	1371	" -Vodeyar	.. Tl 119
? 1350	Harihara-Râya	.. Tl 17	1371	"	.. " 109
1353	Hariyappa-Vodeyar	.. Sb 110	1372	Bukka-Râya	.. Sb 199
1354	"	.. " 104	1374	"	.. " 115
1362	Virupa-Râya	.. Tl 20	1376	"	.. " 106
1362	Virupanna-Vodeyar	.. " 37	1377	Harihara-Râya	.. " 16
1363	Bukka-Râya	.. " 197	1377	Virupanna-Vodeyar	.. " 28
? 1366	Abhinava-Bukka-Râya	.. Sb 102	1377	"	.. " 125
1367	Virupa-Râya	.. Nr 34	1378	Harihara-Râya	.. " 200

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1379	Harihara-Râya	Sb 196	1416	Pratâpa-Dêva-Râya	Tl 200
1379	Virupanna-Vodeyar	Tl 114	1417	"	" 148
1380	Harihara-Râya	Sb 152	1418	"	Sb 119
1380	Virupanna-Vodeyar	Tl 116	1418	"	Tl 215
1380	Virupâksha-Râya	" 167	1418	"	" 216
1383	Harihara-Râya	Sb 428	1419	Dêva-Râya	Sb 513
1384	"	Tl 147	1419	"	Sa 35
1387	"	Sb 512	1420	"	" 7
1388	"	" 146	1420	"	Tl 168
1388	"	" 483	1421	"	Sb 118
1389	"	" 116	1421	"	" 120
1393	"	" 134	1421	"	Tl 144
1393	"	" 154	1423	"	Sb 461
1394	Harihara-Râya	Tl 173	1423	"	Tl 2
1395	"	Sb 103	1423	"	" 14
1395	"	Tl 201	1424	"	Sb 565
1396	Hariyappa-Vodeyar	Sb 121	1424	"	Tl 170
1396	Harihara-Râya	Tl 8	1424	"	" 175
1397	"	" 146	1425	"	" 163
1397	"	" 160	1429	"	Sb 24
1398	"	Sb 105	1430	"	Tl 193
1400	Hariyappa-Vodeyar	" 173	1431	"	Sa 51
1401	Harihara-Râya	Tl 31	1431	"	Tl 1
1403	"	Sb 117	1432	"	Sb 497
1403	"	Tl 133	1432	"	Tl 23
1404	"	" 9	1434	"	Sb 126
1404	Bukka-Râya	" 11	1434	"	Tl 168
1404	Virupâksha-Râya	" 113	1436	"	Sb 490
1404	Harihara-Râya	" 196	1437	"	Tl 175
1404	"	" 29	1441	"	Sa 68
1405	Bukkanna-Râya	" 12	1442	Mallikâdjuna-Râya	Sb 163
1405	Harihara-Râya's son,	" 22	1442	Dêva-Râya	" 489
1405	"	" 24	1445	"	" 495
1405	Bukkanna-Râya	" 126	1445	"	Tl 200
1405	Harihara-Râya	" 130	1448	Mallikâdjuna-Râya	Sb 473
1405	Virupâksha-Râya	" 196	1449	Dêva-Râya	" 18
1406	"	" 176	c 1450	Mallikâdjuna-Râya	" 166
1407	Pratâpa-Dêva-Râya	" 122	1450	Dêva-Râya	Nr 67
1407	"	" 190	1450	"	Tl 220
1407	"	" 151	1450	"	" 155
1407	"	" 162	1451	"	" 152
1408	"	Sb 107	1451	Mallikâdjuna-Râya	Sb 566
1408	"	" 108	1454	"	" 167
1408	"	" 261	1455	Immadi-Praudha-Dêvendra	Nr 65
1408	"	Tl 131	1460	Mallikâdjuna-Râya	" Sa 2
1408	"	Nr 29	1461	"	Sb 562
1410	"	Sb 484	1463	Immadi-Dêva-Râya	Nr 68
1410	"	Sa 8	1463	"	Tl 218
1410	"	Tl 205	1463	Do Praudha-Dêvendra	Nr 69
1411	"	Sb 26	1463	Mallikâdjuna-Dêva	Tl 206
1411	"	Tl 206	1468	Virupâksha-Râya	" 143
1412	"	Sb 467	1470	Bukka-Râya	" 127
1412	"	Tl 142	1472	Virupâksha-Râya	Sa 60
1414	"	" 179	1473	"	" 60
1416	"	Sb 163	1475	"	Sb 527

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1506	Vira-Narasimha	Nr 64	1500	Sadāsiva-Rāya	Tl 103
1511	Narasinga-Rāya	" 73	1565	"	" 171
1518	Krishna-Rāya	Sb 278	1566	"	Nr 1
1518	"	" 279	1566	"	" 2
1527	"	" 265	1566	"	" 3
1529	Achyuta-Rāya	" 39	1566	"	" 4
1533	"	" 379	1571	Tirumala-Rāya	Sb 55
1550	Sadāsiva-Rāya	Nr 77	1578	Sadāsiva-Rāya	Tl 19
1552	"	Sb 429	1577	"	" 5
1552	"	Nr 5	1610	Venkatapati-Dēva	" 166
1560	Dēva-Rāya	Sa 55	1666	"	Sb 357

Sālūvas 13

1488	Sālūvēndra	Sa 163	c 1530	Sālūva-Krishna-Dēva	Nr 46
1489	Indagarasa	" "	1560	Dēva Rāya	Sa 55
1491	Immaḍi Sālūvēndra	" 164	1560	Sālva-Malla	" "
1498	"	" 163			

Ketadi 15

2 1524	Sadāsiva-Rāya-Nāyaka	Sb 35	1635	Virabhadra-Nāyaka	Tl 84
1545	"	Tl 15	1640	"	" 3
1550	"	Nr 77	1640	"	" 4
1552	"	" 5	1640	"	" 165
1560	"	Tl 103	1641	"	" 43
1566	"	Nr 1	1641	"	" 44
5 1571	Rāma-Rāja-Nāyaka	Sb 55	1641	"	" 45
1571	"	Sa 21	1641	"	" 49
1575	"	Tl 204	1641	"	" 63
1577	"	Sb 475	1641	"	" 88
1577	"	Tl 202	1641	"	" 101
1577	"	" 5	1641	"	" 182
1582	"	Sb 232	1642	"	" 41
6 1606	Venkatappa-Nāyaka	Sa 123	1642	"	" 42
1610	"	Tl 166	1642	"	" 54
1615	"	" 97	1645	"	" 40
1616	"	Nr 79	1646	"	Sa 46
1616	"	Tl 56	1659	Sivappa-Nāyaka	Tl 81
1621	"	Sa 54	1660	Venkatappa-Nāyaka	Sa 44
1623	"	Tl 83	1662	Bhadrapa-Nāyaka	Tl 76
1624	"	" 66	1662	"	" 85
1624	"	" 82	1663	"	" 145
1627	"	" 38	1664	"	" 34
1627	"	" 39	1664	Sōmasēkhara Nāyaka	" 53
1629	"	Sb 266	1664	"	" 80
1629	"	" 267	1664	"	" 86
1630	Virabhadra-Nāyaka	" 451	1664	"	" 92
1630	"	Sa 157	1664	"	" 96
1630	"	Tl 58	1664	"	" 185
1630	Virappa-Nāyaka	" 51	1665	"	" 7
1631	Virabhadra-Nāyaka	Sa 41	1665	"	" 48
1631	"	" 108	1665	"	" 55
1632	"	Tl 94	1666	"	" 156
1633	"	" 181	1667	"	" 65
1635	"	" 62	1667	"	" 78

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1667	Sômasêkhara-Nâyaka ..	Tl 99	1688	Chennammâji .	Tl 61
1668	" ..	" 98	1690	" ..	" 57
1669	" ..	" 50	1690	" ..	" 90
1669	" ..	" 74	1694	" ..	" 46
1669	" ..	" 75	1696	Basavappa-Nâyaka ..	Sa 158
1671	" ..	Sa 20	1698	" ..	Tl 178
1671	" ..	" 39	1702	" ..	" 79
1671	" ..	" 71	1702	" ..	" 106
1672	Chennammâji .	" 16	1702	" ..	" 110
1672	" ..	" 17	1702	" ..	" 117
1672	" ..	" 18	1702	" ..	" 136
1672	" ..	" 69	1702	" ..	" 137
1672	" ..	" 118	1702	" ..	" 187
1672	" ..	" 100	1702	" ..	" 203
1673	" ..	Tl 67	1707	" ..	" 93
1673	" ..	" 68	1708	" ..	" 60
1674	" ..	Sa 53	1709	" ..	" 47
1674	" ..	Tl 73	1709	" ..	" 95
1674	Immadi-Sivappa-Nâyaka ..	" 70	1709	" ..	" 91
1674	Virabhadra-Nâyaka ..	" 188	1711	" ..	" 72
1674	Chennammâji ..	" 184	1712	" ..	Sa 111
1677	" ..	" 77	1712	" ..	" 59
1678	" ..	" 179	1712	" ..	" 189
1679	" ..	" 64	1723	Sômasêkhara-Nâyaka ..	Tl 6
1681	Sivappa-Nâyaka ..	Sa 38	1723	" ..	" 87
1681	Chennammâji ..	Tl 89	1723	" ..	" 183
1686	" ..	Sb 548	1723	" ..	" 186
1687	" ..	Tl 161	1740	Basavappa-Nâyaka ..	Nr 32
1687	" ..	" 180	? 1743	" ..	Sb 354

Mysore

1768	Narâb Sâheb ..	Sb 355	1859	(Tâkhim Arâb) ..	Sb 365
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INSCRIPTIONS IN THE SHIMOGA DISTRICT.

(PART II)

SORAB TALUQ.

1

At Māvāṣi (Soraba taluq.), on a stone east of the Kallēśvara temple.

svasti prithuvi-vallabham māharajādhirājam paramēśvaram bhāṭṭarakan śrī-Gōyindara-Ballaham pri-
thuvi-rājam geye Madanāga-ārasar *Vanasi-pannirchchāśiramum āḷe Vittigeregaḷa Eḍenāḍa gāmam
Mandhaṅgelā kaiyin Kalimmarān eḷedukoṇḍ āḷutt ire kaṇḍu nālgāmigarkkaḷum nindu Vasavūra eḷidu
koṭṭeyam koḷvalli Korakōḍa Koppindara-kege dhātu sarvvaṃ yittar

†jītēna labhyatē lakṣmīr mṛitēnāpi surāṅganā |
kṣhaṇa-vidhvamsavē kāyē kā chintā maraṇē raṇē ||

adan aṣivon Poleyamma . . . llaran eḷidu kondu geldu pondi svarggālayakh ēḷidan āvaroḍan aḍardu
ssatiōn Aṅgarānū adu dharmma-sāgara-nevaḍip taikkānāvole beḷapud ā-keya kaiyyuḷḷidar or-
vvattuga maneya bedega sa na'ēppōr kaṭṭisiḷa . . . va Rāmara sētuva māhantarara oṭṭida beṭṭu
muligiya koṭṭevu bāri daṃ puṭṭida ne andidaḡ inn āgaḷ iḷkidaḡ orvvattuga
manname sālāḷi puḷa sāgaraman ||

2

On a second stone at the same place.

(The top portion is broken). vūram hāyalu daṇḍa yyanu taṇṇa baḷā bandu
Baḷālu-Dēvana pōgi āva laram iḷidu konda vira-bhaṭarap ma Chaitra-suddha-
pañcha vārada Bijja-Gaṇḍana maga Bamma nāyaka sura-lōka-prāptan ādanu ||
(final verse as in No. 1 above) Hōja gaida ||

3

On a third stone at the same place.

† namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhāya S'ambhavē ||

svasti śrīmatu Vikrama-[va]rshada 4 Sādhārāṇa-samutsarada Jēshta-sudha | 1 | 1 | ^Āvārā | Pu | svasti
śrīman-mahā-maṇḍalēśvaram Ekalarasa-Dēvaru sukha-saṅkathā-vinōḍadim rājya-geyutt ire || śrīmatu
Banavāse-pannirchchāśirada Jiddulige-eppataḡa baḷi bāḍa Māyileya nā[1]-prabhu Ēcha-Gāḷḍana magā
Chāḷḍa-Gāḷḍam śrīman-mahā-maṇḍalēśvaram Singi-Dēv-arasaru bandu Māyaleyan iḷidu turuvam
koṇḍu hōhalli Chāḷḷḍūr Mādha turuvam magurchchi sura-lōka-prāptan āda ||

*So in the original. †The orthography of this in the original is very bad.

anākam id ēno kâlagadoḷ âr ddore Yakkala .. ka mikka-bal- |
 kaṇigalaṇ okkilikki Javan uṇḍu kâridante per- |
 bbeṇada baṇambe per-ggaruḷa tinttiṇi nettara per-vvonalgaiṇ |
 taṇipidan āntu[...]Châ(m)û-Gauṇḍa piśācha-kôṭiyam ||

.. keya kalitanadinde |
 gaṇi lalli sura-lôkadoḷam |
 mechchisidaṁ Dêvêndrana |
 ... Chauṇḍa-Gauḍa sāgara-dhareyolu ||
 sura-lôkadoḷu |
 sedage Chauṇḍa-Gauṇḍa subhaṭam |
 taḷt iṇḍu ôḍida |
 chāmaram berasu hokkaru ||

(final verse as in No. 1 above) i-viragalaṁ māḍida āchâri Malôjam ||

4

On a fourth stone at the same place.

svasti śrīmatu Saka-varśa 1133 neya Prajôtpatti-saṁvatsarada Bhâdrapada-suddha-puṇami-
 Budhavâradalu sura-lôka-prâptar ādun || svasti śrīmatu Yâdava-Nîrâyaṇam bhujā-bala-pratâpa-
 chakravartti śrī-Hoyissapa-vira-Ballâla-Dêva-râjyam prav[r]iddham uttarôttara-sthiram jiyātu ||

namas tuṅga &c. ||

Gavudadalu neleviḍāgi biṭṭiddandu bandu Yeṇeyan-Daṇṇâyaka magam Balla ... Chandayam
 nadatandu murtti surtti kudureya piya-dalagalaṇ eydi poyiddirida Bilivûralu Mâyileya Châvuḍa-
 Gauḍana magam Taiyla-Givuḍa taḷt iṇḍu meḍadu sura-lôka-prâptan ādam || subhaṭar deseṇṇaru....
 .. digir bbbhitigonḍalu Taiyilla-Givuḍana bhujā-balakkaṁ bhayagonyar ā-shatrugaḷum Taiyillag iddi..
 || (final verse as in No. 1 above) Kupageḷeya Râmôjana maga Masanôja māḍida kalu ||

5

On a fifth stone at the same place.

namas tuṅga &c. ||

svasti śrīmatu Vikrama-varshada .. neya Sîdhârâṇa-saṁvâścharada Jêṣṭha-sudha 1 Adivâradandu
 śrīman-mahâ-maṇḍalêśvara Ekkalarasa-Dêvaru sukha-saṅkathâ-vinôdadim râjyam geyuttam ire
 Jidḍulige-yepattara baliya bāda Mâyileyam iṇḍu turuvaṁ Sîngi-Dêvam konḍu hôhalli Boppanana
 magam Divama-Gauḍa . ā-turuvam magurchchi sura-lôka-prâptan āda || antu Chevūḍa-Gâvuḍana hage
 sura-lôkake vōda | Eḍageyeyōḷage gadde ka 5 pratipâlisuvudu adam keḍsida ... pañcha-mahâ-pâta-
 kav aku || (final verse as in No. 1 above).

6

On a sixth stone at the same place.

namas tuṅga &c. ||

ant Echa-Gâḍḍana su-putra Châḍḍa-Giḍḍanu prabhutvaṁ geye ātana besa .. rggam Kâḷiga-su-
 bhaṭam nammida ||

svasti śrīmatu Kaḷachuriya-kuḷa-kamaḷa-mārttaṇḍa bhujā-baḷa-chakravartti Bijjaṇa-Dēva-varṣada 10
 neya Pārttīva-saṃvatsarada Āsvayja-suddha-^{*}bahuḷa-ēkādasi-Sōmavāradandu śrīmanu mahā-maṇḍa-
 lēśvaram Ekkala-Dēv-arasaru sukha-saṅkathā-vinōdadim rājyaṃ geyuttu ire || va || antu sva-jāti-kāraṇa-
 dind āli kramadiṃ Daśaratha-daṇḍanāthauṃ Kājarasaru Hosavallīya tuṇvaṃ koṇḍu hōhalli || pari-
 d eydi tāgi duradoḷ idirchhida vira-bhaṭaraṃ adaṭina Kāḷigaṃ irad eydi tāgi taḷurttu esuūdu || gaṇḍa-
 gali saṅgara-raṅgadoḷu keṇḍaman iṇḍugaṭṭidante khāṇḍisida pāre ambinoḷu nija-vairi-bhaṭaraṃ kond-
 ikkidam palavu hayaṅgaḷa nija-viradin āji-raṅgadoḷu || parada-tale biṭṭa kuṇu-verasu rapadoḷu dese-
 getṭ ḍḍuvacam kaṇḍu pōr pande endu Kāḷiga-subhaṭaṃ jaḷid-echchade sira-parid-aṭṭegaḷ āḍidavu
 samarāṅgaṇadoḷu ||

vri || purpa-vimānamam beḷu-goḍe kaḷasa kannadi tōraṇam |
 sura-dundubhi chāmaram berasu kanneyaru bōrane |
 paritandu Kāḷiga-subhaṭaṅg Indra-lōkada sukhamam |
 tōralukey Amarāvati-puramam pokkaru || †

va || antu Māyileya huṭṭida huliya-jaṅguḷi Honneya-nāyakaṅgaṃ ātana sati Sōmavegaṃ puṭṭida su-putra
 Kāḷiga-subhaṭaṃ tāgi taḷut iridu sura-loka-prāptan āḍanu | śrīmatu Sāntōjaṃ māḍida | Hosavallīya
 mahājanav irḍdu Baḷliya bayalalu hāda gade idan orvvan aḷidava pañcha-mā-pātakaṃ ||

7

On a seventh stone at the same place.

namas tuṅga &c. ||

svasti śrīmatu Vikrama-varsha | 4 | Sādhāraṇa-saṃvāścharada Jēṣṭha | su | 1 | 1 | ā | d | andu | śrīman-
 mahā-maṇḍalēśvaram Ekkalarasa-Dēvaru suka-saṅkathā-vinōdadim rājyaṃ geyuttam ire | Jidḍūḷige-
 yepataṇa baḷiya bāḍa Māyileyan iḍu tuṇuva ^{*}Sindhi-Dēv-arasam koṇḍalli tāgi Billōjaṃ tuṇvaṃ ma-
 gurehchi sura-lōka-prāptan āda | antu Chauda-Gaḍana kūḷe birdḍade Eḷageṇyolage . . . prati-
 pālisuvuru idann aḷidaṅge pañcha- . . . (final verse as in No. 1 above)

8

On an eighth stone at the same place.

namah Śivāya |

namas tuṅga &c. ||

.. . . samasta-praśasti-sabitaṃ śrīmanu(manu)-mahā-maṇḍalēśvaram vira neya
 .. Kāḷayu Banavāse-panniśchāsiramumam Herdore-muṭṭi āltirḍdu dēvana
 biṭṭ-irḍdalli svasti samasta-praśasti-sabitaṃ śrīmanu nāḍu ^{*}Jidḍūḷige-nāḍa eppattar-
 oḷagaṇa mūḍadalleya Tottūra (rest gone).

9

At the same village, on a stone in Tippa's back-yard.

svasti Prabhūtarsha śrī-Gōindarasa prithuvi-rājyaṃ keye Eṇeyammarasar vVanavāsi-nāḍ āḷe Māi-
 leya gāman Āridara Poleyamma-gāmigar avariṃ biḷik avara maḍan rāja-puli Kulamuddan gō-sa-
 hasra-p . dārum padalum kanyā-dānamum algaḷḷiḷiyum koṭṭu nīrisidam eṇṭa beḷe mattalu Bīḍōvōja
 māḍida

^{*}So in the original. †So in the original, but the metre is incorrect.

10

At the same village, on a stone in the back-yard of the basti.

svasti Prabhūtavārsha śrī-prithivī-vallabha mahārājādhirāja paramēśvarā bhātārāka śrī-Gōndarasara
chchatus-samudrānta-vasudheyā dhavaḥaika-chhati-a-chhāyeind āle | Pavavāsi-maḍḍamān ā-samud-
rānta Rājādityarāsar āle | Āḷuvakhēdam aṅu-sāsiranumān Chitravāhanan āluttup bāyēlād-ire mu-
nidu Kolli-Pallava-Noḷambam Noḷambar-Ādityanan vesasāl ā-kākarāsarum eḷdu Perḡḡuṇṇiya kōṭeyān
rōhisi biṭṭu eṇḍum-balada vira-bhāṭarkkaḷ oḷḷu porammaṭṭu bil villaḷ kudure kudureyōḷ kiṭṭi ati-tumu-
la-kāḷaga peḷchi balada-kayyam Chitravāhanan otti pugutt andu kāḷise kaṇḍu Kulamudda nīn i-kayya
pokku kād endu besase presādam end aydi kiṭṭi kādi maṇuvakkadavara meymeṇṇam bāge echch-ōḷisi ā-
kayyam geldu tānuṇ palavum esuvettu ey vodod appidappol kaṇe-paṇṇaradoḷ eṇṇi Bhishman viḷdante
nela-muṭṭade biḷḍōnān dēva-gaṇikkeyar ārggham biḷḍu band idirḡḡoṇḍ uye vira-lōkake sandōn ||
ara-baddagiyara Vāḍapuli māḍidān Parig-ya bandugiyar i-ūrgge bandu Āridaroḷ chhalamine nāl-
k-ēḷtina baḷana kiḷisi ā-ēḷtu māḍi mattam nīlālārāde oḷḍida | adan vaḷike Kulamudda-gāṇigāge arasar
ddaye geydu pūrvvāchārada nāl-ēḷtiṇṇi voḷisi geḷḍeyan āḷadu daye gaydu biṭṭa Kundageseveya
Kaliyamma (*others named*) int i-enebaru śrīkarāṇa-sahitam biṭṭar idam keḷḷipōṇṇu keḷḷe bāḷvōṇṇu
paṇcha-mahā-pātaka-samyuktan akkam Bīraṇṇisiyōḷ sāsira-kavileyar kondōna lōkakke sandōṇṇu
akkum ||

11

At the same village, on a virakal near the entrance of the Basavanna temple.

namas tuṅga &c. ||

... varśada 7 ... 14 Ādivāra ... Jidḷḷuḷige-epattara ... koḷalu
tuṇuva maguḷcheli Jakki-Setṭi kādi kiḷi ... prāptan ādam ||
āyakam id ēno kāḷagadoḷ ār dōre ... mikka bal- |
kaṇiḷaḷan okkalikki Javan uṇḍu ... r- |
beṇḍada baṇambe per-ggaṇḷa tintiṇi ... taḷṭ iḷḍu Jak- |
kaṇa ... naḷe ... piśācha-kōṭi ... ||

sura-gaṇikkeyar oliṇi sura-lōkadōḷam meḷchisida ... Jakkapaṇa ... saṅgaradoḷ
...

12

On a second virakal at the same place.

namas tuṅga &c. ||

svasti śrīmach-Chāḷukyamalla-Dēva-varśāda 7 neya Yuva-sampratsarada ... suddha 14 Ādivārād-
andu śrīmanu-Banavase-pannicchāsirada Jidḷḷuḷige-epattara baḷiya lāḷam Māyileya tuṇuvam
Kāḷarasuṇ koḷalu tuṇuvam maguḷcheli Utta-Gāṇḍam kādi taḷṭ iḷḍu sura-lōka-prāptan āda ||

vri | āyakam id ēno kāḷagadoḷ ār dōre Yakkalam mukki mikka bal- |
kaṇiḷaḷan okkalikki Javan uṇḍu uyyane kārīdante per- |
beṇḍada baḷambe per-ggaṇḷa tintiṇi nettara per-bonalu ... |
... ḷipidan āntu taḷutt iḷḍu Utta-Gāṇḍan andu piśācha-kōṭiyam ||
nichchadi ... litanadind |
achchara-gaṇikkeyar oliṇi sura-lōkadōḷam |
meḷchisidam ... n |
achcharavāde Utta-Gāṇḍana balulu saṅgarad eḷḷeyoḷ ||

... kalla māḍida Kuppaya Sāvagōja ||

13

At Andige (same hobli), on a stone east of the Rāmēśvara temple.

svasti samasta-prasasti-sahitay śrīmatu-vīra-Ballāḷa-Dēva-saka-varashada 14 neya Rākshasa-vatsarada Phalguna-sudha-sa 7 Sōmavārad andu Vudareya ādhikāri Gōparasa Jamburige haridalli Chittāvura Pādīyama Guvunḍana yakatṭiga Andugeya Pārīsa-Gavuḷana besavaga divara Lakīyana āliya Beḷeya . . Itanavaṃ māli [ta]lt iṇḍa kramam ent [enda]ḍe ||

billa-baṭar-oḍanaḍa |
balani paritandu tāge tōl-valadiṃ |
ball-ālu sūrig ēgitat |
alliya taḷut iṇḍu tavisidaṃ mārvvalamaṃ ||

antu tavisī nindu Chittāvura Pādīyama-Guvuḍana kala-keḷaḷaḍa divara Beḷeya-nāyaka palaram kondu sura-lōka-prapitan āda |

sura-dundubhi pū-maḷegaḷu |
sura-kanneyar oḍane bandu nalidāḍuta kay- |
oludu vuchita-mātan |
eraḍ uyidaru javake balli Beḷeya-nāyakanam ||

(final verse as in No. 1 above).

15

At Koḍakani (same hobli), on a stone north-west of the site of the Nārāyaṇa temple.

svasti Vinayāditya-Satyāśraya-śrī-prithivi-vallabhar mahārājādhirāja-paramēśvara bhāṭṭārakar Koḍakaniya mahājanakke sarva-bādhā-parihāra biṭṭe ā-mūva . . . dēva-padam āge amōgha avichāram nālkane vāgarā Ereve . . gaḷa su-putra . . lā . . di biḍisidāru sosthe āu aḷidōn pañcha-mahā-pātaka-saṃyuktan akku . Śrīpāla-Rāma . re kaṇṇūm birav uggi gōsigarum sanda gōliyarā adi Aḍarasā Rām-oḍḍa gōsāsigaṇu mūṇkananḍū akatṭigaviluke santu enebanu inta śāḷa munda . . . chandra-sūryyan-unga aḷidōna pañcha-mahā-pātakan akkun ||

16

At the same village, on a stone near the village gate.

svasti śrī prithuvi-vallabha mahārājādhirāja paramēśvara parama-bhāṭṭāraka . . . vaṃ śrīmat-Jaya-simha-Dēvaṃ prithuvi-rājyaṃ geyye Kunda-Rājam Banavāsi-pannirchohā nṛipa-kālātita-saṃvatsara-saṇḍaḷa onbainūra-mūvatt-ēḷanaya Rāksha ndayyaṃ perbvārum geyye Chaṭṭ-ayya-Dēvaṃ pari bandu āran iṇḍalli bilkoṇḍu tuḇuvam pintikki pariyaṃ mārkkoṇḍu tāgi taḷt iṇḍu sura-lōka |

jitēna labhyatē lakshmīr mṛitēnāpi surāṅganā |
kshapa-vidhvamsanē kāyē kā maraṇē rapē ||
naḍapidan anuvāradoḷ kai- |
maḍagade taḷt iṇḍu poḷaḷe kottaḷi divyaṃ |
biḍidu kaḷivante kaḷidana |
paḍeda yaṣaṃ gellad intum aggaḷav altē ||
śarvvari-dipakāś chandraḷ prabhātē ravi-dipakaḷ |
traillōkya-dipakō dharmmas su-putraḷ kula-dipakaḷ ||

kammāra-Arjunaṅge koḍuṅge kamma 60 Arjunōjana magam Chaṭṭōḷa kallaṃ māḍisida | i-koḷanam kaṭṭisida |

17

At the same village, on a stone in front of the Śīdla-Rāmēśvara temple.

śrī svasti śrīmatu ari-rāya-vibhāḥa chatu-samudrādhipati śrī-vira-Bukkaṇṇa-oḍeyaru rājyaṃ geyuttam ire || Virōdhikratu-saṃvatsara- . . māsa-suddha-Gru i-dinada hunaṇvage bandalikeyāgi Koḍakaniya baḍaḍi Śāḍōjana kaḷḷuru tāgi taḷirdu sura-lōka-prāptan āda || maṅgaḷa mahā ||

18

On a pillar in front of the same temple.

(West face).

namas tuṅga &c. ||

svasti śrī jayābhūdaya-Saka-varuṣa 1370 neya Vibhava-saṃvatsarada Māgha-ba 11 Maṅgaḷa-vāradalu Chandraguttiya haḷineṇ (t)tu-kampaṇakke mukhiyar appa Pruthuvi-Seṭṭi Hirryakeṇe ūrall iha Lāyadakeriya Sirumi-Seṭṭiya-(south face)ru Dēva-Rāya-mahārāyaru astamānacke sandu mahā-rājikavādalli guḷeyavāgi Koḍakaniye bandu yidu Rāmāy-dēvera samudhiyallu dēvara pādakke sanda-ru sandalakke avara makkaḷu Viri-Seṭṭiyaru Malli-Seṭṭiyaru Honni-Seṭṭiyaru Saka-varuṣa 1371 ya S'ukla-saṃvatsarada Jēṣṭha-śu 11 Maṅgaḷavāra-dina astamāna sanda yippatta-ayidu-gaḷige Anūrādhe-nakshatra śōbhana-yōga *Urushabha-lagualali Urushabha-pratiṣṭhēyanu māḍisi ā-dēvarige amruta-paḍi nandā-dipa ayivar-oḍeyara chh(s)atrakke biṭṭanthā holana vivara (here follow details).

Koḍakaniya Rāmāy-dēvara pūjākāri Rāmāy-dēvana āḷiya Bommi-dēvage kaṇyā-dānavāgi maduve-yanu māḍi ātanu ā-dēvara-pūjeyanu statraṇu naḍasal ariyade yidare Rāmāy-dēva Sanni-dēvagaḷu naḍṣuvuru yi-dham (north face) mavanu chandra-sūryyaru uḷalli-pariyantara āru naḍasidavarige dharmav ahudu yi-dharmmakke āru āḷupidavaru Vāraṇāśiyali sahasra-kavileya vadisiḍa pāpake hōharu Sirumi-Seṭṭiyara śrī-guru Kōpura Dhāpād-oḍeyaru biḷe-māli yidali āvarige saraṇ endā bhūmi (here follow details) yishṭṇu bhūmi chandran uḷali-pariyantara naḍasudu yishṭake tapidavaru Vāraṇāśiyali sahasra-gōva vadhisida pāpake hōharu ||

19

On a stone to the north of the same temple.

svasti samasta-prasasti-sahitam śrīmanu-mahā-maṇḍalēśvaraṃ Billēśvara-dēvara divya-śrī-pādārā-dhakam Koṅkaniga-Rāya-bēṇṭegāraṃ Tuḷu-Rāya-stāpanāchāryyanam hoḷgottu kudureya kiṭṭura-maṇḍalikara gaṇḍanum | maṇḍalika-gaṇa-gaṇḍa-gattariyum | mūru-lōka-jagad-vaḷeyanum | Chēra-bhūpa . . . ya-vallabhe Honnala-Dēviya kumārānum | Kādamba-Rāya-vibhāḍar euipa Bommasa-Dēvanu Hosagundada neleviḍinalli prithivī-rāyaṃ geyuttam ire | tat-pāda-padmōpajivi Koḍakaniya Masani-Gaṇḍana mīga Kirtti-Gaṇḍam | gaḍiy-aṅka siṃhanum | gāvaṇikara-dandeyum sāmi-vañchakara gaṇḍanum Rāmanūtha-dēva-charaṇ i-sarasīruha-bhruṅganum Māchala-Dēviya nandanānum Kēḷadi-manō-nyana-vallabhanum Boppa-Māḍarsara sahōdara . . . Kirtti-Gaṇḍan ā-(koda)Koḍakaniya durgada neṇe phiyāntaradalli sukha-saṅkathī-vinōḍalind iṣṭha-prastāvadoḷu || Hari-dharaṇi . . . uigalauka-malla Thālasana kumāra | gaṇḍara dīvaṇi kaḷigal-aṅkusa Kāva-Dēvana pradhānam | yimmaḍi-rāhutta-rāyaṃ | mārkōla-Bayiravam Kalla-verggaḍe tāṃ muḷid etti bandu | Koḍakaniya-durgavarum mūru-sattāgi mutte ā-pura-varāḷhīśvara Kirtti-Gaṇḍum gaḍiy-aṅka-siṃhanum . . . rana birudam bittariṣal endu harigeyam dandeg ērsikoṇḍu kitta-gūḷhāradim . . . aṅkanam tegisi nissauka-viṭṭiyim poramṭṭu muntāda mārbbalada uravanīyam kaḍu | āne-gaṇḍa-siṅgadante piridu kōpātōpadim | kāl-āla niṭṭa-vasi kāl-āḷgaḷam kaḷalegutti | sabaligaram sāhasam gundiṣi | rāhutaran āhutigoṇḍu | Kallana | yellā sēneyam buṇikeydu | S'aka-varshada *1072 neya Durmmati-saṃvatsarada Vayisākha-ba 10 . . . dina Kirtti-Gaṇḍum | Sāra-lōka-prāptan ādam ||

muttida-. . . . sēneya- |
 n ottambisi hēruhoye biḷuva taleyam |
 butti-goḍal endu Mārige |
 suttum vi . . gala teravi Kittigan iridaṃ ||
 Koḍakaniya Masapa-Gavuḍana |
 naḍuvāṇa maga Kitti-Gavuḍan āhava-śauṇḍam |
 kaḍu-gali Kallana dhuradoḷu |
 voḍalaṃ Mruḍanalli kūḍi kirttiya paḍedaṃ ||
 Koḍakaniya Kitti-Gavuḍanu |
 voḍalaṃ Mruḍanalli kūḍal ā . . . jaṣaṃ tām |
 poḍaviyoḷ oppire . . . daṃ |
 kaḍu-jāṇaṃ sat-kavindra-Seṅkara-vibudhaṃ ||

maṅgaḷa mahā śrī

20

On a second stone at the same place.

śrīmatu bhuja-baḷa-pratāpa maṅgaḷika . . . gaḷi gaṇḍa-gattari śrī-Billēśvara-dēvara dībya- . .
 padmā[rā]dhakaṃ vira-Birasaṃ samasta-dēśavaṃ sukhadiṃ rāḷyaṃ geyyuttam irḍu biḍira-
 tu-sāvantana mēle Viḷambi-saṃvatsarada Miḷha-sa 5 Ādivārad andu dāḷiyaṃ ikki ā-nāḍa
 Hebbiya ṭhāṇāntaravan ikki baralu ā-nāḍa nāyakar ellaṃ neredu-banda mutti kāduttiralu Koḍakani
 Gaṇḍana tamma Biṭṭeyana sāhasam ent endoḍe ||

yikkada ṭhāṇāntaramaṃ |
 chakkane page-māḍi duttiral ā- |
 chakra-vyūhava hokkird- |
 d-ukkāḷ Abhimanyun-ante Biṭṭeyan iridaṃ ||

antum alla . . .

kanda || kaṭṭāḷutanade birudira |
 jaṭṭiga-nāyakar anēka-tāgidaḍ avara |
 niṭṭūru-guḷu Javana . . |
 . . ṭṭiyu . . . maṃ pugisibiṭṭa Biṭṭayan āgaḷ ||
 vṛitta || kaḍu-gaḍupinde bandu Ila-Dēva . . . tāgal alli tāv |
 a- . . tada vōḷidāṇi ṇṇade vira-bhaṭarkkaḷaṇi okkalitṭavōḷ |
 māḍid i . . . ḷiṭṭa . . . ṭṭeyana pushpaka-dāḷal idā pāḍutam |
 gaḍuṇade pōgi pokkar amarāṅgane diṇi Indra-lōkamaṃ ||
 Kuppagaḍeya Rāmōḷana māza Bīrōja māḍida kallu maṅgaḷa mahā śrī śrī śrī

21

At the same village, on a virakal near the village gate.

Piṅgaḷa-saṃvatsarada Puṣya-ba 3 Balavāradulu Malla-Gaḍḍaru S'ivanidiya hombenu yandu
 hōriyal iridali Kākara munde Kañchi-nāyaka kuduren iḷidāḍi māḍidanu . .

22

At Manemane (same hobli), on a virakal at the village gate.

svasti śrī pṛituvī-bhallava śrī-Jagatniga pṛituvī-rāḷyaṃ ggeye śrī-Rājāditya rāja-paramēśvairā
 si-panni-iḷchāsira-nāḷ aḷe Peṇarai Manamaneya muttikolva ūr-aḷivinoḷe na magan Āngara-Siṅga

Peṇḍikkirumaṃ Kālā-Udugureyan ulchikoḷva priya ... hita Kolalamage maṇuvakkade jatti
bhaṭarkkaḷa palaramaṃ konu tanuka du tanme bhol oppida Āṅgara andu kēcharaṃ
sārchchi tanda vimānamam Indrana vesādi sura-vaduarkkaḷu vandara Āṅga naya nine bhū-
maṇḍaladoḷāge viḷ-ḍaṇḍaman apiya-turagaman Āṅgarāṃ bhaṇḍaṇ-āṅgaḍoḷag itti vaḷasa ēḷu
Jambū-dvīpa sūriya-bhimba-panneraḍoḷag ella-mārggaran Āṅgaja-komaraṅge ... tiratan Añjane-
sutan-anna andu Kēsiniya eḷadātan annane onḍaṃ narinmasila virahi alugi veḷiyambiu
eragi kaḷkade taḷtu maṇuvakkam-āda-nṇiparkkaḷān Āṅgaran eḷiven-ārada aravaḍḍagiyara
vadar pūliyar māḍida silā-kamma malagāṇara Kundavāsīya magam Mamma vareda likitan
śrī-Kundamma S'arābhinaṃ Pūliyū Koṅgiyū Kāliyammanū iḷdu koṭṭar ā-Singani-gāḷdeya veḷḡavaga
koḷāṅge ida keḍisidom paūcha-mahā-pātakan.

23

At the same village, on a stone in front of the Basava temple.

svasti śrī Digubūra Tōmayan māḷvi Eramaraḍiyād osed i-koṇeyan Kundarasan Gorevāri-siṭṭi koṭṭa
Ī-kappaṭ sāsirvva-ppārvvara sāsira-kavileyuma kunda bramatiya ... gekisida ... okkalan.

24

At the same village, on a māstikal near the village gate.

Kiḷaka-saṃvatsaraḍa Māga-ba 7 lu śrīmatu pratāpa-Vira-Dēva-Rāyara prithvi-rājyaṃ geyiṭṭa virali
Manavaneya Māḍiga .. stan āda avara ardhāṅgi svargastey ā

25

At the same place, on a second māstikal.

namas tuṅga &c. ||

svasti śrī S'aka-varsha 1314 neya Prajōtpatti-saṃvatsaraḍa S'rāvaṇa-ba 11 Bu Manavaney Bira ..
.....tana sati sukhadiṇḍ Īsvaraḥ baḷagaṇa Jiyaga Gaṇḍi
tanna pati Chokka-Gaṇḍana kūḍe svargastey ādalli cha-Gaṇḍau [ni]ḷisida kallige maṅgaḷa
mahā śrī śrī

26

At the same place, on a third māstikal.

Khara-saṃvatsaraḍa Chayitra-su 7 lu śrīman-mahā-pratāpa Vira-Dēva-Rāyara kālādali Manavaneya
Viṭharakanu sattali ātana(v) ardhāṅgi Āmi-Gaṇḍi kūḍe svargastey āḍaḷu int apudakke maṅgaḷa
mahā śrī śrī ||

27

At the same village, on a stone in front of the Rāmanta-dēva temple.

..... Parābava-saṃvatsaraḍa Mārggasi .. ba 9 Sō Kāmi-Gaṇḍiya Bomma-Dēvanu santeyinda
baruvali kaḷḷara kūḍe kādi biddanu

28

In Soraba, on a pillar of the avabhrīta-maṇḍapa on the eastern bank of the Daṇḍavati river.

śrīmat-parama-gambhīra-syāḍ-vādāmōgha-lāṅchhanam |
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

ambudhi-kamañākaradoḷ ḥ
 Jambū-dvipābjad ondu-karṇṇikey enikum ḥ
 Pom-beṭṭ adarim teṅkalu ḥ
 cheṃbett-eṣaḷ enipud alte Bharata-kshētram ḥ
 Bharata-śrī-bhūṣhaṇād-ant- ḥ
 ire Kuntara-dēśam alli nāyaka-maṇiyant ḥ
 urutara-śōbbā-vibhrama- ḥ
 karam ene Banavāsa-dēśam oḷupam paḍegum ḥ

tad-dēśādy-anēka-jalamidhi-vaḷaya-vaḷayita-dēśādhipati ḥ

yī-vasudhāgramam Yadu-kuḷaṅge Saḷaṅge kuḍalke kūrttu Pa-
 dmāvatyam Sudatta-munipar bbarisal puliy āgi barppudum ḥ
 bhāṇise nōḍi poy Saḷay enal munipar sseḷeyinde poydu tad-
 dērige śauryyamam meḇedu Poysaḷa-nāmaman āntan ā-nṛipa ḥ

antu Sudattāchāriyar pPadmāvati-dēviyim paḍed itta raḍim tad-anvayadoḷ anēkarum udi-
 tōḍitam āge rāyam gaida baḷiya ḥ

udayisidan anṛita-vārdhhiyo- ḥ
 ḥ udayam-geyd amara-bhūjam embinegam chelv- ḥ
 odavire Ballāḷa-nṛipam ḥ
 Yadu-kuḷadoḷu viśada-kīrti dānābharaṇam ḥ
 dhura-raṅgam nṛitya-raṅgam para-ṛipati-kapālāḷi tāḷāḷi naktañ- ḥ
 chariyarkkaḷ pāḷuvar tad-vijaya-ruha-yaśam dundubhi-dhvānam āgutt ḥ
 ire vidviśṭāvanipālaka-nikarada ruṇḍaṅgaḷim tāṇḍavāḍam- ḥ
 baramam māḷp oḷpinim naṭṭavigan enisidam vira-Ballāḷa-bhūpam ḥ
 pagevara peṇḍira kappind ḥ
 oged aṇjana-paṭkitāmbuvindam beḷakam ḥ
 miguvudu vichitram int idu ḥ
 jagadoḷu Ballāḷa-bhūpa-nija-viśada-yaśam ḥ

ene negaḷda Ballāḷa-Dēvam Dōrasamudrada neleviḍinoḷ sukha-saṅkathā-vinōdadi rāyam goyyuttam
 ire ḥ

dorey ene Koḍakapi Banavā- ḥ
 se-Rōhaṇāchaḷada puruṣa-kāntā-vibudhōt- ḥ
 kara-ratnaṅgaḷa kaṇiy ene ḥ
 niranṭaram toḷagi beḷagi rājisut irkkum ḥ

tad-grāmādhipati ḥ

Vanavāsa-dēśa-bhūṣhaṇa- ḥ
 n enipam gāvunḍa-maṇḍanam dik-kāntā- ḥ
 stana-maṇḍala-pariśōbhita- ḥ
 ghanatara-tējaḷ-prakāśa-ghuṣṇam Maṣaṇam ḥ

tad-aṇṭya ḥ

dyu-nadi-prōttuṅga-raṅgad-bahaḷa-laharikāndōḷanōḍbhūta-saṅghā- ḥ
 ta-namērūḍyal-latāntāvaḷi-vaḷayita-ḍiṇḍira-piṇḍa-prabhā-man- ḥ
 ḍana-pāṇḍu-praudha-kīrti-prasara-visaritōrvvi-nabhaś-chakra-dik-cha- ḥ
 kra-nikāyam tān enipp ond-esakadin enasum Kīrti-Gāvunḍan ādam ḥ
 manam old urbbare kīrttikum Maṣaṇa-Gāvunḍōttama- prēma-nan- ḥ
 dananam vandi-janārtthitārttha-phaladam pratyaksha-kalpa-dru-nān- ḥ

dananam durjjana-darppa-khaṇḍananan urbbi-jāta-gāvunḍa-man- |
 ḍananam Kirttiyan indu-kunda-Hara-hāsōdbhāsi-sat-kirttiyam ||
 ārtt iḥa dāniyam dhare |
 kirttikum abhimāna-mūrttiyam ghana-tējas- |
 sphōrttiyan i-prabhu-maṇḍana- |
 Kirttiyan Aṅgabhava-mūrttiyam priyadinam ||

tad-apatyaru ||

Sōmam jana-nayanōtpala- |
 sōmam Masanam virōdhi-jana-hṛit-khashanam |
 śri-malita-Mahādēvam |
 prēma-Mahādēvan alte Rāmam rāmam ||

ā-Kirtti-Gāvunḍan-apugin-āliyam ||

vitataiśvarya mādhinātha-vibhavam rāja-priyam vālini- |
 pati bhōgiśvara-bhūṣanam nuta-Vṛishāṅkam Kēsava-prēma-vi- |
 śrutam emb olp enasum virājise Mahādēvam Mahādēvan em- |
 ba tadiyānkaman anvitārttham enal arttha-byaktiyam māḍidam ||
 sumanō-bhūdhara-rājitam vipula-śākham bandhura-skandha-mūr- |
 tti mahijāta-varam su-patra-nichaya-stutyam dharā-śekhara- |
 ghri mahōdāri dal emba tann esakadinam bhabya-kalpāvani- |
 jam enippam vibudha-stutam vilhu-Mahādēvam chamūpōttamam ||
 odaval kaṇṇide marbbu pōge ravi lōkakḥ eyde kaṇṇāgi tann |
 udayam-geydavol indu Rēcharasan Indratvakke pakkāge kā- |
 uade mundaṇ desegeṭṭa Jaina-janak ellam lōchanam tann enalk |
 udayam-geydan ilā-taḷa-stuta-Mahādēvam chamūpōttamam ||
 Kavi-ripu Guru Guru-ripu Bhṛigu- |
 v avar ēvar enal dharitri kavi-guru-janatōd- |
 bhavam odave mantra-guṇam op- |
 puvudu Mahādēva-ḍaṇḍanāthōttamanol ||

antu Kirtti-Gāvunḍam tann āliya Mahādēva-ḍaṇḍanāthanum tad-apatyarum berasu ||

sal-lalita-guṇa-gaṇam śri- |
 vallabhan abhimāna-mūrtti kirtti-vadhū-dham- |
 milla-virājita-malli- |
 phullam śrēṣṭhi-pratāna-maṇḍana Mallam |
 ene negalḍa Malle-Setṭiga- |
 m anupama-chāritra-Site Māchāmbikegam |
 janiyisidam sukṛitam saṁ- |
 janiyise nija-kulake Nēman akhila-lalānam ||
 negalḍar ggurugaḷ Guṇachan- |
 dra-gaṇi-varar mMūlasaṅga-Kānūr-ggaṇaḍol |
 sogayisuva Nunna-vaṁśado- |

* | eševavar āge Nēman abhijana-rāman ||

para-hita-mūrtti bhabya-jana-kalpa-kujam vibhu Nēmi-Setṭi bit- |
 taradoḷe kūḍe Jidvalige-nāḍ Eḍe-nāḍ enisippa nāḷgaḷol |
 parama-Jinēndra-gēhaman anēkaman uddharisuttam ittal ud- |
 dharisidan uttarōttaram enal nija-kirtti-latā-vitānamam ||

Koḍakaṇi-pura-lakshmiya mey- |
 doḍav enisire Nēmi-Setṭi vibhu māḍisidaṁ |
 kaḍu-gorvvi kirtti-late dān- |
 guḍi viḍuvine S'āntinātha-Jina-mandiraman ||
 maṇam Arhat-pratikṛitinim |
 tanu su-bratadiṁ dhanaṁ Jinēndrālaya-saū- |
 janana-kriyeyind ati-pā |
 vaṇam āgire Nēmi-Setṭi negaḷdaṁ jagado! ||

antu Nēmi-Setṭi Saka-varshada nūṇa-mūvateneya* Vibhava-saṁvatsarada Jēshṭha-śu 10 S'ukravāradoḷ
 Sāntinātha-dēvara pratishṭheyam māḷpa kāladōḷ Kirtti-Gāvuṇḍanuṁ tat-tanūjaruṁ tann-aliya Maha-
 dēva-daṇḍanāykanuṁ parivṛitam āgiralu dēvar-ashta-vidhārchchanegaṁ risiyar-āhāra-dānakam koṭṭa
 gadde kamma 50

vara-da-S'rikanṭha-brati- |
 par ikkidar S'ānti-[Ji]ṇṇa-grihāchāryyargg op- |
 ire yōga-paṭṭigeyan ā- |
 daradindaṁ vajra-paṇjaranan ikkuvavolu ||
 vidu jōga-vattigeyan ān- |
 tudu mad-dharman dal end a-saṅkhyāta-gaṇā- |
 ty-udita-yaśar pratipālīpa- |
 r udāttad i-S'āntinātha-Jina-mandiraman ||

29

At the same place, on a virakal in front of the Īs'vara temple.

Upper portion is gone svasti śrīmatu Saka-varisa nē Sarvvajitu-saṁva[tsa]rada, Mārggasira. . .
 . . . śrīmanu mahā-maṇḍaḷēsvaraṁ Kirtti-Dēv-arasar Chika-Bommaṇa . . . kalu mahā-maṇḍaḷika Chīṇṇa-
 Dēva naḍadalli Iṇṇuḷi Boppaṇṇana maga Iḍukaṇa . . . iridu sura-lōka-prāpitan āda ||

30

At the same place, on a second virakal.

jītēna labhyatē lakshmir mṛitēnāpi surāṅganā |
 kṣhaṇa-vidhvamsanē kāyē kâ chintā maraṇē raṇē ||

svasti samasta-śrīmadd-Ekkalarasa-Dēvaṁ prithvi-rājyaṁ geyvutt iralu svasti śrīmatu vira-Ballāḷa-
 Dēvaṁ Banavāse-pannichhā[si]rakke bijeya-geyda-kālam Bhādrapada-māsa-suddha-pa 5 Ādivāra
 1116 neya Pramādi-saṁvatsaradandu Jīḍvaḷige-eppattara baliya bāda Hiryya-Sakunava Kāva-Dēvana-
 nāyaka haḍavaḷa-Mācheyan iridu tuṇuvam koṇḍu hōhalli Bira-Gauḍanu Kāḷa-Gauḍan-āṇu kaṇḍagāra
 Basavōjana magam Dō . . tuṇuvam magurchi palaram kondu kudureyan iridu mēlāḷa taleya koṇḍu
 sura-lōka-prāptan āda Aṇṇegege-bali kerey-ōḷage kamma 15 salisu alidavaru
 braṇhati-kāraṇu ||

31

At the same place, on a third virakal.

namas tuṅga-ēc. ||

svasti samasta-prasasti-sahitam śrīmatu Yādava-Nārāyaṇam bhuja-bala prauḍha-pratāpa-chakra-
 vartī śrī-Rāma-chandra-Dēva-vijaya-rājyōdayada 12 Svabhānu-saṁvatsarada Phāḷṅgaṇa-su 5 Vaḍḍa-

* It should be sāvirada nūra-mūvateneya.

vārad andu yadikāri Nāru-Nāyakanavaru Sōya-Dēva-Gōvinda-Dēvanavaru Kuppeya mutti kādi keṭṭu bahali sāvanta-jagadāla Kuppey-Ekkali-Gauḍana sōdaraiya Hiriyā-Sakunada Beḷa-Gauḍana maga sāvanta-jagadāla Kāḷa-Gauḍanu dhuradoḷage kaliyāgi kādi talt iṛidu sura-lōkakke prāptan āda ||

jitēna labhyatē lakshmīr mṛitēnāpi surāṅganā |
kṣhaṇa-vidhvamsanē kāyē kā chintā maraṇē rapē ||

Satōjana pratisake(m) Sātōsaga gai(m)da bāse maṅgaḷa mahā śrī śrī ||

32

At Hirē-Sakuna (same hobli), on a vīrakal in front of the Īsvara temple.

namas tuṅga &c. ||

svasti śrī bhuvaṇāsarayam śrī-prithvī-vallabham mahārājādhirāja paramēśvaram parama-bhaṭṭāra-kam svastimat . . charyya-chakravartti Dēva-varsha 10 neya Dundubhi sudda
5 Ādivāra samasta-pra . . -sahita mahā-maṅḍalēśvaram Tailaha-Dēvara besadiṃ
Hiriyā-Sakunada Māḷa-Gauḍana su-putra Kāḷa-Gauḍana tamina Beḷa-Gauḍa Tavanidhiya kāḷa-
gadalu Vikramādityasararu keṭṭu bahali tāgi talt iṛidu palaram kondu sura-lōka-prāptan āda || āy-
anmam . Uddhareyalu śrīmat-Tailarasaru mechchi koṭṭa gadde kamma 50 ondu mane ippa . . Tāḷa-
Nāyaka dharmmavam pratipālisisidaru *Haraṇāsi-Gurukshētradalli sāsirvva-brāhmaṇargge sāvira-
kavileyam koṭṭaru yidan aḷidavaru pañcha-mahā-pātakam māḍidaru ||

jitēna labhyatē &c. ||

Sātōjana pratisākhe Sātōsaja geyida bāse maṅgaḷa mahā śrī śrī ||

33†

On copper plates in possession of the paṭel of the same village.

(*Seal—Śrī-Mṛigēś'caravarmamaya*)

(I b) svasti vijaya-Vaijayantyām svāmi-Mahāsēua-mātri-gaṇānuddhyātābhishiktānām Māparyasa-gōtrāṇām Hāriti-putrā . . pratikṛita-ssvāddhyāya-charchchā-pāragānām Kadambānām āśritāmbānā . .
(II a) śrīmat-Kākustha-priya-tanaya-sutaḥ śrī-Mṛigēśvaravarmmā anyānupūrvvyā sva-vaijayikē aṣṭa-
ma-sa[mṛ]vatsarē Vaiśāka-paurṇimāsyām sōdaka-pūrvvam sa-dakṣiṇam uditōdita-kula-prasūtānām
kōṭa-kenyā-ṭhīlani . . . (II b) Gautama-sagōtrāṇā . . . kratu-Sōma-śarmamāryyāya Kadalakalāni-grāmaḥ
Vāstuka-kshētram saha Perddalayā-simnataḥ pūrvvataḥ Virajā-lakṣiṇataḥ aśvattha-vṛikṣah tataḥ
parvata-maddhyam tataḥ Karvelli-kshētra-mūlam tataḥ udaka-pa . . paśchimataḥ Veṇṇa-padi tataḥ
Palavakkēni-simbām uttarataḥ udaka-pathāt (III a) Kadalūkura mūla-kskētrāntarāntaḥ Kāḍakorasa-
mūlasya tataḥ parvata-maddhya tataḥ udaka-saṅgamam ētāvanmātram dattavān dēśa-grāma-grāma-
bhōjakānām śrāvita-śrāvāṇam kṛtvā sarvva-parihāraḥ cha a-bhaṭa-pravēśāḥ cha yōbhīrakṣati sa
tat-pa[la]-bhāḥ bhavati yō'pah irttā sa pañcha-mahā-pātakā-saṃyṇ (III b) kṛtō bhavati uktaḥ cha

bahubhir vvasudhā bhuktā rājabhis Sagarādibhiḥ |
yasya yasya yadā bhūmis tasya tasya tadā phalam ||
shashṭi-varshsha-sahasraṇi svarggē mōdati bhūmi-dah |
ākṣhēptā chānumantā cha tāny ēva narakē vasēt ||

*So in the original.

†Inscriptions 53, 34 & 35 are said to have been discovered while digging the ground.

34*

A second copper inscription in possession of the same paññ.

namas tuṅga &c. ||

svasti samasta-prasasti-sahitaṃ śrīmatu Yālava-Nārāyaṇaṃ bhujā-bala-prauḍha-pratāpa-chakra-vartti śrī-Rāmachandra-Dēvara dibya-rājyōdayada 12 Śvabhānu-saṃvatsa[ra-Phā]lguṇa-su-5 Vādḍa-vāradandu yadikari-Naḍu-Nāyakanavaru Sōya-Dēva-Gōvinda-Dēva-apanavaru Kuppeya-gōte kādi kovva bahali sāvanta-jagadāla Kuppey Ekkala-Gaṇḍana sōdarane . Hireya-Sakunada Beḷa-Gauḍana maga sāvanta-jagadāla Kāla-Gauḍanu (back) Rāmaraḷavainu Kuṇḍara | Keḷadhiya-Gauḍa Chauḍa-Gonḍana maga Sadāsiva-Nayakaru Madhiganahaḷi-vaḷaganaka Narama-purada Muri-kayalisada Yalaṇa-Gauḍa | Hire-Sakuṇada-grāmada mulika Chika-Sakuṇada-grāmada Moraūra-grāmada gauḍa-kumpe Baireko(m)pada-grāmada Beraṇanu Guḍada-Raṅgapage ga 130 Sada-siva-Nayikaru amrutapaḍige biṭadu ga 130 varaha | mu . . ubheyem yinuru-varahanu | yibaru arama-nige terōdu anamika-taḷavara-luṭiya bhumi utarape 1 Baira-Gauḍa Ada-Gauḍa yi-karataru vakara-tara . . tetu-bahadu Sadāsivāya namaḥ ||

35

A third copper inscription in possession of the same paññ.

śrī namas tuṅga &c. ||

dāna-pālanayōr madhyē dānāch chhrēyō'nupālanam |
dānāt svargam avāpnōti pālanād a-chiyutam padam ||
sva-dattād dvi-guṇam puṇyam para-dattānupālanam |
para-dattāpahārēṇa sva-dattam nish-phalam bhavēt ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuśa 1626 nē Tārāna-saṃvatsarada | Chayitra-māsē | śukla-pakshē . . . havārē paurṇami 15 titha | Bhanavase-panniśasira(ma)ḍa | Keḷadhi-Gauḍa Chauḍa-Gonḍana maga Sadāsiva-Nāyakaru | Hirē-Sakuṇa-grāma Chika-Sakuṇada-grāma Moraūra-grāmada mullika Adappa-Gauḍa gonḍa | rayasi daruśane Muḁkutidattarāya | manaūna | pa (back) chōru-śāyada trasana | bala | aṅka-daṇḍa | khaṇḍane | araman-gonḍeyaru | gaḍatukale biridu | ashta-bhōga-tējas-sāmya-sarba-namasye bāmi nū tarape munillūstana 484 taḷir aḍividiḍu moḷatakopḍa Chauḍa-Gonḍana suta | Sadāsiva-bhūpa . . . śrī-Mahādēvāya nama |

namas tuṅga &c. ||

svasti samasta-prasasti-sahitaṃ śrīmatu Yālava-Nārāyaṇaṃ bhujā-bala-prauḍha-pratāpada-chakra-vartti śrī-Rāmachandra-Dēvara vijaya-rājyōdayada 12 Svabhānu-saṃvatsa[ra-Phā]lguṇa-sū . . 2-Vādḍavārad andu yadikāri-Naḍu-Nāyakanavaru Sōya-Dēva-Gōvinda-Dēva-apanavaru Kuppeya-gōte kādi kovva bahali sāvanta-jagadāla Kuppey-Ekkala-Gauḍana sōdarana . . Hireya-Sakuṇada Beḷa-Gauḍana maga sāvanta-jagadāla Kāla-Gauḍanu (stops here).

36

At Guñjanūru (same hoḷli), on a māstikaḷ in the back-yard of Maḥḍa-Naṇjappa.

svasti śrī jayābhyudaya-S'aka-varuśa sā 1...neya Kālayuktāksha-saṃvatsarada Mārggasira-bu 10 Sōlu śrīmatu Chandraguttiya vēṇṭheyake saluva Yaḍe-nāḍa voḷagaṇa Guñjanūra mukhya-prabhu Tamma-Gauḍana maga . . Yiraya-Gavaḍara prasādaḍ Eḷa-Gauḍaru svarggastar ādaru avara malavaḷige Chikki-Gauḍi avara kōḍe samādhayanū pokku svarggastar ādaru maṅgaḷa mahā śrī śrī śrī

* The orthography of this and the next inscription in the original is very bad.

37

At the same village, on a māstikal in the back-yard of Vaḍakayyana Basappa.

Āṅgīrasa-saṃvachhara-S'ṛāvaṇa-bahuḷa-paū-lū Guṇṇanūra vichāra-chaḍḍi. . . Māgaḍi-Varadhana
Mulināge-Nā[ya]kanu sorgastan ādare heḍḍati dūḍe lōḍuḍu

39

At Aṅkavaḷḷi (same hobli), on a stone in Naḍagamane-Vira-Basappa's kaṇḍāyam land.

(Nāgarī characters)

śubham astu namas tuṅga &c. ||

svasti śrī jayābhūdaya-Sālivāhana-śaka-varuṣa 1451 neya Virōdhi-saṃvatsarada Māgaśira-
suddha 10lu śrīmatu Banavase-pannirchāsirakke saluva Chandraguttiya vēṇṭheyada . . nāḍa voḷagāda
sarva-mānyavāda Amṛitapurakke prati-nā[jina] Aṅkuravaḷḷiya-grāmavanū śrīman-mahārājādhirāja rāja-
paramēśvara śrī-vīra-pratāpa śrī-vīra-Achyuta-Rāyarige sthira-sāmbrajyav āgabhē endu dēvara
Tavanidhiya Tippaṇa-Gauḍaru Haraseya S'rikaṇṭha-dēvarige pratidinū Harihara-mahārāyaru amṛita-
paḍige . . koṭṭiḍda Aṅkuravaḷḷiya-grāmavu khilavāgi hōda sammandha tathā-tithiyalu ā-S'rī-
kaṇṭha-dēvarige Aṅkuravaḷḷiya-grāmavanu jirūdhāra-pratipālāneyāgi koṭṭevu ī-grāmada chatus-simey-
oḷaguḷḷa nidhi-nikshēpa-jala-pāshāṇa-akshipi-āgāni-siddha-sādhyaṅgaḷ emba aṣṭa-bhōga-tēja-
svāmya-sahavāgi śrī-Achyuta-mahārāyarige sthira-sāmbrajyav āgabhē endu Tavanidhiya Tippaṇa-
Gauḍānu nāvu namma sva-ruchi voḍambaṭṭu koṭṭa pratipālāneya grāmada sāsanaḷḷe śubham
astu śrī (usual final verse) śubham astu | Tippaṇa-Gauḍaru voppa śrī-Bairava-dēvaru śubham astu ||

40

At Kallambī (same hobli), on a stone in the back-yard of gold-smith Nāla-Seṭṭi.

Vikṛiti-saṃvatsarada Jēshṭha-ba 3 Bu Bomma-Gaḍḍaru dēvara pādake sandaru ||

41

On a māstikal, at the same place.

S'ukla-saṃ[va]tsarada Jēshṭha-ba 3 Sōma Kallambī-Gonḍaya-Bōvana maga Udiyaṇṇanu ātana mada-
vaḷige Udreyakka . . . kūḍi saha-gamanava māḍḍaru

43

On a virakal in front of the Is'vara temple.

namas tuṅga &c. ||

. 1103 neya S'ubhakpitu-saṃvatsara-Chaitra-māsa-kṛishṇa-paṇchami-
Sōmavāradandu . . . yya chākṛavartti Bijjana-Dēvana kumāra Saṅkanna-Dēvara. . . bandali
dhāliya . . . Jidḍuge-nāḍa baḷiya bāḍa tamma Masappa-Gāṇḍam
. sura-lōka-prāptan āda ||

jitēna labhyatē lakshmīr mṛitēnāpi surāṅganā |

kṣhaṇa-vidhvamsanē kāyē kā chintā maraṇē raṇē ||

Naḍuhalḷiya sēnabōva Mallayyau bareda maṅgaḷa mahā śrī ||

44

At Jambhaḷḷi (same hobli), on a stone in front of the Durgi temple.

sandhi-vigrahi Kannaya baredam svasti Saka-nṛipa-kāla-saṃvachsara-sataṅga 894 neya Prajāpati-
saṃvachsara pravarddhāmānam āguttire śrī-Sāntivarmmārarsa pannirchāsirakkav arasu-geyyutt.

ire Kôsigavallîya Kaṇṇanmaṅga Piḷḍuvabbegaṃ puṭṭida Kannayyan eraḍu-dēgulaḡa māḍisi keṛeyam kaṭṭisi dharmama-gyuttire arasam bandu nōḍi bhāḷarige biṭṭa key mattal eraḍu sthānama Goṭṭegaḍiya Bhadrāyana kala Kannayya kaḷchida eraḍan Êcha idaṃ kâd-âtaṅge padineṇṭ-asvamêdha-geyda palam aḷidaṃ paṇcha-māha-patākan akku ||

45

At Hale-Soraba (same hobli), on a virakal south-east of the Rânêśvara temple.

śrīmach-Chāḷukya-Vikrama-varshada 7 neya S'rimukha-saṃvatsarada Chaitra-suddha 5 Âdivârad-andu śrīman-mahâ-maṇḍalêśvaram S'rivalla-Dêvana nâyakaru Yeḍe-nâḍa baiya bâḍa Naḍuhallîyan iṛidu tuṛuvam koṇḍaḍe Eṛahi-Setṭiya magam Mâki-Setṭi tâgi taḷt iṛidu palaram kondu tuṛuvam magurchchi sura-lôka-prāptan âda śri śri ||

oṭṭajeyan idiran adirade |
kaṭṭāḷugaḷan iṛidu biḷe tuṛugaḷu peṇanam |
meṭṭi paridavu vimānadoḷ |
iṭṭu surâṅganeyar emage tamag enut uydaru ||

46

On a virakal in the north-east corner of the same temple.

namas tuṅga &c. ||

svasti śrīmatu pratâpa-chakravartti Jagadêkamalla-varshada 39 neya Kālayuktâś cha saṃvatsarada Mâgha-suddha-êkâḍasi-Sukravâradandu śrīman-mahâ-maṇḍalêśvara Gorava-Dêvam Banavâsi-pura-varêśvaram Jayanti-Madhukêśvara-dêva-labḍha-vara-prasâdar appa Goravarasana kâḷegada Sora-bada Huliyajaṅguḷi-Biraṇana maga Mûvaḍi Koṇḍaraṭeḡe dhāḷiyam haridalli halaram kondu sura-lôka-prāptan âda âtana akka Sîriyabbe para-lôka-vineyam mâḍi kalla niṛisi sura-lôka-prāptar âdaru ||

jîṭeṇa labhyatê lakshmir &c. ||

47

On a stone lying in front of the same temple.

namas tuṅga &c. ||

svasti śrīmach-Chāḷukya-chakravartti prithvî-vallabham Sômêśvara-Dêva-varshada Saka-nṛipa-kāla 1109 neya Plavaṅga-saṃvatsarada Chaitra-ba 8 Vaḍḍavâradandu svasti samadbigata-paṇcha-mahâ-śabda mahâ-maṇḍalêśvaram Banavâsi-pura-varâḍhîśvaram Jayanti-Madhukêśvara-dêva-labḍha-vara-prasâdam satya-Râdhêyam kaligaḷ-aṅkuṣam Kâdamba-chakri śrīmatu Koṇḍemarasaru Banavase-pannirchchâsiramam sukha-saṅkathâ-vinôḍadiṃ rājyam geyutt ire śrīman-mahâ-maṇḍalêśvaram Uddhareya Eṛahasana Oḍeyarasāṅ upâṃsadiṃ Kole-Koḷakaṇi-mukhya-vâgi samasta-Jiḍḍaḷige-nâḍu ôḷibandu Sorambavam hugalu Masaṇa-Gāvunḍan-aḷiya Kâma-Gāvunḍam parôpakârârtham idaṃ śariram emba vâkyârthamam nenedu maṛevāḷiyam neṛapuvēn endu tēkaṇa samasta-nâyikarum Tāvarehalliya Sôvi-Setṭiyum tuṛuvam koṇḍu pōpalli eydi tâgi taḷt iṛidu tuṛuvam magurchchi sura-lôka-prāptan âda ||

ala . . baḷli parvidavol âgire binnapanam nimirchchutum . . |
chaladinde . . kikkiridu bobbirid ârdḍ ele pōgu pōg enu- |
tt a-laghu-bhuja-pratâpad eḡe . . d i-Sorambada Kâma-Gavunḍan â- |
kalahadoḷ anya-Kauravaroḷ Arjjanan antire jûṇḍu kâdidaṃ ||

bharadind eydi ranâgradalli tuṟuvam kaikonḍu kâdutt iral |
taradind anya-śilimukha-pratatīy aṅgopāṅgamaiṁ tīve chech- |
charadiṁ pâyv aruṇambu dēva-vanitâ |
. ||

48

On a second virakal at the same place.

svasti śrī prithvi-vallabha mahārājādhirāja paramēśvara parama-bha śāmbhachandra
. thvī-rājyaṁ geye tat-pāda-padmōpajivi svasti samadhigata-paṅcha-mahā-sabda mahā-
maṇḍalēśvara Banavase-pura-varādhisvara Kādamba-chakri kēśvara-labḍha-vara-prasāda
Gorava-Dēva(dēva) Banavāsi-panni n ālutt ire hadinālkene-Si suddav-aṣṭamī-
Ādityarâ tamma Kāva-Gāvuḍiḡ || yi-samandakke tamm-okka S'rivalla-
bhana dāliya gāvuḍu kārāṇa Kāva ragīliya

49

On a stone north of the same temple.

ōṁ | namas tuṅga &c. ||

svasti śrī prithvi-vallabha Satyāśraya-kula-tilakī Chāḷukyābharāṇa mēśvara-
Dēvaṁ prithvi-rājyaṁ samadhigata-paṅcha-mahā-sabda chakrēśvara Jayanti-
Maḥkūśvara-labḍha-vara-prasāda rappa dāśāśvāmēḷha-dikṣhā-dikṣhita pem-
maṭṭi-tūryyaṁ Sākhācharēndra-dhvaja samara-jaya-kāraṇam vidviṣṭa-Nārāyaṇa
sauryya pūrṇa chālura dēvaṇ-agrātmaja Maṁ
mamamaya rājyaṁ geyutt ire samusta-praṣṭi-sahitaṁ śrīman-mahā-maṇḍalēśvara
. sukha-saṅkathā-vinōḍadim nāḍann āḷa svasti ya Paridhāvi-saṁvatsara . .
Kārttika-sudda jaṅga-Gāvuḍana ma maṇḍalīkana Kali-dēva
. mattu dēvara nayivēdyakkam nandādivige pūjegaṁ tapōdhanara *archchaka-
dānakam nāgiyūṁ pratipāli || int illiya stānika
Boppaya-jiya sēnabōva-Bitṭimayan-anumatadiṁ barada || besageydu nayōja maṅgaḷa
mahā śī ||

50

On a virakal nr'h of the same temple.

svasti S'akhābha-varshaṅgaḷu sāvira la-nūḡaydu-varshad *eṇṭaneya S'ubhakritu-saṁvatsarada Phālgu-
ṇa-sudda 5 Ā pratāpa-chakravartī Srivallabha maṇḍalēśvaraṁ Jayanti-
Madhukēśvara-labḍha-vara-prasāda Kirtti-Dēva rājyaṁ geyyutt ire mahā-pradhāṇam pratāpa-
ma (rest illegible).

51

At the same village, on a tomb-stone near the Aṅjaraṅya temple, east of the village.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanam |
jiyāt trailōkyā-nāthasya śāsaṇaṁ Jīu a-śāsanam ||

svasti śrī S'aka-varuṣha 1327 neya Pārththiva-saṁvatsarada prathamā-Āśāḍha-ba 30 Su Sorabada
mahā-prabhu Dēva-Rājana arddhāṅgi Mēchakaṇ Jina-pādavan eydida | ad entene ||

kan || poḍavipara neleviḍ idu |
 dhruḍatara-pura Chandragutti adak âśrayav i- |
 Eḍa-nâḍu modala-kampaṇa |
 kaḍegam padineṇṭu-nâḍan âr baṇṇiparô ||
 ghanatara-têjad êlgeg esadippav av êṇ padineṇṭu-kampaṇakk |
 anitaḷol oppu Uddhareya ârī-vanitâ-sati Bayicha-Râjanoḷ |
 janisidaḷ illi bâḷdaḷ Eḍa-nâḍa mahâ-prabhu Dêva-Râjan-añ- |
 gane ene Mêchakam Jina-padâbjaman eydidaḷ êṇ kṛitârtheyô ||
 kan || Aruhat-paramêśvaranam |
 smarisi mahâ-durita-durggabaṅgaḷa kaḷidaḷ |
 gurugaḷa sambôdhane uch- |
 charaṇeyal eyididaḷu su-samadiṇ Jina-padamam ||

52

*At the same village, on a tomb-stone near the northern wasteveir of the tank,
 south-east of the village.*

ârimat-parama-gambhira-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkya-nâthasya âśanam Jina-âśanam ||

S'aka-varuśa 1317 neya Bhâva-saṃvatsarada Bhâdrapada-ba 7 Bu Sorabada Moleya-Tamma-Gaḍ-
 ḍana maga Tamma-Gaḍḍa tanage kshaya-byâdhiy âda-nimitta ghaṭṭada kelagaṇa Nagileyakoppakke
 hōgi aushadhiya mâḍisikolūt-iralâgi rôga biḍade Siddhânti-Dêvaru nirûpisida pañcha-namaskârada
 dhyânadiṇ Jina-charaṇa-sêveg aiddanu ||

53

On a second tomb-stone at the same place.

ârimat-parama-gambhira-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkya-nâthasya âśanam Jina-âśanam ||

âri-Hêmachandra-Dêvara guḍḍanu Dama-Gauḍana nishidhi ârī-Vitarâgâya ârīmatu yi-kala mâḍidanu
 Sorabada Bayirôjanu ||

54

At Naḍahallî (same hobli), on a virakal in front of the Râmêśvara temple, south-east of the village.

svasti śrīmach-Châḷukya-Trailôkyamalla-Dêva-varshada 8 neya Bhâvam emba saṃvatsarada Âśâḍa-
 sudda 5 Âdityavârad andu Guttiya maṇḍalika Bammarasa Eḍa-nâḍa-bâḷiya bâḍa Naḍuhalliyân^u iridu
 turuvam koḷvalli Kammarûra Chenna-Gâṇṇaṅga Muddiyēbe-Gâvundiga puṭṭida magam Naḍu-
 halliya Gorava-Gâvudan-aḷiya Chela-Gâvunḷa tâgi taḷṭṭi iridu palaram kondu turuvam maguḷchi
 sura-lôka-prâptan âda ||

oṭṭajejin idiran adirade |
 kaṭṭaḷgaḷa^{la} iridu bile turugaḷu penanam |
 meṭṭi paridavu vimânadoḷ |
 iṭṭu surâṅganeyar emage tavag enut uyidar ||

A Kantanaḥalli (same hobli), on a stone in front of the Venkaṭarama temple.

śublam astu |

namas tuṅga &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1493 neya Prajōtpatya-samvatsarada Kārttika-śuddha 15 Kruttikā-janana-yōgadallū | śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-Tirumala-Rāya-mahārāyarū Hampe-Hastināvāṭige saluva Penuguṇḍiya neleviḍiba simbhāsanadalū sakala-rājyanam rāja-dharmmadim pratipālisuva kāladalū | tat-pāda-padnōpajīvalum appa Keḷadiya-Sadāśiva-Rāya-Nāyakayana Rāma-Rāja-Nāyakaru Uḍupina śrī-Kṛṣṇa-dēvarigū | śrīmat-paramaham̐sar āda Vādirājātirtha-śrīpādaṅgaligū | Bāṅkāpurada Raghunidhitirtha-śrīpādaṅgaligū samarp̐pisida agrahārada dānada śilā-śāsanaḍa kramav ent endade | Banavaseya pannichhāsirake saluva Chanda-guttiya vēṇṭheya volage namage likhita-mā . . . neyāgi naḍadubaha Eḍe-nāḍa volagaṇa Sorabada simege saluva Keṇchanahaliya-grāmavanu Kārtika-suddha 15 Guruvārad andu S'iva-yōga pupya naḍiyuta namma ara Sadāśiva-Rāya-Nāyakarige S'iva-sāyōjyav āgābēk endu sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi dhāreya eḍadu koṭeū | ā-agrahārada chatuṣ-simey-olag u||a sāmyavanū āgumāḍikonḍu baha vṛitti-kalpaneya vivara Uḍupina Kṛṣṇa-dēvarige vṛitti ga 5 Vādirājātirtha-śrīpādaṅgalige vṛitti 4 Bāṅkāpurada Raghunidhitirtha-śrīpādaṅgalige vṛitti 3 antu grāma 1 kaṇṇ vṛitti 12 nū nū ā-chandrārka-stāyigalāgi anubhavisikonḍu baruvad endu samarp̐pisida Keṇchanahaliya agrahārada darmmada śilā-śāsana ||

dāna-pālanayōr madhyē dānāchchhrēyō'nupālanam |
dānāt svarggam avāpnōti pālanād a-chyutam padam ||
sva-dattām para-dattām vā yō harēta vasundharām |
shashtī-varsha-sahasrāṇi viśvāyām jāyātē krimih ||

śrī-Sadāśiva ||

At Guḷwe (same hobli), on a virakal in front of the Kallēsvara temple.

ōṃ namaś S'ivāya |

namas tuṅga &c. ||

svasti śrīmatu Yādava-Nārāyaṇam bhuja-bāḷa-vīra-pratāpa-chakravartti śrī-vīra-Rāma-Dēva-vijaya-rājyōdayad andu svasti śrīmanu mahā-maṇḍalēsvara Tribhuvana-malla bhuja-bāḷa-Bhīma baṭṭara-bhāva nigal-aṅka-malla nissāṅka-pratāpa-chakravartti vīra-maṇḍalika-dāna(na)va-Murāri Chiṇna-?Baramaravambāḷa Magara-Rājara-?Dēvar ippatta āḷut irdda Saka-varuṣa ? 1203 Chitrabhānu-samvachharada Jēṣṭha-su 5 Sukravārad andu Dēva-Rāyanu Vīreya-baḍavaḷana ta . . vūra . . . samaraika-gaṇḍa kādu sura-lōka-prāptan āda māṅgaḷa mahā śrī ||

On a second virakal at the same place.

svasti samadhiḡata-pāṇcha-mahā-sabda mahā-maṇḍalēsvaram Banavāsi-pura-varādhīsvaram Jayanti-Madhukēsvara-dēvara labdha-vara-prasādanuṃ Kādamba-kuḷa-tiḷakanuṃ Malli-Dēvarasaru Saka-varuṣa *1140 neya Sarvvadhāri-samvatsarada Vaisākha-suddha-tāḍige-Bṛihavārad andu Yēde-nāḍa Kūraleya [U]ddharey-āriyaru bandu kāduvalli taḷt iridu sura-lōkakke sandanu ||

baṛa-siḍḍila mālkeyim band |
ure mige Kodakapiya Bhiman adaṭim ripuvam |
neṛe nija-bhujāsiiyindam |
tuṛu*goḷoḷu kādi konu saggake sandam ||

59

On a third virakal at the same place.

namas tuṅga &c. ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēsvaraṃ Banavāsi-pura-varādhisvara Kādamba-chakrēsvara Jayanti-Madhukēsvara-dēvara labdha-vara-prasādam śrīmatu kaligaḷ-aṅkusa Kāva-Dēvaṃ Banavāse-pannirchhāsirama sukha-santōsa-vinōdadim rājyaṃ geyyutt ire Saka-varusha 1133 nē Prajāpati-saṃvatsarada Kārtika-suddha-tadige-Sōmavārad andu Ballāja-Dēvana dāḷi Kabbu-nāḷigeṇa Naḍu-nāḍa Biraūraṃ mutti kāduvalli Guḍuveya Kañcha-[Ga]vuḍa (others named) avasaraḍalli tāgi talutt iḍidu sura-lōka-prāptan āda ||

60

At the same village, on a stone in Mahadēva's back-yard.

(The upper portion is effaced)

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhirāja paramēsvara parama-bhaṭṭāra-ka Satyāśraya-kuḷake tīḷaka Chāḷukya-vaṃśōdbhava śrīmatu-Jayasīṅgha-Dēvara vijaya-rājyaṃ uttarōttaram āgutt ire svasti samadhigata-pañcha-mahā-sabda mahā-sāmantādhīpati Trikunda-pura-vare-svara Mātūra-vaṃśōdbhavaṃ Brahma-Kṣatriya Nandana-vana-chatra-paya-lāñchana-darppana-dhva-ja-virājamānar appa śrīma[tu]-Madēvūra Sāntayya-Dēvan Ede-nāḍan āḷutt ire svasti śrīmat-perggaḍe-Māḍinayya Banavāse-pannirchhāsiravann āḷutt ire Banavāsiya śrīmat-Kadambayya Dēvana mēle vand-andu Sakha-varsha 954 nē Āngira-saṃvatsara-Mārggasira-suddha-tērasa-Sanivārad andu śrīmat-Kadambara Sāntaya-Dēva Guḍuveyan iḍidu tuṛu hariye diṣi tuṛuviṅg aḍḍam bandu iḍidu dēva-lōkakke sanda gāvunḍa-Lōkayya Bikkayya (stops here)

61

On a second virakal at the same place.

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhirājyaṃ paramēsvara parama-bhaṭṭāra-kaṃ Satyāśraya-kuḷa-tīḷaka Chāḷukya-bharanaṃ śrīmatu-Jayasīṅgha-Dēvara vijaya-rājyaṃ uttarōttaram saluttam ire svasti samadhigata-pañcha-mahā-sabda mahā-sāmantādhīpati Trikunda-pura-varēsvara Mātūra-vaṃśōdbhava Brahma-Kṣatriya Nandana-vana-chatra-paya-lāñchana-darppana-dhvaja-virājamānar appa śrīma[t]-Sāntayya-Dēva rājyaṃ geyyuttam ire svasti śrīmat-perggaḍe-Māḍinayyaṅgaḷu Banavāsiya kōṭeya mēle vand-andu Sakha-varsha 954 neya Āngira-saṃvatsaram Mārggasira-suddha-tērasa-Sanivārad andu Kadamba-Nārāyaṇaṃ śrīmat-Sāntayya-Dēvaṃ Guḍuviya tuṛuvam koḷvalli Āṇuṅgara Kāṭayyaṃ tuṛuviṅg aḍḍam bandu iḍidu dēva-lōkakke pōda gāvunḍa-Lōkayya Bikkayya Kaṭukōjṃ besa-geyda

62

On a third virakal at the same place.

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhirājyaṃ paramēsvaraṃ parama-bhaṭṭāra-kaṃ Satyāśraya-kuḷa-tīḷakaṃ Chāḷukya-vaṃśōdbhavaṃ śrīmatu-Jayasīṅgha-Dēvara vijaya-rājyaṃ

uttrōttaram āgutt ire svasti samadhigata-pañcha-māhā-sabda māhā-sāmantādhīpati Trikunda-pura-varēsvaraṃ Mātūra-vamśōdbhavaṃ Brahma-Kshatriya Nandana-vana-chatra-paya-lāñchhana-darppaṇa-dhva-jā-virājamānar appa śrīmat-Madevūra Sāntayya-Dēva nāḍa(ḍa)n ālutt ire svasti śrīmat-perggaḍe-Mādiṇayyaṃ Banavāseya śrīmat-Kadambayyaṃ Dēvana mēle vand-andu svasti Sakha-varsha 954 neya Āngira-samvatsaram Mārggasira-suddha-tērasa-Sanivārad andu śrīmatu Kaḍamba-Nārāyaṇam Dēvaṃ Guḍuveyan iṇḍu tuṇu hariye;Mārasu. . ra Keḷeyamma-Gāvunḍana magap Horavaṇṇa(ṇ)-Gāvunḍa tuṇuving aḍḍa-bandu iṇḍu dēva-lōkakke pōda Bikkeyya(ṇ)-Gāvunḍa kallu nīṇisidaṇ Kaṭukōjam nālku-kalla besa-geyda |

jītēna labhyatē lakshmiḥ &c. ||

63

On a fourth vīrakal at the same place.

(The upper part is broken off).

.. svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhīrājam paramēsvaraṃ parama-bhaṭṭārakaṃ Satyāśraya-kuḷa-tīlakam Chālūkyābharaṇam śrīmatu-Jayasīṅha-Dēvara vijaya-rājyam uttarōttarav-abhivridhī-pravarddhamānam ā-chandrārka-tāraṇ-baraṇ saluttam ire svasti samadhigata-pañcha-māhā-[śā]bda māhā-[śā]mantādhīpati Trikunda-pura-varēsvara Mātūra-vamśōdbhava Brahma-Kshatriya Nandana-vana-chatra-paya-lāñchhana-darppaṇa-dhva-jā-virājamānar appa śrīmatu Madevūra Sāntayya-Dēvaṃ rājyam geḷye śrīmat-perggaḍe-Mādiṇayyaṃ Banavāsiya kōṭeya śrīmat-Kadambayya Dēvana mēle vand-andu svasti Sakha-[va]rsha 954 neya Āngira-samvatsaram Mārggasira-suddha-tērasa-Sanivārad andu śrīmat-Kaḍamba-Nārāyaṇam Sāntayya-Dēvaṃ Guḍuveyan iṇḍu tuṇu hariye Marasūrara Nijayya-Gāvunḍana maga Kuppappa-Gāvunḍa tuṇuving aḍḍam bandu iṇḍu dēva-lōkakke pōdam ||

jītēna labhyatē lakshmiḥ &c. ||

64

On a fifth vīrakal at the same place.

(The upper part is broken off).

.. samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhīrāja paramēsvara parama-bhaṭṭārakaṃ Satyāśraya-kuḷa-tīlakam Chālūkyā-vamśōdbhava .. śrīmatu Jayasīṅha-Dēvara vijaya-rājyam uttarōttaram āgutt ire svasti samadhigata-pañcha-māhā-sabda māhā-sāmantādhīpati Trikunda-pura-.....Mātūra-vamśōdbhavaṃ Brahma-Kshatriya Nandana-vana-chatra-paya-lāñchhana-darppaṇa-dhva-jā-virājamānar appa śrīmat-Madevūra Sāntayya-Dēva Ede-nāḍan ālutt ire svasti śrīmat-perggaḍe Mādiṇayyaṃ Banavāsiya śrīmat-Kadambayya Dēvana mēle vand-andu Lōkayyanuṃ Bikkayyanuṃ ūr-ggavunḍu geḷye svasti Sakha-nri-pa-kāla 954 neya Āngira-samvatsaram Mārggasira-suddha-tērasa-Sanivārad andu śrīmat-Kaḍambara Sāntayya-Dēvaṃ Guḍuveyan iṇḍu tuṇu hariye Goravara Honnayyaṃ tuṇuvam pintikki palaram kondu taḷut iṇḍu dēva-lōkakke sandam |

śarvvari-dīpakāś chandraḥ prabhātē ravi-dīpakāś |

traiḷōkya-dīpakō dhammas su-putraḥ kuḷa-dīpakāś ||

Honnayana maga Chaṭṭayyaṃ kalluṃ nīṇisida ||

67

At Yclasi (same hobli), on a stone in front of the Īsvara temple.

namas tuṅga &c. ||

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhīrājam paramēsvaraṃ parama-bhaṭṭārakaṃ Satyāśraya-kuḷa-tīlakam Chālūkyābharaṇam śrīmat-Jagadēkamalla-Dēva-vijaya-rājyam uttarōttarabhivridhī-pravarddhamānam ā-chandrārka-tāraṇ-baraṇ saluttam ire ||

*vārdlhiye sime tanna bhuja-garvadin ājjisid urvvi parvvi sam-
spundlheyin indu parvvida-jasakke dig-antame simey embinam
durdhara-bāhu-vīryyan eleyam bagegouḍa Chalukya-rājya-sam-
vārdhanan ājḍan Uppaḷa-sirah-kamalārchchita-pāda-paṅkaja ||

tat-pāda-padmopajivi || svasti samadhigata-pāñcha-mahā-śabda mahā-maṇḍalēśvaram Banavāsi-pura-
varādhīśvaram Jayanti-Madhukēśvara-dēva-labḍha-para-prasāda mṛigamadāmōda *Triyaksha-kshumā-
sambhava-chaturāsīti-nagarādhishṭhita-Lalāṭalōchana-Chaturbbhujasāda-viditāśṭhādāsāsvamēdha-yajña-
dikshā-dikshita Himavadgīrindra-rundra-śikhara-sakti-samsthāpita-sphaṭika-śīlā-stambha-baddha-
māda-gaja-mahā-mahimābhīrāma Kāḍamba-chakri-Mayūravarmma-mahā-mahipāḷa-kula-vibhūshana
permatṭi-tūryya-nirgghōṣa Sākshācharēndra-dhvaja-virājamāna mātōttunga simha-lāūchhana
dattārtti-kāūchhana samara-jaya-kāraṇa Kaḍambar-ābharana mārkkolvara gaṇḍa pratāpa-mārttanḍam
kadana-prachauḍam maṇḍalika-gaṇḍa Buḍḍa-Buppan-aṅka-kāraṇa . ma-kuḷōdbhava-pavitram parāṇ-
gaṇā-putram śaraṇāgata-vajra-pāñjara vairibha-kaṇṭhiravan ēkāṅga-vīraṇ ity-akhiḷa-nāmāvali-samā-
lāṅkitar appa śrīman-mahā-maṇḍalēśvaram Gorava-Dēv-arasaru śrīmad-anādiy-agraharam svasti ya-
ma-niyama-(niyama)-svādhyāya-dhyāna-dhāraṇa-mōṇanushṭhāna-japa-samādhi-śīla-guṇa-sampannarum
pratidina-praṇīta-pāñcha-mahā-yajña-dikshā-pavitrikṛitāntaraṅga-bahiraṅgarum Lakshmiwallabha-pa-
dāravinda-dvandva-sāndra-makaranda-raḷō-dhōḷi-dhūsarita-bhūṅgarum sakala-purāṇa-dharma-śāstra-
kathākaruṇa-maṇi-karṇapūrarum śaḍ-aṅga-sahita-Rig-Yajus-Sāmāthorvva-vēdādhyayana-śōrarum
enisida Elaseya mūvattirchchāsira-Brāhmaṇōttamarim parivṛitam āgi Brahma-sadanam āvēśṭi-
tam appa śrī-Rāmēśvara-dēva-bhavanam sogayisuttam irppud ā-Paramēśvaraṅge namaskāram geyyal
end ondu-devasam śrīman-mahā-maṇḍalēśvaram Gorava-Dēv-arasaru Banavase-pannirchchāsiramam
suka-saṅkathā-vinōdadiṇ rājyam geyyuttam irḍḍu dharmaṇa-prasaṅgam āgi tamma priy-arasi
Sātāle-Dēviyaru svargasthar ālar avargge śrēyō'rththar āgi 58 neya Krōdhana-sampatsarada
Śrāvaṇa-suddha-pūṇami-Ādivāra-vyatipātad andu mūvattirchchāsira-Brāhmaṇōttamara kālam
karchchi dhārā-pūrvvakam māḍi manneyama āya-dāyamam biṭṭaru yint i-dharmmaman āvan orvvam
pratipālīsidadam Vāraṇāsi-Kurukshētrādalli sāsirvvar vvēda-pāragar appa Brāhmaṇargge śāyira-kavile-
yam ponnin rannadiṇ kaṭṭisi koṭṭa phalavam haḍavaru yidan āvan orvvan aḷidavam anitu Brāhmaṇa-
ram anitu kavileyam sva-hastadiṇ kondavana gatige hōku.

68

At Mārūru (same hobli), on a stone in front of the Kullēśvara temple east of the village.

svasti jayābhūdaya-ś'aka-varuṣa 1431 neya Ś'ukla-saṁvatsarada Āśāḍa-ba 10 Gu-lu śrīmatu a-
bhaūga-Garuḍa-Nāṇayana vēda-mārga-pratishṭhāchāryya *chakshanolu-vijeya-chūḍāmāni dūṣṭa-
nigraha sishṭa-pālaka Māyavādi-kōḷhalarum prithivi-chak(a)ra-prativādi-praṇayāṇaḷa paraninda
parana-Vayishūva gō-Brāhmaṇa-Vayisi-rakshādara sūthū-darūṣana-sthāpanāchāryya Tiruvenḷaḷa-
divan divya-śrī-pāl-pul-nīrīṭhakarū Tirumale-Tātayiyarkaḷa ājñā-dhāraḷa Hampe-Vīra-rāja-
āyiyarūla āyya-śīya Kūliya-Dīsari Kappanṇa-āya dhāḷi bandali kādi vīraṇāgi svargastan ādanu ||

70

At Ōṣūru (same hobli), on a stone in the Rāmēśvara temple.

svasti śrī Kannara-Dēvam prithivi-rājyam geye Chikeyan nāḍan āḷe samadhigata-pāñcha-māhā-śabda
mahā-sānantādhīpati Trikunda-pura-varēśvaram Brahma-Kshatriyam Mātūra-vamśōdbhavan akāṅka-
niḷam Nandana-vana-chhatra-haya-lāūchana-darppana-dhvaja-virājamānam saurya-Dilipan jaga-
subhāṭi . chīraṇe-velḷina visishṭa-jana-nitram vijayāgarum śrīmaḷ-Māchīyarasam bhuja-vīryya

*So in the original.

vijaya-lakshmi-vallabha Banavāsi-pannichhāsarakam adhipatiyāgi Yēḍe-nāḍ-olī . . . kramāgatada pergeḍe Nākiya Chāṭṭayyaṁ Chittaraṭeḥalli Ōṭūrgge mūligan abhyantara-siddiyind āluttam dēgulamaṁ māḷisi biṭṭa key Kosigagolada keḷag eraḍu mattar mṁakkiyoḷ eraḍu mattar ātana tammaṁ pergeḍe-Vēl-yamaṁ bāviyaṁ kaṭṭisi maṭavaṁ māḍisidaṁ Poleyammaṁna peṇḍati Gombabbe Kēsav^āAdityarkaḷuṁ pratisṭhe geyda ydar . . . yalli maṭa . . . vi mattar ondu ka. . vina makkiiyalli ni
 . . yutta gaṇḍam Kēsav^āAdityargge aṛeya-makkiyolage . . . nituvaṁ Poleyamma . . . haripeya . . .
 Īsvara^āyage kāḷam kaḷchi koṭṭan idaṁ kādātaṅg āśvameḍhada palam akkuṁ idan aḷidātaṅgaṁ . .
 Vārapāsiyumaṁ siri tanuvan aḷida biahmātiy akkuṁ ||

71

On a side of the same stone.

svasti Saka-nṛipa-kālākrānta-saṁvatsaraṅgaḷ eṇṭu-nūga aṇuvatt-onḍeneya Viḷambi-saṁvatsarada Chitira-māsa-suddha-pakṣhada pāḍivada Budhavāraṁ vaḷaya-graṇaṇadōḷ ellav Īśvaya^āyage koṭṭar idaṁ bareḍam sēnabōvan Nākiyaṁ Biyaḷa māḍida maṅgaḷam ||

72

On a virukal to the west of the same temple.

svasti śrīmach-Chāḷukya-pratāpa-chakravartti Jagadēkamalla-varsha 4 neya Śrīmukha-saṁvatsarada Māgha-ba 10 mī Maṅgaḷavāradaṇḍu Chitraṭeḥalliya Kirtti-Gāvuṇḍana magam Miṇḍa-Gāvuṇḍa Ōṭūra tuṇu harivali tuṇuva magurchchi halara kondu sura-lōka prāptan āda

jitēna labhyatē lakshmiḥ &c ||

Chāka-Gauḍa Māḷa-Gavu[ḷa] nilisida ||

73

At the same place.

namas tuṅga &c. ||

svasti samasta-prasasti-sahitam śrīmatu Tayilapa-Dēva prithuvi-rāyaṁ geyyu . . . svasti śrīmatu Bhūlōka ? 52 neya Kālayukuti-saṁvatsarada Pāḷguṇa-suddha 7 Budhavāradaṇḍu Sittaraṭeḥaleya . . Bārasindha yaṁ . . dhira teṇeyyaṁ bēḍidada teṇeyan ikkada iṇe avara hegala meṭṭi svargakke saṇḍa || Ayōjan besageyda

74

On a stone in the verandah of the same temple.

śrī svasti śrīmatu Bhūlōka-varisada 13 neya Siddhārta-saṁvatsarada Kārttika-suddha 5 Brihaspati-vāradaṇḍu Onṭūriṅge mūliga Rāja-Gauḍam samasta-prajegaḷ ellav irdu pāda-pūjeya koṇḍu koṭṭaru bittuvaṭṭavaṁ keṇge biṭṭa darmaṁ okkalalu hatu-kolaga bhattava koṭṭa damma Bāgiyabe-Gauḍi Rāja-Gauḍam Saṅka-Gauḍam siddhiy ādada keṇge biṭṭa darmaṁ keṇge kiḷ-ēriyal alli kamma hatu biṭṭa damma Dāseya-Jiya dammaṁ māḍida yilliya stānikam yi-dammaṁ āvan oruva pratipālisuvāta Vārapāsi-Kurukshētra-Arggitirttadalu śāsuvvaru vēda-pāragar appa Brāhmaṇarumaṁ kavileyumaṁ aḷida pātakan akku Rāja-Gauḍana atigeya magam Goydi-Seṭṭi bareḍa

75

On a stone in the site of the ruined Bayjira temple.

svasti Saka-varishad eṇṭu-nūgaṇuvatta . . . saṁvatsaraṁ pravarttise Kannara-vallaba . . . Biṅke-ya nāḍ āḷe Mañchiga Banavāsi gi Peḷdeseyōḷ iḷḍu rāyaṁ geye Ōṭūra pergeḍe-Chāṭṭay-yaṁ āḷe yanalī Maḷeyuṁ mākati gōsasam iḷḍu kramada pe idakke muhatta ge . . .

77

On another stone in the same place.

svasti Saka-varishaṅgaḷ eṇṭu-nūṛ-aṇuvatt-ondaneya *Sarbbā ..-sarpvatsaram pravarttise Kannara-vallahaṃ prithuvi-rājyaṃ geyye Binkeya nāḍ āle Mañchigaṃ Banavāsi-pannirchhāsiraḷk adhipatiyāgi Peḷdescoḷ iḷdu rājyaṃ geyye nāl-gāvuṇḍu geyye perggeḍe-Chaṭṭayyan ā ... baṭṭa Sarvammana maga Akka ... aggasam gōsasam iḷdu

.... dipakō chandraḥ prabhātē ravi-dipakaḥ |

trailōkyā ||

78

At the same village, on a stone lying in the back-yard of the maṭha.

śrī-Gaṇādhīpatayē namaḥ Saka-varuṣha sāviraḍa-mūnūra-embhattaneya Yīśvara-sarpvatsarada Mārggaśira-baḥuḷa 4 Gu-lā Vōṭūra dāna-mūli Visa-Gauḍana maga Bommarasa-Gavuḍanū Sorabake hōgi bahāga kaḷḷara kōḍa kādi dēvara pādake sandanu

79

At Hosūr-agrahāra (same hobli), on a stone to the east of the Rāmēśvara temple.

namas tuṅga &c. ||

svasti samadhigata-pañcha-mahā-[sabḍa] Banavāsi-pura-varādhīśvara Jayanti-Madhukēśvara-dēvara dīhya-śrī-pada-padmārāḍhuakarum appa Kadamba-chakravartti kaligaḷ-aṅkusa-gaṇḍara-dāvani uigaḷaṅka-malla maṇey-okara kāva vajra-pañjara husivara-sūla sri-vira-Kāva-Dēva-vijaya-rājyōdayada 31 daueya Prabhava-sarpvatsarada Vaisākha-su 15 sō | śrīman-mahā-pradhānaṃ rāhuta-rāya Kala-verggaḍeya .. nāḷa Maravūra Masapeya-Nāyakanu Balugiya Paḷavayyanu Gōkarṇṇava koṇḍu maraḷi bahallī tama Sata-verggaḍe Kalu-Gāmuṇḍa ... lokkisuvalalli aḍḍa tagidali Maravūra Masapeya-Nāyakanu halavu kudure tividu yāḷugaḷa ko ... initumam iriḷu sura-lōka-prāptan āda ātana maga Baichē-Nāyakanu bira-gūḷa maḍi kalla nilisida maṅgaḷa mahā śrī śrī śrī |

80

At Chitraṭaḥalli (same hobli), on a virakal in front of the Rāmēśvara temple.

.... dhipati Bhūlōka prithvi-rājyaṃ chandrārka-tāraṃ-baraṃ saluttam ire || tatu-pāda-padmōpaḷvi maṇḍaḷika Masaparasaru dusṭa-nigraha-siṣṭa-pratipālanaḍim rājyaṃ geyyuttam ire *Saka-nṛipa śrīmanu mahā-maṇḍalēśvaraṃ Banavāsi-pura-varādhīśvaraṃ Kaḍamba-kaṇṭhiraṃ Mayūravarmma-Dēvaru Banavāsi-pannirchhāsiraṃ sukha-saṅkathā-vinōdadiṃ rājyaṃ geyyuttam ire kāla *1051 neya Virōdhikritu-sarpvatsarada Kārttika-su 3 Vaḍḍavārad andu Chittaruṭavalliya Kiri-Gauḍana maga Gorava-Gauḍan ātane kiṛiy-ayya Chanda-Gauḍa gadyā 100 koṭṭu maganaṃ kolisida ga 50 daṇḍava teṛisidan ā-ūra-katadiṃ tandeya hegala meṭṭi maga sagakke sandan āta kiṛiy-aya Bāvi-Gau (stops here).

83

At Kūpsi (same hobli), on a stone to the right of the Virabhadra temple.

svasti | Kannara-vallahaṃ prithuvi-rājyaṃ geyye samadhigata-pañchā-mahā-sabḍa sāmanta-kali-Viṭṭaṃ Banavāsi-pannirchhāsiraḍ-on[du]-bhāgavan āluttire Saka-varuṣha *eṇṭu-nūra-ayvatta-mūṇaneya Plava-sarpvatsaram pravarttise Āsvayuja-māsa-baḥuḷa-aṣṭamiyu Budhavāra-vand-andu Kumbiseya sāsirv-

varu māḍila stitiy ent ene Guṇigana ondu-mattalge piriya-pāneyoḷ eraḍṇ-pāne battava eḍavari-gaḷḍi-
giṇ ni bālan endu ella-kālakkaṇ koṭṭōr idam baḍeḍaḷke koṭṭōḍam koṭṭōḍam kuḍaḍ aḷiḍōṅgam Vīra-
nāsiya sāsirvva-pārvvaram konḷōn akka idam kāḍaṅḡ Aśvamēdhada-palam akka || (*right side*) tuppā
dege illa a kavileyān aḷida . . .

85

At the same place.

svasty Amōghavarsha-vallabha mahārājādhirāja paramēśva[ra] bhaṭṭārakā prithuvi-rājyaṃ ge[ye] Bana-
vāsi-panuircchāsiramumān Indaran āḷe Saka-varshaṃ ēḷnūra-tombhat-ombhateneya samvatsaram
pravarttise Kumbiseyaṇ kaṭṭiṅg Indaranum Māramayyanu Kīlalasūṅgodoḷ Rājāmāram ay-mattal key-
yaṇ koṭṭar ada māridara Sīripururshana maga Dēvāti paḍi salisiy unḇon idam kāḍōṅ Aśvamēdhada
phalaṃ kiḍisidoṅge brahmēti sārggu i-kallam Kanvillam māḍido

86

On a stone to the left of the same temple.

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirāja paramēśvaram parama-bhaṭṭā-
raka Satyāśraya-kuḷa-tiḷakam *Chārṇukābharaṇam śrī-naj-Jag-viśkamalla-Dēva-rājyaṃ uttarōttarābhi-
vriḍḍhi-pradhivapśamānam* āguttire Vikrama-varshaḷ yeppatta-mūṇanē 73 ya *Pramāḍōdha-samvatsa-
rada Chaitra-bahuḷa yēkā-11-dasi Sukravārad andu Jiduval-ge-erppattara manneyaṃ Uddhāreya
Ekkalarasam vipra-Gumbasege munidu paṇiyiḍal āraḷivinalli kammāra Māchōjana magam Mallōja
mārāntu palara kondu sara-lōka-prāptanād allige sāsirv vum (v)ātana baṭṭiṅge melchi biriya-Sunpa-
geya bayala tōṇṇa-bhāḍadalli Maragūṇḍiya ghaḷ-vaḷu hatu kamine keyya biṭṭar ātana makkaḷu
yakkoḷvaram (v)ā-chandrārka-tāram-baraṇ (v)idan āvan ērvvan aḷidaṇ ātan ā-vūre bēḷgoyallim benda
nūra-yippattu jiva-dhenada gō-vadhey ātanān eyḷugu ā-dese masarad esuva sa
ramallā besav aḷidu dēva-kāntēge vanavāḡ iral oldu nā

87

On a stone lying in front of the same temple.

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakan
appa śrīmad-Ābhuvamalla-Dēvara vijaya-rājyaṃ uttarōttarābhivriḍḍhi-pravarddhamānam ā-chandrār-
ka-tāram saluttam ire Saka-varsha 975 neya Vijaya-samvatsarāda Āsvayujada bahuḷa-bāraṣi . . .
vāradāṇdu Kuṭṭāra-kulada Mākimayya Kumbiseya mahājanakke drabyamaṇ koṭṭu gōsasam irdda
vondu-maneyum ondu-tōṇṇamum ondu-mattalu keyyūṇ ond-okkala māpi sāmyamuma koṭṭaru Mādhā-
vayyaṇ baredam śrī māṅgaḷa Guḷḷam kaṇḍarisida ||

88

On a virakal at the pond, south of the same temple.

svasty Akālavarsha-śrī-prithuvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakan Akāḷa-
varsha-Dēvana vijaya-rājyaṃ ond uttarōttaram abhivriḍḍhiḡge saluttire samadhigata-pañcha-mahā-
śabda mā-sāmānta challa-dhveja rapad-uttaraṅgan entum-ōḷḷidam Kandukamāḷana dhaḷake dhoraygaṇ
vairi-kāḷāṇaḷam chaḍa-mārttaṇḍam sarayka-Sūdraka-śrī-ka[li]-Viṭṭara[sa]-r Banavāsi-pannircchā[si]ra-
mun āḷutt ire Saka-varshaṇ *ēṇṇu-nūra-muvatt-aydaneya Prajāpati-samvatsara tat-varshābhyantaradoḷ
kali-Viṭṭarasar Banāvāsi Gaḷamba Nāyavarmananap kondu kōṭeyoḷ sukhadin ire *Jidurāḷg-ēḷpattara
nāḷ-gāvunḍam kali-Viṭṭanoḷe virōdhamāḡi nāḷiḍam Gaṅgavāḷige paḷḷiv eṇi Ponnāvūra-
ḷoḷ ire Kumbaseya Manavaneyara Porivayya . . . Kēsi-māṇi Keñchiganyagāḷum adatan āḡi nela-Kumbi-
seyan iriyim endu Keñchigaṇ tann-āḷ besa moḷe (*the rest of the stone is broken off*).

(SORAB N° 85)

(On the top of the sun stone) Vasishṭa-gôtram Kavunḍilya-pravara Basantana marimma Kēsivāṇi Kalla

89

On the side of the north wall of the same temple.

svasti Kumbiseya Manemineyara Chōramayya, Sampaloḷ irimmattal sāleya biṭṭam avara magam Kēsivāṇi sāle or-mmatṭal antu māvatṭal keyyu onḷ-eḍo muṭṭi-pramāṇa koḍuvuḍuḇ idam kādoṇḡe aśva-mēdhada palam aliḍ-ātaṇḡe Vārūpaṣayan aliḍa palam akku ||

90

On a stone near the wall of the same temple.

..... nagilli mikkolḷiḡi gāṇṭakke vēleye Kātti[ka]-suddhāshṭimeyu d ivāgaḷ nuḍidante gaṇṭi ke piṣiva .. nḍeya-Gōvana bage ... ḷ puṭṭida janma-bhūmi nind aṭṭi karuttu tā mātya Vāsivāṇi liyalō Tūḷu-Gōpa ripu-sēneyan oḍisi galḷu mōkshaman oṭṭaysi kaikōṇḡa kaliy āvano Kēsigaṇ āḷḍ ilovoḷe keḷeyam rivo Kēsivāṇi entum oḷḷiḍo

91

At the same village, on a stone in the back-yard of Muṇḍiḡi-Basavaṇṇa.

svasty ^A Akālarisha śrī prithivī-vallabha Sēnāvarisar vVanavāsi-panniḷchāṣiranum āḷe Kumbiseyā sāsirvarā magatin Kōsigaṇ Jayamella emmōṇ gōsāsi-pudāruṇ bede-mattalūṇ padal-dāṇamum koṭṭōṇ koṭṭavaṇḡe avarā gōtraku ella oḷḷitum a .. .

92

At the same village, on a māstikal lying in the back-yard of Māḍigara Sanya.

Visu-saṃvatsarada Chayitra-su 7 Sōma Kumbasiya Bēḍara Mārāya-Nāyakanu ātana madavaḷige Bommāyi svarggastar āḍaru

93

At Bilavāṇi (same hobli), on a vīrakal in front of the Rāmalingēśvara temple.

śrī vīra-Rāmachandra-Dēva-vijaya-rājyōḍeyada 19 ya Sarvvadhāri-saṃvatsarala Mārggasira-ba 11 Maṅgaḷavāradalu svasti śrīmanu mahā-maṇḍalēsvaram śrī-Perimāḍi-Dēvaru Siddheya Bōmma-Gavu-ḍaṇḡe i-ūra ha ṭeya koṭṭalli Bēḷa-gōvanu tuṇuvina baḷiya hōḡi sattu ma Bōmma-Gauḍa Jaka-Gauḍa yā-Siddheya Bōmmapa Sōyi-Gauḍa Kāḷamāya maga Māye-jīya Māḍara-Masaṇḡa maga Bayichuga yint ivar iṇḍu Gōsiyakeṇeya keḷuḡe nettaru-gōḍ-y endu biṭṭa kamba 12

94

On a second vīrakal.

svasti śrīmatu Saka-varshada *1195 neya Pramādi-saṃvatsarada Chaitra-su 5 ^A Āḍityavārad andu Bēḷuvāṇiyam Haḍavaḷa-Māchayam ḷiḍu tuṇuvaṇṇi kōṇḡa lōhalli Kariya-Kaṇṇcheyam bandu tuṇuva maguḷchi taḷṭ iṇḍu meḇeḍa pala[raṇ] kōṇḡa sura-lōka-prāptiṇ āḍa ||

oṭṭajiyar idiran adirade |

kaṭṭāḷuḷaḷan iṇḍu biḷe tuṇuḷaḷu peṇṇam |

meṭṭi paridavu vimānadoḷ |

iṭṭu surāṅganeyar emage tamag enut uydar ||

*So in the original.

95

At Kôluṅṅise (same hobli), on a stone near the pond in front of the village.

..... Mûgundu-nâḷa gauḷa-Kôla-Kumbaseya mahâjânan nâlvadimbaruṃ Koppindara
Pôchayammaṅge koḍe paḍedôna kaḷaniy ad eṇṭu mattal kiṙegâḷân irppattaruḷ ondu-teṛe dettu u.... du
.. dēgulumuṃ kaṭṭugoḷumân alidônâ keḍisidônâ Vâraṇâsiyan aḷida pâpam akku || namôstu Uḷagēsi-
gaḷa magan .. do dōsikki vêḷve ||

97

At Chatradahallī (same hobli), on a virakal in front of the Amṛitēs'vara temple.

svasti śrīmatu Vikrama-saṃvatsarada 58 neya Pariḍhâvi-saṃvatsarad Asvayijya-ba 5 śrīmatu
Mûla-saṅghada Dēsiga-gaṇada śrī-Mâghaṇandi-bhaṭṭiraka-dēvara guḍḍam Gaṅgavallīya Dâsa-Gavun-
ḍana magam Boppayam samâdhi-vidhiyim muḍipi svarggasthan âdanu ||

98

On a second virakal at the same place.

namas tuṅga &c. ||

svasti chakravartti vira-Ballâḷu Nâḷa-saṃvatsara vârad andu śrīma ..
.... maṇḍalēsvaraṃ Yakkalarasa-Dēvaru ... tradahallīya Daṇḍallīya kana maga Maḍiyapaṇa
Bannmaya-Nâyakana karadu haḍavaḷam .. beyana .. ḷiyam hēḷdu kaḷipidalli taḷut-iridu meredu
palaruṃ konu sura-lôka-prâptan âda || âtana yâḷtanakke mechchi Ekkalarasa-Dēvanuṃ daṇṇâyaka-
Bannmyyanuṃ sândhi-vigrahi-Mahadēvaṇṇanuṃ mukhyavâgi samasta-pradhânaruṃ Satradahallīya
Sôre-Gâvuḍanuṃ Hariyama-Gâvuḍanuṃ mukhyavâgi samasta-prajegaḷu âyimannigaruṃ prôhita
Basavayyanuṃ yint inibar iddu Kôl-Gummaseya bayaloḷage nettaru-koḍegeyu yâtana piḷigege koṭṭa
kaṭṭikaḍidalli piriya-gaḷeyalu gadde kamma (rest illegible).

99

On a third virakal at the same place.

svasti samasta-prasasti-sahitam śrīmatu Kaḷachuryya bhujā-baḷa-chakravartti śrī-Bijjāna-Dēva-
varshadu 2 neya Bahudhânya-saṃvatsarada Mâgha-bahu 5 Âdityavârad andu Satradahallīya Uddhare
Yekkalarasa suṭṭu pōpalli Ereyama-Gâvuḍana maga Maṇḍiyama-Gâvuḍa yiridu sura-lôka-
prâptan âda | (usual final verse).

101

At Hire-Āvalī (same hobli), on a stone near the Jina-basti in ruins.

svasti śrīmatu Yādava-Nārāyaṇam bhujā-baḷa pravuḍa-pratâpa-chakravartti śrī-Râmachandra-
vijaya-râjyôdayada | 13 neya Manumatha-saṃvatsarada Mârggasira-bahuḷa 13 ya śrīman-
nâl-prabhu Āvalīya Kâman Kâḷa-Gavūḍanu śrī-Mûla-saṅghada Koṇḍakundânayada Sûrasta-gaṇada
Dēvaṇḍi-dēvara guḷḷa samâdhi-vidhiyim muḍihi svarggasthan âdanu maṅgaḷa mahâ śrī ||

102

On a second stone at the same place.

śrī natu | Vijayinagara-mukhyav-âda-samasta-paṭṭupâdhiśvara śrī-abhinava-Bukka-Râya râjyam
geyvali | sakala-guṇa-saṃṇanna Siddhân-dēvara guḍḍa | ratna-trayârâdhakarum | Āvalīya
Bêcha-Gaṇḍana suta Chanḷa-Gaṇḍana tanna | Saka-varusha *1 26 neya Prârtthiva-saṃvachbaram
ba 11 Sônavâradalu | sanyasana-samâdhi-vidhiyim muḍihi svargga-prâptiy âdanu | maṅgaḷam astu ||

māna-garvvavanu lanu |
 mânadoḷaṃ naḍiya ballamold ā-teṇadim |
 jūānigaḷa salahut ippaṃ |
 dāna-rataṃ Rā .. purak abhirāmaṃ ||

103

On a third stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
 jiyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

śrīmad-Rāya-rājadhāni-Hastināpura-Vijayanagara-mukhyav-āda-samasta-paṭṭaṇḍhishvara aśvapati-
 gajapati-narapati-ari-rāya-vibhāḍa samasta bhuvanāśraya prithvi-vallabha mahārājādhīrājam śrī-
 Harihara-Rāya rājyaṃ geyvuttam irppalli tat-pradhāni Hariṇa-Rāyana . . . kālādalli Bhāva-saṃ-
 vatsara-Phālguṇa-māsa-baḷa-ēkādaśi-Budhavārada .. Kāna-Rāmanana sati Kāmi-Gauṇḍi sanya-
 sani-vidhiyṃ muḍihi svargasthey āḍaḷu ||

vṛi || surapati-vandya-Pārśva-Jina-pāda-sarōjada yukta-kāntiyum |
 dhare-nuta-Rāya-rāja-guru Siddhānti-yatīṣane tanna rādhyarum |
 bhara .. na-nāḍa Jiddulige Āvali-puādhīpa Bēcha-Gauṇḍanum |
 urutara-māma Bommaranum atteyu sōbhīpa Kāmi-Gauṇḍiyum ||
 Kāna-Rāmanā[na] satī ene |
 dānadoḷaṃ dharmmadalli sanyasaniyaṃ |
 yēnu taḍav illa muḍihidaṃ |
 māni pativrate nākamam neṇe paḍedaḷ || māṇḷa mahā śrī śrī śrī ||

104

On a fourth stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
 jiyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

svasti śrīman-mahā-maṇḍalēsvaraṃ ari-rīya-vibhāḍu *Hinduva-rāya-suratāḷu śrī-vīra-Hariyappa-
 Voḍeyara rājyōdayad andu S'aka-varuṇa 1276 Vijaya-saṃvatsarada Pusya-baḷa-tadige Ā || śrīman-
 āḷuva-prabhu Āvaliya Kāma-Gauḍana maga Siriyama-Gauḍa Siriyama-Gauḍana suputra Mala-
 Gauḍana sanyāsana-samādhīyṃ muḍipi svargastan ādanu ātana arddhāṅgi Chennakkanu saha-
 ganuṇadim svargastey āḍaḷu | māṇḷa mā śrī śrī

105

On a fifth stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
 jiyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

svasti samasta-bhuvanāśraya prithvi-vallabha mahārājādhīrājam aśvapati gajapati narapati pūrva-
 dakṣiṇa-pāścīma-samuḷrādhiśvara śrīmad-Rāya-rājadhāni-Hastināpura-Vijayanagara-mukhyavāda-
 samasta-paṭṭaṇḍhishvara śrī-Harihara-Rāya rājyaṃ geyvuttam ippa kālādalli | S'aka-varsha 1321 neya
 Bahudhānya-saṃvatsarada Āshāḍha-suddha 12 Budhavārid-udaya-kālādōḷu śrīman-āḷuva-mahā-
 prabhu Jidduligeya-nāḍiṅge mukhyavāda Āvaliya Chanda-Gauḍana sati Chanda-Gauṇḍi sanyasana-
 samādhī-vidhiyṃ muḍihi svargga-prāptey āḍaḷu ||

ka || vara-Pârśva-Jinara charaṇaṃ |
 urutara-śrī-Vijayakīrti-charaṇāmbujamaṃ |
 śaraṇ endu manadi nenevuta |
 vara-vaḍadaḷu Yindra-svarggamam sukhadindaṃ ||
 naḍava mahâ-Lakshmi-Chaṇḍaka |
 Yaḍ vaṇiya Âvaliyolaṃ |
 kaḍiy-illada kīrtiya |
 paḍeda sati satiyarolaḡe ggada satiyaḷ ||

bhadram astu || maṅgaḷa mahâ śrī śrī śrī

106

On a sixth stone at the same place.

svasti śrīmatu S'aka-varuśa 1298 Naḷa-saṃvatsarada Âsvija-śu 12 Gu śrīmann-âlva-mahâ-prabhu
 Âvaliya Chanda-Gauḍana maga Bêchi-Gauḍanu Râmachandra-Maladhâri ra guḍḍanu
 Bêchi-Gauḍanu vira-Bukka-Râyana rājyābhyudayaḍ andu paṭcha-namaskāradim muḍupi svarg-
 gastan ādanu ātana kīṛiya-madavaḷige â-Muddi-Gauḍi sahagamanaḍim yibbaru mukti-prāptar
 ādaru Âvaliya prabhugaḷa santāna Masapa-Gauḷana maga Gorava-Gauḍa Kāḷa-Gauḍa Gôpa-
 Gauḍa Chanda-Gauḍa â-Chanda-Gauḷana maga Bêchi-Gauḍa Bû . . . Gauḍana maneya Gorabôjana
 maga Mâdôja Nâgôja mâḍida niṣitiya kallu maṅgaḷa mahâ śrī śrī śrī

107

On a seventh stone at the same place.

śrīmat-parama-gambhīra-syâḍ-vâḍâmôgha-lâūchhanaṃ |
 jīyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrī-prithvī-vallabha mahârājâdhirāja bhuja-bala-pratâpa chakrêś-
 vara śrī-vira-Harihara-Râyana kumâra Dêva-Râyaru prithvī-râjyaṃ geyvuttam irppa-kâladalli
 S'aka-varsha 1329 Sarvvadhâri-saṃvatsaradalû Jidduligeya nâḍiḡe mukhyavâda hiri-Âvaliya grâ-
 madalli śrīmann-âlva-mahâ-prabhu Râma-Gauḍana sputra Hâruva-Gauḍa svargga-prâpti âda ||

vri || parama-śrī-Jina-rāja deya munipaṃ vairāgya-sampattind |
 . . . da śrī-Munibhadra-dêva muniyoḷ kaikoḷum irpp âseyuṃ |
 jareyuṃ ballamey endu viratanadind Âsvija-Bhânḍinaṃ |
 *vara-mu . . . kty-âṅganeg akku Hâruva-Gauḍa-prabhu dharmastha-kīrti . . . ||
 aṇṇa Gopapṇana tamnanu |
 punyada kaṇi dhamma-chitta sach-châritraṃ |
 puṇyadan apavarggakkam |
 baṇṇisal i-Hâruva-Gauḍagey âr dhareyoḷ ||
 nôḍidade Madana-sannibha |
 rūḍhiyoḷ atikīrti vetta sajjana-purushaṃ |
 pâḍ-aridaṃ Hâruva-Gauḍanaṃ |
 bēḍidavarig anna-honnu-vastravan ivam ||
 Jinara nuḍi Jinara bhāvane |
 Jina-bimbakk aldad anya-deyvakk eḡagam |

Jina-pada-naḥina-bhramaram |

Jina-dharmmôddhâra Haruva-Gauḍana udâram ||

maṅgaḷa mahâ śrī śrī śrī ||

108

*On an 8th stone at the same place.**(The top portion is effaced)*

..... | svasti sama Dêva-Râyaru Bhâdrapada dḍaḷigeya
 horageya , âḍida baḷkam peṇa-kopḍâḍanu nôḍanu Jina-pada
 dramana endum ||

muni-bha rushiya karuṇade |

..... g irḍdu sukha-saṅkathadiṃ |

Jina-pada-kamaḷava manadoḷag |

anudina tâṃ nenadu nâka-sukhamam paḍadam ||

yindu kaḷaṅkan embavara mâtugaḷam pusi-mâlpen endu â- |

nandade dhâttriyaḷ udasidaṃ kaḷe kundade koṭṭu nashṭanam |

pondade kaṇḍ usirppavara ballida sarvva-janâbḍhi-chandramam |

Chandramana oppidaṃ mudadi Chibayan-âtmaja bhû-taḷâgradoḷ ||

maṅgaḷa mahâ śrī śrī śrī

109

On a 9th stone at the same place.

svasti śrīmatu Plavaṅga-samvachchharaḍa Asvâja-bahuḷa-paṅchami-S'ukravâradandu śrī-Mûla-saṅ-
 ghada Virasêna-Dêvara guḍḍa Masaṇa-Gauḍana maga Gorava-Gauḍa paṅcha-nama(h)skâra-samâdhi-
 vidhiyṃ svarggasthan âda ||

110

On a 10th stone at the same place.

śrīmat-parâma-gambhîra-syâḍ-vâḍâmôgha-lâṅchhanam |

jyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti śrīman-mahâ-maṇḍaḷasvaram ari-râya-vibhâḍu śrī-vîra-Hariyappa-Voḷeyara râjyôdayadandu
 Vijaya-samvatsarada Pusya-suddha 30 S'u || śrīman-âḷuva-prabhu Râmachandra-Maladhâri-Dêvara
 guḍḍa Suragiyaḷaḷiya Gôpa-Gauḍana maga Avaliya Kâma-Gauḍana momma Kâma-Gauḍana
 paṅcha-namaskâradiṃ muḍihida maṅgaḷa mâ śrī

111

On an 11th stone at the same place.

svasti śrīmatu Âṅghira-sam[va]ḷaḷarada Âsraḍa-sudha-trayôḍase-Guruvâradandu | Mûla-saṅghada
 S'ubhachandra-Dêvara guḍḍa Avaliya Masaṇa-Gauḍana maga Gorava-Gauḍana tamma Kâḷa-Gauḍa
 samâdhiyṃ muḍipi svargga-prâptan âda ||

112

On a 12th stone at the same place.

svasti śrīmatu Ru lhirôḍgâri-samvatsarada Jêshṭa-sudha-puṇṇami-Sôma-vâradandu śrī-Mûla-saṅghada
 Virasêna-Dêvara guḍḍa Mûda-Gâḍḍa magalu Êkamatiyabe paṅcha-namaskâra-samâdhi-vidhiyṃ
 svarggasthey âḍalu Acheyabe-Gâḍḍi mâḍisida kalu || Bopohôja geyida kalu ||

113

On a 13th stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

śrī Rāma-Dēva-rājyada Vikṛita-saṃvatsarada Bhādrapada-ba 4 Su Maladhāri-Dēvara guḍḍa Chōlaya samādhiyīm muḍipī svarggasthan ādanu maṅḡala

114

On a 14th stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrīman-māhā-maṇḍalēsvaraṃ Kōṭi-Nāykana vijaya-rājyodayada Durmmukhi-saṃvatsarada Bhādrapada-ba 13 Ā | śrīman-nāl-prabhu Āvaliya Kāḷa-Gauḍana putra Siriyama-Gauḍana maga śrī-Mūla-saṅga Dēsi-gaṇada Rāmachandra-Maladhāri-Dēvara guḍḍa Kalla-Gauḍa sanyasana-samādhiyīm muḍipī svarggasthan āda maṅḡala mahā śrī śrī śrī

115

On a 15th stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrīman-mahā-maṇḍalēsvara ari-rāya-vibhāḍu śrī-vīra-Bukka-Rāya-rājyōdbhūyadandu* S'yā 1293 || Pramāthi-saṃvachcharada Pāḷguṇa-sudha-ēkāḷaśi-Ādivāra śrīman-āḷuva-mahā-prabhu Rāmachandra-Maladhāri-Dēvara guḍḍa Āvaliya Chanda-Gauḍana maga Rāma-Gauḍanu pañcha-namaskāradim muḍihida maṅḡala mā śrī śrī śrī śrī

śrīmatu hiriya-Jiḍḍuvaligeya Āvaliya mahā-prabhugaḷu Jina-charaṇa-smaraṇa-pariṇatāntaḷkaraṇa-rum appa Āvaliya *jyāna anyāya Āvaliya Maṣaṇa-Gauḍana maga Gorava-Gauḍana maga Khaḷa-Gauḍana maga Gōpa-Gauḍana maga Chanda-Gauḍana maga Gōpa-Gauḍana tamma Rāma-Gauḍana tamma Bēcha-Gauḍa antu yivaru mukṭiyan yaididaru maṅḡala mahā śrī śrī śrī maḍida Tagarōjana maga Madōja Nāgōja Āvaliya viltivartaru ||

116

On a 16th stone at the same place.

śrīmad-rāya-rājadhāni-Hastināpura-Vijayānagari-mukshavāda* | samasta-paṭṭanādhiśvara | aśvapati-gajapati-uarapati-ari-rāya-Turaska-vibhāḍa | !indū-rāya-suratrāna | bhāshege-tappuva-rāyara gaṇḍa | samasta-bhuvanāśraya prithvi-vallabha | mahārājādhirājam | śrī-vīra-Bukka-Rāyana kumāra Harihara-Rāya rājyam geyyuttam irppa kāladalli mahā-pradhāni mautri-śiṛōmaṇi Mādarasa-Voleyara kāla | svasti yama-niyama-svādhyāya-dhyāna-mōnānushthāna-japa-tapa-samādhi-śīla-graya-sampannar appa śrī-Munibhadra-svāmigaḷa guḍḍa | āhārābhaya-sāstra-dāna-vinōdanam | ratna-trayārādhakanam | Jina-mārgga-prabhāva-karanam appa Jiḍḍuvaligeya-nāḍiṅge mukhyavāda Hiriy-Āvaliya purādhiśvaran appa śrīmann-āḷuva-mahā-prabhu Kāma-Gauḍana suputra kula-dīpekan appa | Hiriy-Chandappanu S'aka-varsha 1311 S'ukla-saṃvatsarada Kārttika-bahula-rajani-Kujavāra-chaturddasi-śubha-dinadalu sanyasana-samādhi-vidhiyīm muḍihī svargga-prāptan āda ||

ka || Kārttika-bahula-chaturddasi |

kirttiya Munibhadra-yatiya priyada guḍḍam |

*So in the original.

mûrttiya dēhava toṛadan a- |
 mûrttada dēvarane nenedu kirttiya paḍedam ||
 voḍane huṭṭidaran ellara |
 kaḍu-môhada mâta-pitara bandhu-janaṅga |
 yaḍavarīyada maḍadiyaram |
 kaḍu-galitanadalli toṛedu sanyaśanindam ||
 rajani-Kujavāra-śubha-dina |
 bhajiyisidam daiva-guruva vṛatagaḷan ellam |
 sujanatvada Chandramanam |
 gajabhajisade muḍiḥi svarggamam nere paḍedam ||
 aṇṇa Chandramage Gôpaya |
 punyada sambala vanite Râma-Gauṇḍa-gauṇḍiya putram |
 bannisuva Hariharāyana |
 puṇṇidana kâladalli S'uklôtsaradoḷ ||
 maṅgaḷa mahâ | śrī śrī

117

On a 17th stone at the same place.

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 svasti śrīmatu Harihara-Râya rājyam gevvuttav ippa kâlâdalu || śrīmann-âlūva-mahâ-prabhu Avaliya
 Bēchi-Gauṇḍana mahâ-sati Saka-varsha 1325 daneya Svabhānu-samvatsara-Bhâdrapada-bahuḷa-
 saptami-Sukravāra-Rôhiṇi-nakshatra-beḷappa-jâvadalu Bommi-Gauṇḍi sanyasana-samâdhi-vidhiyim
 śarīra-bhâramam biṭṭu svargga-prâptiy âdalu ||

ka || tannaya dayvam Jina-pati |
 tatna gurum Mârachandra-Maladhâri-Dēvar |
 tanna pati Bēchi-Gauṇḍanu |
 tanna sutam Chanda-Gauṇḍa Avalipurēśan ||
 yī-terada bandhu-baḷagada |
 khyâtiya prabhu-manegaḷ ella tannavar ellam |
 .. tâya gupake pâsaṭi |
 bhû-taḷadoḷu Bommakaṅge sari dore uṇṭē ||
 Jinara nenevutta vachanadoḷ |
 manasiṇoḷam putra-pautraram toṛevuttam |
 yenag iga pañcha-padaḷaḷe |
 ghanav enutale muḍiḥi svarggamam nere paḍedaḷ ||

maṅgaḷa mahâ śrī śrī ||

118

On an 18th stone at the same place.

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 śrīmatu rājadhâni-Vijayanagara-mukhyavâda-samasta-paṭṭaṇḍhiśvara śrī-vira-pratâpa-Dēva-Râya
 rājyam geviṭṭam irppa kâlâdali Saka-varusha 1343 neya Sârsvari-sam[va]tsara-Pâḷguṇa-su 4 Sô śrī-
 mat-Sēna-gaṇâgraganyaru Munibhadra-svâmigalge priya-guḍḍa Hiriya-Avaliya Bēchi-Gauṇḍana suputra
 Maduka-Gauṇḍanu samâdhi-vidhiyim muḍiḥi svarggâptiy âdam maṅgaḷa mahâ śrī śrī yī-[ka]lla mâḍid-
 âtam i-ûra pûrvvika Mâdôjana maga Banadôjanu ||

On a 19th stone at the same place.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

va || śrīmad-rāya-rājadhāni-Vijayānagara-mukhyav-āda-samasta-paṭṭapādhiśvara śrī-vira-Harihara-Rāya kumāra pratāpa Dēva-Rāyanu rājyaṃ geyvuttam iṭṭa kāladalli S'aka-varsha 1339 neya Viṭṭapbi-saṃvatsarada Chaitra-bahuḷa 10 Guruvāradaḷa śrīmat-S'ēna-gaṇāgragaṇyaru Munibhadra-svāmigaḷa priya-zuḍḍa Hiri-Avaliya Rāma-Gauṇḍana sat-putra Gōpa-Gauṇḍanu samādhi-vidhiyina muḍipi svargga-prāpti āda ||

vri || vira-Jinēndra-pāda-pada-paṅkaja-bhriṅgan udāra-chittan ud- |
dhārak ananta-jirṇa-Jina-vāsava nirṃmita-dāna-pāragam |
gōrada-dāsi-vēsi para-nāri-sahōdara Māra-sannibham |
*apārada-Gōpa-Gauṇḍa-prabhuvam pura baṇṇisutirkkum āgaḷam ||

ka || basadi-kalu-vesanan esagiye |
vasudheyoḷum puṇya-kirttiyam Avaliyoḷam |
dasa-dikkinali Gōpaṇṇam |
pasarisidam Rāma-Gauṇḍan ad ēṃ pavitrānu ||

vri || paramārādhyaṃ Jinēndram guru rushi-nivaham Rāma-Gauṇḍatmajātam |
nirutam Rāmāmbikā janani anujānuṃ hā Rāma-Gauṇḍan guṇajñam |
piri-aṇṇam Chandramāṅkam sarasija-mukhi Gōvakam patniy embal |
piridum svarggāpavargga-prakaradoḷ eṣevam Gōpa-Gauṇḍam kṛitārttham |

ka || poḍavi-pati Dēva-Rāyanu |
tadeyade rājyavanu āḷva-kāladaloḷ andum |
biḍade Jina-charaṇa-sēveya |
kaḍu-guṇi Gōpaṇṇa paḍedan uttama-gatiyam ||
Guttiya-rājyada voḷagam |
uttamav enisihudu Hirya-Jiḍḍuḷigeyoḷam |
aty-uttama-Hiri-Avaliya |
petṭa u prabhu-Rāma-Gauṇḍa-suta Gōpaṇṇam ||
gurugaḷu śrī-Munibhadraru |
dharisidam avarinda Gōpaṇṇakau vrataṃam |
naraḷage puṇyavāntanu |
piridum svarggāpavarggamam nere paḍadam ||
aḷavaṭṭa-Chaitra-bahuḷadi |
beḷagappā-jāvadali Guruvāradoḷam |
viḷasita-Viṭṭapbi-vatsarad- |
oḷag ādudu duhraṇa-yōga Gōpi-dēvarggam ||
dāsi-vēsiya-rūpaṃ |
va ... dhōrum piṇid endu to ... avim vrataḍim |
māsada-kirttiḷaḷindam |
lēś enisiye Gōpa-Gauṇḍa svarggava pokkam ||

maṅgaḷa mahā śrī

120

On a 20th stone at the same place.

svasti śrīmad-rājadhāni-Vijayānagara-mukyavāda samasta- śrī-vira-pratāpa-Dēva-Rāya-
Voḍeyaru rājyaṃ geyuttam irppu-kāladalli S'aka-varuṣa 1343 Plava-saṃ-Āśvija-ba 6 Su Hiriy-Āva-
liya Gōpa-Gauḍana maganu Bhairava-Gauḍana pañcha-namaskāraḍiṃ svarggastan ādam ||

parama-Jina-Pārśvanāthana |
charaṇa |
. charaṇa-kamala-paṭṭam |
. Bhayirava bhavya ||
Jina-ratna |
. Jinadāsana uḍita-vira-vratadiṃ |
. shtan end ā- |
vinayāmbudhi Bhayiravaṃ pokkam ||
pita Gōpināthan enipanu |
mata mātēyu Kañchi-Gauḍi-mātēyu taṇagaṃ |
. mātē suta |
. Bhairappa muḍipi svarggava pokkam ||
guru-pañcha-padaṇa nencūta |
su-ruchira-sach-chittadindan ātmana |
pirid appa gatiya paḍadaṃ |
. saṇi Bhairappa ||

121

On a 21st stone at the same place.

śrīmat-parama-gambhira-syād-vādāmōgha-lāñchanam |
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrīman-mahā-maṇḍalēśvaraṃ | ari-rāya-vibhāda | śrī-vira-Hariyappa-Voḍeyaru rājyōdayadandu
S'aka-varuṣa 1319 Dhātu-saṃ-Āśāḍha-su 11 Ma Hiryya-Jiddaḷigēya-nāḍ-ḷagaṇa Hiriy-Āvaliya Rāma-
Gauḍana sati Mādhavachandra-Maḍadhīrigaḷi guḍḍi Rāmi-Gauḍi śrī-Jina-padaṇa eyḍidaḷu

śaḍu-daruśana-sama-silaṃ |
*dhruḍha-brata-dhruḍha-dhyāna-mōna-dhruḍha-guṇa-charitava |
biḍade śrī-Jina-padābjava |
nenaūttam Rāmi-Gauḍi svarggastey ādaḷ ||

122

On a 22nd stone at the same place.

svasti śrīman-mahā-maṇḍalēśvaraṃ Taluva-Rāya rāya-bēṇṭekāra Maleya-maṇḍalika-madē-
bha-kumbha-vidalana-vēdaṇḍāri-sadruṣa śrīman-mahā-maṇḍalika Kōṭi-Nāyakana rājyābhuyadaya-
andu Vikāri-saṃvachcharada S'rāvaṇa-māsa-sukla-paksha-pañchami-S'anivāradandu śrī-Mūla-saṅgha
Dēsi-gaṇa Koṇḍakundānvayada samasta-guṇa-śila-sampannar appa Guṇanandi-bhaṭṭārakara guḍḍi
khaṇḍa-sphuṭita-jirṇa-Jinālayōddharana-pariṇatānāḷkaraṇanu āhārābhaya-bhaishajya-śāstra-dāna-
vinōdanam samyaktva-ratnākaranam Jina-gandhōdaka-pavitrīkṛtōttamāṅganam appa śrīman-nāḷ-
prabhu Avaliya S'rīyama-Gauḍana sarbbāṅga-lakshmi S'rīyama-Gauḍi sakaḷa-sanyasana-pūrb-
bakam samādhīyṃ muḍipi svarggastey ādaḷu || maṇḍala mahā | śrī

123

On a 23rd stone at the same place.

Vyaya-samvatsarada Jêshṭa-su 5 Gu Rāmachandra-Maladhāri-gurugaḷa guḍḍa Avaliya Chanda-Gaḍḍana magā Rāma-Gaḍḍa Jina-padavan ayidida.

124

On a 24th stone at the same place.

svasti śrīmatu Yādava-Nārāyaṇaṁ bhuja-bāḷa-prauḍha-pratāpa-chakravartti śrī-Rāmachandra-rājyodayada 22 neya Jaya-samvatsarada Pusya-bahūḷa-ashtami-Ādivāradandu śrīman-nāḷ-prabhu Avaliya Māda-Gavudana magā Kāma-Gavudana tanna Beḷa-Gauḍana beḷḍati Mūla-saṅga Sēna-gaṇa Koṇḍakundānvayada Kantarasēna-dēvara guḍḍi Baṭkachi-Gavuḍi samādhi-vidhiyṁ muḍipi svargga-prāptaḷ ādaḷu maṅgaḷa mahā śrī

125

On a 25th stone at the same place.

svasti samasta-surāsura-mastaka-makūṭāṁsu-jāḷa-jāḷa-dhauta-pada prastuta-Jina-dharmma
stambhita-chandram akhiḷa-bhabya-jana

śrīmat-parama-gambhira-syād-vādāmōgha-lāñchhanam |

jīyāt trailōkyā-nāthasya śāsanaṁ Jina-śāsanaṁ ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvaram parama-bhaṭṭāra-kaṁ Satyāśraya-kuḷa-tiḷakaṁ Chāḷukyābharāṇaṁ śrīmaḥ-Jagadēkamalla-Dēva . . . pri . yaṁ nirma-shṭa-kīrti chaṇḍa maṇḍita-vira-śrīyaṁ nīle sale negarddar ajēya . . . urvvi sam
Indra-di pulakk n ent iṭutirpa v an . . . Chāḷukya-Barmma-cha . . . |

śrī-Jagadēkamalla-mahināthana lakṣmige ranḷa-barmya vi- |

bhrājitaṁ ashta m ivam dal enippa maimeyam |

sājade tāḷdi tat-patige vārdhbi-varaṁ nelanaṁ nimircchi rā- |

rājita-paṭṭa-sāhaniyoḷ . l-dore Bammaṇa-daṇḍanāthanoḷ ||

.. daḷam sairipa . . . k egaḍ olpaṁ mīre tāṁ .. prabhā- |

vad-aṭṭam kiḍal iya . . . yugandey appud ēṁ |

.. . . . tan-nuḍi nanniyāgi naḍedodōṁ svāmi-sampattig ās- |

padavāda . . . anēka-vikrama-viḷasaṁ Yōga-daṇḍāḷbipa || vritta ||

chittadalum allade tanna |

satyada guṇav illa ghaṇade nir ēri karaṁ |

nittarisi mūḷu-lōkamaṇ |

uttarsitu ninna kīrti-lateyūṁ kritiyūṁ ||

kanda || aydaṁ . . . gaṇegaṁ |

meḷ-degeyade manada dhritiya kāmīniyarōḷ ant |

eydi besase sulu |

mayduna Mallarasa ka . . . n āhava-Rāmaṇ |

S'ankara-Dēva-tanūjaṁ |

.. n enisirda Rā . . . padānvayad oḍeyam |

śaṅkisaḷe dharmmad olavaṁ |

śaṅkādhī-guṇaṅgaḷam yaḇeyisidaṁ ||

svasti samasta-praśasti-sahitaṁ śrīman-mahā-pradhānaṁ Yōgēśvara-daṇḍanāyakaṁ Bavaṇa-pannircchhāsiraṇaṁ āḷutam ire Jidvalige-eppattara adhiḷkāri pergaḍe mayduna Malli-Dēvaṇaḷ

śrīmach-Chālukya-Vikrama-varshada' Dundubhi-samvatsarada Pushya-suddha-Sōmavāradand uttarāyana-saṅkrāntiya parvva-nimitta danḍanāyakage biṇṇapaṃ geydu śrīmad-Avaliya-Pārāva-dēvargge Kārugūliya-bayala sāla-māvinalli biṭṭa keyyi .. Duṇḍiya gaḷeyalu kaṇṇa 5 svasti samasta-Jinapādāmbhōj-i-vara-presādarum appa Mudḍa-Gāvuṇḍanun (others named) pratisthēyṃ māḍi samastaprajagaḷu svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushīlāna-japa-guṇa-sampannarappa | śrī-Mūla-saṅghada Sēna-gaṇada Poguri-gachchhada Virasēna-paṇḍita-dēvara sahadharmigaḷappa Māṇikyasēna-paṇḍita-dēvara kālaṃ karchchi dhārā-pūrvva-kaṃ māḍi sarvva-namaśyamāgi koṭṭaru | i-dharmama pratipālisidar ananta-puṇyaman eyduvaru idan aḍḍavaru adhō-gati iḷvaru || (usual final verse).

126

At the same village, on a pillar left of the doorway of the Kulēśvara temple.

namas tuṅga &c. ||

S'aka-varuṣa 1357 neya Ananda-samvatsarada Jēsthā-ba 30 Sō-sūryōparāga-puṇya-kāladalū śrīman-mahārājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa-Dēva-Rāyarū rājyābhuyayaṃ geyiva kāladalū svasti samasta-prasasti-sahitam śrī-Nandinātha-Bhrūṅginātha-śrī-Vīrabhadra-dēvaru-mukhyavāda śrī-Kayilāsa-mvāsi . yarum appa śrīman-mahā-Mallikārjuna-ma . . liṅga-dēvara dībya-śrī-pāda-padmārādhakarum appa . . jana-suddha-Sivāchāra-sampannarum appa dēva . . tvī-mahā-mahantike-mukhyavāda dvitīya digambara Mukūinātha-Voḍeyara ādikarum appa Sālipalli-Mallinātha-Voḍeyaya . . . Avaliya Basavaṇṇana 150 aḷakeya maravanū sandāya . . . matadindalū dhāreyāgi koṭṭa (stops here).

127

At the same village, on a stone lying in front of the Rāmalinga temple.

svasti śrīmatu Vikrama-varshada 4 neya Śādhā[raṇa]-samvatsarada Māgha-śuddha 5 Bṛi-vāradandu śrīman-Mūla-saṅghada Sēna-gaṇada Poguri-gachchhala Chandraprabha-siddhānta-lēva śiṣhyar appa Mādhavasēna-bhaṭṭāraka-dēvaru

manadim Jinana padaṅgaḷ |
anunayadim niṇṇi pañcha-padamam neneyutt |
anupama-samādhi-vidhiyim |
muni Mādha padadam ||

128

On a vīrakal at the same place.

svasti śrīmatu Yādava-Nārāyaṇam bhūja-baḷa-chakravartī śrī-Rāma-Dēva iyōdayada Sarvva-dhāri-samvatsa . . . Jēstha-su 2 Sōmavāra nāl-prabhu Avali-Kāma-Gavudana besa-vaga asagara Nāgana aliya Bayichanu Baḷligāveya Sōmēśvara-dēvana āvan iradalu kādi yīṇḍu meḍadu svargga-lōka-prāptan āda maṅgaḷa mahā śrī śrī śrī

130

At the same village, on a vīrakal in the yard of the Īsvara temple.

svasti śrīmatu Vikrama-varshada . . neya Saumya-samvatsarada S'rāvāna-sudha 5 Sōmavāradandu Jigalikege-Mali-dēva Niriliyan iṇḍu tuṇṇam koḷuvali Āvaliya Hariyama-Gāvuḍana maga Bira-Gāvuḍa halaram talt(at) iṇḍu sura-lōka-prāptan āda ||

jītēna labhyatē &c. ||

Kalōjana besanu |

131

At the same village, on a virakal to the right of Siddhēśvara temple.

svasti śrīmatu Kaḷatūryya-bhuja-bāḷa-chakrava tti Tribhuvanamulla Bījaja-Dēva-varisada 4 ney
Pramādi-samvatsarada Mārggasira-bahuḷa 10 Ādivāradandu || svasti śrīmad-Avaliya besa-magam
kammāra Sāntōjana maga Tailōja Hanupallige besam bōgala Geḍḍevanāḷa-ūra munde Jayasiṅga
Mañjakana tā .. vaḍi bandu mel ikkkaḷalu laluru kelaram kondu taḷṭ iṇṇu sura-lōka prāptan āda
ātaṅge prabhu-gaḍḍu ... haḷḷiya bayala kamma 5 vāṃ salisuvaru maṅgaḷa mahā śrī ||

132

On a stone in front of the same temple.

namas tuṅga &c. ||

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahātājādhirājam paramēśvaram parama-
bhaṭṭārakam Satyāśraya-kuḷa-tiḷakam Cīḷukyaḷbaranaṃ śrīmaj-Jagadekamalla-Dēvara vijaya-
rājyam uttarōttarābhividdhi-pravarddhamānam ā-chaṇḍrārkkā-tāram-baram saluttam ire || tat-pāda-
padmōpajīvi samasta-praśasti-sahitam śrīman-nalā-maṇḍalikam Kīrtti-Dēv-arasaṅga agra-taṇḍan
enisid ā-Mārasīṅga-Dēvaṅge puṇyōdayadiṃ puṭṭi yike ... bhīdhānadindam esedan ātana prabhāvam
ent appud endade || samasta-praśasti-sahitam śrī ... nataṃ vira-śrī-kāntau asabhāya-simham
śāhasōttuṅgam vairibha-kapṭhīra ... nt ā-nāḷge nallātam bhuvana-vikhyāta kīrttipe
nallam duṣṭāśva-mallam Gaṅga-kuḷa-kamaḷa ... Kuvaḷāla-pura-varādhīśvaran udāra-Mahē-
śvara Nanniya-Gaṅga jayad-uttaraṅga ... vara-prasādam cāmpakāmōda-nāmādi-samasta-pra-
śasti-sahitam śrīman-nalā ... kīrttiyam pēḷvaḍe ||

nelanam lileyin ettid Ekkalanam āṇḍ ā-Hiranyākshaṇam |
baladiṃ siḷḷa negartte ... sāmanta-saṇi |
kuḷa-nirddāraṇa-vikramābharaṇaṇam pōḷipṇaḍ ēu takkud Ek- |
kaḷanam ... saṅgrāma-raṅgāgradol ||
muḷid idir-ānta-durddhara-virōdhi-baḷāmbudhiḡ ugra-bāḷabā- |
naḷa ... dāvāuvayar-enib-aḷindira-maṇ- |
ḍaḷige phayānūra-vairiy enal āntu barduṇkuvam āvan udgā-dā- |
... kkaḷa-vīraṇol āji-raṅgaḍol ||
raṇ-ḷhūmi byōmuv āḍam pariva khaga-kuḷam ṣatru-sandōha ... |
... śa-dhārā-mukham ubhaya-mukham toḍṇi-rēḍaṇḍa vugra- |
praṇṇata-dvau-bāham pakṣham ... |
y-ādam vira-... am budha-jana-midhiy app Ekkalam dhāttriḡ ellam ||
sasi-mukhi ... kāmam ēkam ... |
... dāreyoḷaḡ arggiḍ arātige tōḷa-saktiy ā- |
pesa ... tman enikkuvā ... |
... d oḍaviṅge kīrtti tāḍe saktiy id Ekkala-bhūmipālana ||
mu ... n āvano vairi-kapāḷa-māḷe thoḷḷ |
ene biḷḍaḍ iṇḍegonḍ aḍagu thiḷḷ ene lōhitad udgā-dō ... |
... lārdḍu baddam ene kūr-asi ... ne lōkam cyde jiy- |
ene dhuradoḷ kaṇṇu iṇṇa vīraṇol ... noḷ |
anata-nṇipāḷa-jāḷakada muṇḷade taḷṭadiṇ olkaḷṭu thoḷḷ |
ene keḍadirdḷa pandaleya gondaḷadindame ... yā taṅg- |
ina banamam siḷḷi-poḷḍa-māḷkeyin irddṇdu nōḷpra S ākinī- |
javada maṇakke kāydu kali-Ekkala ... d āji-raṅgaḍol ||

kara-karavāḷa kitt aḍasi poyye śira-p paḍid aṭṭi yuddhadol |
 parimaṇiyāḍuv aṭṭegaḷa...yim naruḷuchi muk'kal ān |
 ari-naravi .. baḷḷu bari-yeluge śirakke khaḡāḷu pāral |
 situ Idē y Ekkala-bhūmipāḷana ||
 adaṭam śrī-Vira-Nārāyaṇa-nṛipa |
 ḡāśvan āḡal baḡeyal oḡeda vaihāḷi-saṃraṃbhamaṇi kēḷd |
 idirānt-ugra |
 ggudigoṇḍar bbbhitigoṇḍar ttama-t-maḡe bhayaṅgoṇḍar ā-saṅkhe . . . ||
 baḷāmbudhig ugra-bāḡavā- |
 naḷan adaṭinde machcharipa darppada . . . r emb ahindra-maṇḍ- |
 aḷige Phaṇindra-vairiy enal āntu bardukkuvan ādan udgha-dōr- |
 vvaḷadin arāṭi-vi n Ekkala-vīraṇan āji-raṅgadoḷ ||
 ār annar mmanṇayar bhāvisuvaḍ ene samuttuṅga-tējaṇ Manōjā- |
 kāraṇ sau ty-ārjjiṭa-jaya-vijayaṇ sāhasaṇ vikramaṇ gam- |
 bhīratvaṇ satyav atyunnati daye vineyaṇ dānav emb i-guṇakk ā- |
 dhāraṇ tān endoḍ inn Ekkalana mahimeyaṇ baṇṇisaḷ ballan āva ||

vachana || antu samasta-bhuvana-vikhyātan enisi Jīḍuvaḷige-Edēnāḍu-Ḥannippaḷḷi-sahitaṇ duṣṭa-
 nigraha-śiṣṭa-pratipāḷanaṇ geydu sukha-saṅkathā-vinōdadim rājaṇ geyuttam irḍḍu Saka-
 varsha 1074 neya Prajāpati-saṃvatsarada Pushya-suddha 10 Sōmavāra-byatipātaṇ uttarāyaṇa-saṅk-
 ramāṇad andu Āvaliya-keṇeyaṇ nōḍiy adaṇ baḷisṭṭam māḍalu vēḍi Tadda-Gāvuṇḍu (*others named*)
 mukhyavāḡi . . yalliy aymingaraṇ kared anibara sannidhānadalu Bidiyajana maga . . . yanṇa kareḍu
 keṇeya mēlaṅkamaṇ māḍ endu keṇeya tumbina vonda mattalu gaddeyaṇ koṭṭu
 kālāṇ kachchi dhārā-pūrvvakaṇ māḍi Mallaya . . . biṭṭan (*usual final phrases and verse*) tumbina
 gadde kamma hadinaydu || bare Kēsirāja Goydōja śrī śrī śrī

134

At the same village, on a māstikūl in Iravyi's wet land.

śrīmatu S'aka-varuśa 1314 Āṅgīrasa-saṃvatsarada Māgha-ba 1 Sō vira-Harihara-Rāyaṇa rājyōḷaya-
 dalli Āvaliya Gōpa-Gavaḍana besa-magaṇ Baichi-Nāykana maga Rāya svargasthaṇ āḍalli ātana
 madavaḷige ātana kūḍe sahagaṇanasthūḷ āḍaḷu maṅgaḷu mahā śrī śrī

135

At Udri (same hobli), on a stone to the west of the Nārāyaṇa temple.

namas tuṅga &c. ||

svasti samasta-bhuvanāśrayaṇ śrī-prithvi-vallabhaṇ mahārājādhirājaṇ paramēśvaraṇ parama-
 bhāṭṭarakaṇ Dvārāvati-pura-varādhīśvaraṇ Yādava-kuḷa-kamaḷa-kalikā-vikāsa-bhāskaraṇ Māḷavi-
 malla ari-rāya-ura-sella Gūrjara-Rāya-vāraṇāṅkuśa Teluṅga-Rāya-śiraḷ-kamalōtpātana-punaḷ-sthā-
 panāchāryya Pannāḷi-giri-durgga-vajra-panjara-vihrāvaṇa-praviṇa Ballāḷa-Rāya-rājiva-vana-vidhvaṇ-
 sana-mattēbha śrīmatu prauḍha-pratāpa-chakravartti Rāya-Nārāyaṇa śrī-Siṅgha-Devana bhuja-
 baḷa-pratāpaṇ ent endade ||

na triṇāni na tōyāni Simhē dig-vijayōdyatē |

*tyaktā vaktrāpi śatrūṇāṇ kiñchit tal-dayitā-ḍrīśaḷ ||

ant enisi negaḷda śrī-Siṅghaṇa-Dēvaṇim ā-chandrāckka-tāraṇ-baraṇ Banavase-pannichchāsira-
 doḷu sukha-saṅkathā-vinōdadim rājaṇ geyuttam ire || tat-pād-v-padmōpajīvi mahā-pradhānaṇ

*So in the original.

kamala-kalikā-vikāsa-bhāskara | apratimalla | ahita-rāya-ura-salla | Mālavī-malla | Gurjjara-Rāya-vāra-
nākuṣa | Telaṅga-Rāya-sthāpanāchārya Handari-Rāya-disāpaṭa | Abbira-kula-gahana-dāvānala |
śrīmat-prauḍha-pratāpa-chakravartti śrī-Kāṇha-Dēva-vijaya-rāyōJa[yē] | tat-pāda-padmōpajivī Rāya-
Haḍapa-Nārāyaṇa śrī-Sāraṅga-Dēvar | pañcha-karṇādhiruha-vyāpāraṇ karōti | tasya hastāt Jadara-
durgra-sambandha | śrī-Svayambha-Bōpēsvara-dēva | mahā-sthānē kṛita-dharma-chintā | nandādivi
datta | Vaiśākhē sudi 15 Gurau vitipāta-parvaṇi dattam | dalavaiāchā-sēṇavai-mukhya-pañcha-karaṇa
saha datta hapava 5 tatah *(here follow details of grant)* mudrasta-mukhya | samasta-nāyaka prati-
pālithi | madhyē anyathā kārītē ā-chandrisa || māṅḡḷa mahā śrī śubham bhavatu || kāyastha-Māi-dēvai
śāsana likhitam iti || Ethachā vinōthum Palā. . m ethije sēṇavai tam hi ādihē dharmā-chintā kijē ||
magē vinōḡu palāije anyathā kārītē āsi gāḍhau Bāpu ||

137

On a pillar lying in front of the same temple.

svasti śrīmatu Yādava-Nārāyaṇam bhuja-baja prauḍha-pratāpa-chakravartti śrī-vīra-Rāma-Dēva-
vijaya-rāya Āṅgira-samvachharadū Bhādrapada-ba 30 Sō Rāya-Haḍapa-Nārāyaṇa Sāraṅga-Dēva
Bōpēsvara-dēvarigē biṭṭa dharmna durgādhipati mahā-dēvi ai 5 d etina suṅka merya dēḡo nandā-
valakke dūpakkeḡu biṭṭa dharmma yi-dharmmavan alidāta Vāraṇāsiyalu kavileyanu Brāhmaṇana konda
dōsha śrī-Bōpēsvara-dēvarigē telligaru gāṇakk ara-vana-eṇṇeya biṭṭaru yi-dharmmava pratipāļisudū

138

On a stone to the right of the same temple.

śrī |
namas tuṅga &c. ||
viśvōtpatti-sthiti Vi- |
śvēśvara-sāmārtthyam śāsanōditam ade Bo- |
ppēśvara-S'iva-śāsanam avi- |
nasvaram alu śāsata-pratishthōpēta ||

S'ambhu || svasti samasta-bhuvanāśraya śrī-ṛithi-vallabha mahārājādhirāja paramēśvara parama-
bhāṭṭāraka Satyāśraya-kuḷa-tiḷakam Chāḷukyābharata-nūnādi-samasta-praśasti-sahitam śrīmaḡ-Jagad-
ēkamalla-Dēvara vijaya-rājyam uttarōttarābhivridhī-pravarddhamānam ā-chandrārēka-tāraṇ-baran
saluttam ire ||

viḷasad. Veṅgi-Kaḷiṇ[ga] Vaṅga-MagadhĀndhrĀbhira-Kāśmīra-Lān- |
gaḷa-Nēpāḷa-Vuḷāḷa-Māḷava-Mahārāṣṭra-ṭrĀryya-Saurāṣṭra-Kē- |
raja-Kāmi hōja-Turushka-Pāṇḍya-Maleyāḷa-Drāviḷōdyat-su-dē- |
śa-lasa[t]-śrī-mukha-maṇḍanam dal enisikkum Kuntalōrvvitaḷa ||
vara-ratnākaradind alāṅkarisi mēy-verchehirda bhū-dēvig ā- |
daradim kuntalad-ante Kuntala-su-dēṣam tōrkkum ā-dēśak ā- |
daraṇiṇam B unavāsi-dēṣam adu bhōgakk āgaram saukhya-si- |
garam āhlāda-karam niranṭara-viḷāsāvāsa-lakshmi-kara ||

vachana || antu nāḍōḷ ūr-ūroḷ ḷiḷiṇṇ beḷeda kaḷameya key-volaṅgaḷind allalli pariva-parikāḷgaḷim |
pūga-punnāga-nāḡi-vakuḷa-chaṇpakā-vichakiḷa-kētāki-sogandha-kāṇavira-sēmantikā-saurabhābhari-
tam enipa puṇṇa-vāṭṭāḷgaḷim | kaṇḡu-ṭeṅḡu-kadāḷi-panasāmra-jāmbōḷ-drumādi-nardanaḷgaḷim kartta-
lipa-nāgaḷalli-van-ḡgaḷin osarvva-tani rasada pōndrēkṣhu-vāṭṭāḷgaḷim | kampan uguḷva kamala-nilōḷ-
paḷa-ranāḷaiyind āvira ramyam enisi yōgiḷgaḷam bhōḡāśaktiṇ āḡisuttirippud ā-nāḷke maṅḡala-
maṇi-darppaganam anukarisi Jidvaḷigey embā nāḍ iḷkkum alli Uddharey embuḍu rājadhāniy ad ent
appud enduḷe ||

baḷase taṭākam āvarise nandanam Aṅgabhaṅge rāgamam |
 buḷayipa purpa-vaṭam amard oppire śāṭi-vanāḷi-śōbbheyaṃ |
 taḷedudu pempin Uddharey adakk adhipam jayad-uttaraṅga bhū- |
 taḷa-paṭi Gaṅga-vaṃṣa-tiḷakam Manu-niti-nirantarāśraya ||

vachana || ant enisida Kirtti-Dēv-arasara priya-tanūbbhavam śrīman-Mārasīṅga-Dēvaṅgam jagaj-jana-
 kāmadhēnuv enisida śrīman-Nannala-Dēviyarggam agayya-puṇyōdayadin udayisida śrīmad-Ekkala-
 Dēvana śauryyāvashṭhaḥbham ent endade || samaḷhigata-paṇṇa-mahā-śabda mahā-maṇḍalēśvaram
 madāndhamaya-bhayaṅkara-Malēśvara Gaṅga-kuḷa-kamaḷa-vana-mārttaṇḍa gaṇḍu-gouḷ-ālu vuddaṇ-
 ḍa-prachanḍa-gaṇḍa-śarabha-bhēruṇḍa ma lavad-ahita-baḷa-jalādhi-bīḍavāṇaḷa duḍḍharāṭi-chatur-
 aṅga-kāntāra-kāḷāṇaḷa jayad-uttaraṅga Nanniya-Gaṅga-bhūpa rūpa-Makaradhvaḷa virājita-mayūra-
 piṇṇcha-dhvaja vāravilāṣini-viḷasa-mukha-darppaṇa chatura-yuvati-chitta-santarppaṇa śrīmad-
 Achyuta-charaṇa-lipta-chaṇ-lana-charchchitāṅga viprāś'rvvāda-śata-sahasra-sambhṛta-pradatta-śēśhā-
 kshata-svikṛitōttamāṅgu m ulavad-ahita-vijaya-lakshmiśvara Kōḷāḷa-pura-varādhiśvara satya-tyāga-
 sāsahasbbhinava-Dharmmaputra Vishṇu-śrī-pādōḍaka-pavitrikṛita-gātra bhūmi-kanyā-suvārṇaṇna-
 dāna-vinōḍa śrī-Siṅgēśvara-dēva-labha-vara-prasāda śrīmad-Ekkala-Dēvi-vara-prasādōṭpanna
 gambhīra-samadāṛiti-subhāṭa-saṅghaṭṭa chatur-ssamaya-śhaḍu-darśana pratipālana-patha-prayukta-
 Vaishṇavāgamāchāra-niyamāśakta dharāmarōpanayana-vaivāha-pratiṣṭhā-pradāna-dhaurēya śaucha-
 Gāṅgēya vishama-turagāṇḍha-praṇḍha-Rēvanta vira-vairi-Kṛitānta sukara-sukavi-kaṇṭhābharaṇādy-
 anēka-kavi-jana-priya Amarāpagātmajāta-Gaṅgānvayādy-anvarttha-nāma-mālikā-virājitar appa śrī-
 man-mahā-maṇḍalēśvaram Yakkala-Dēvana śauryyāvashṭhaḥbham ent endade ||

karavāḷim poyye māṛānt ahitara taleḷaḷ seṇḍu-voydante pārut |
 ire muṇḍam jīṇḍu-mundāg uruḷutire raṇa-kshōṇiyol bhūta vēṭa- |
 ḷara parvvaṃ tām id end uchcharivaḍe saraṭiōd āntaram kolvan atyud- |
 dhura-virāḍambaram trai-bhuvana-bharitam āg Ekkala-kshōṇipāḷa ||
 baḷavad-vikrāntaḍol kāypinol adaṭinol ākslēp idol Ḥlimesēnam |
 baḷavad-ṛāmānuḷam bāḍava-śikhi Hanuman Vainateyaṃ samam tan- |
 nol enippam mārmmar āṛ āntaran aḷaḷalevaṃ kolvan āṇḍu gelvaṃ |
 vara-virāḍambaram trai-bhuvana-bharitam āg Ekkala-kshōṇipāḷa ||
 siḍilam jīṇḍe hoyvaṃ biḍe bedarisuvaṃ siṅgamam Kāḷṇam kang |
 iḍe bāḷa-garvva liṃ targgisuvan adaṭaniṃ niḷvan ā-Sēśhanam tām |
 hedyin bāḷam-baram bārpp arcama malevar āṛ ggeldapam biruḍar vvaḷ- |
 viḷe virāḍambaram trai-bhuvana-bharitam āg Ekkala-kshōṇipāḷa ||
 sthīra-satvaṃ nitya-tējam niravadhi-vidhṛitaśvayyan ājūā-ṛ rabhava- |
 sphuritāśa-dēśan urvi-paṭi para-baḷa-vidhvaṃsakam Gaṅga-vaṃṣām- |
 bara-bhāsvad-bhānu nityābhyudayan udayisirdam jagaj-jyōti-rūpam |
 dharāṇibhīḍ-vallabham bhū-bhuvana-vinutan app Ekkala-kshōṇipāḷa ||
 biruḍar vira-pratāpa-prayutar adaṭar udvṛittar ugrar mmaḍāndhar |
 ddhuramam mārppannar āṛ aṇmidara baṇa-siḍil barggipam targe voyvaṃ |
 karavāḷāghatadim mārppaḍe paḍaliḍe vidviṣṭa-kōḷāḷam dur- |
 ddhara-virāḍambaram trai-bhuvana-bharitam āg Ekkala-kshōṇipāḷa ||
 muḷid-dir-ānta-durddhara-virōdhi-jalāmbudhig ugra bāḷavā- |
 naḷṇ adaṭinde machcharipa darppada Manneyar-emb-alindra-maṇ- |
 ḍaḷge Phaṇindra-vairiy enal āntu barduṅku .. van udgha-dōr- |
 vvaḷadin arāṭi-vira-bhaṭan Ekkala-viraṇol āji-raṅgaḍol ||
 śaraṇ emag endu bandu maṇevokku barduṅkade kiṛi .. ṛi mach- |
 charisuva vairi-Manneyara koḷ-miḍuḷim poṣa gaṇḍad-iṇḍeyim |

karuḷa piṇḷaḷiṃ rudhiradiṇḍe maruḷ-paḷeg udgha-rāgamam |
... vīpaṇ endoḷ āhavadoḷ Ekkala-vīraṇaṇ āmpa gaṇḍar ār ||

vachana || int enisid atu[la]-baḷana vikramāḍaṇbaram ambaraṇ-baram ... viśvambharā-dēviyaṇ
stbīram āge kaiyḡ eyd irisi śaraṇāyātaraṇ kādu vīra-vītaṇa-vinōḍad ire taṇṇ-arḍḍhāṇḡadoḷ irḍḍa
paṭṭa-mahādēviya mahatvaṇ ē-doreṭ endāḍe ||

sa-vīśāsēkṣaṇam ikṣaṇam ḍal enisirpp ālōkana-jyōtsneyind- |
av Umārāḍaneyind Umā-ramaṇi Boppā-Dēvi tān āgi rā- |
gamaṇ utpāḍipaḷ Ekkala-kṣhitipaṇ app ātmēśvaraṇḡ emb idaṇ |
bhuvanaḡ āgisutaṇ pramōḍa-bhavana-prōḍbhūṭey agirḍḍapaḷ ||
Ume saubhāgyadoḷ olpvetta-Riti rūpāścharyadoḷ Lakṣmi vak- |
shamaṇ aṇḡikarisi ... nalmeyoḷ atiprāḡalbhyaḍoḷ sūkti-la- |
kṣmi mahi-lōkadoḷ ī-pramōḍavati Boppā-Dēviy emb ī-prabhā- |
vamaṇ ānt Ekkala-Dēvaṇ-agra-mahishīṭva-śrīyṇ udyōṭipaḷ |
S'ri-satiyṇ salakṣhaṇa-samaṇvite Vāk-satiyṇde sat-kaḷā- |
bhyaṣite Puṣṭi-abāṇa-satiyṇde miḡil sobaḡiṇḡe bhāgyadind |
ā-Sati-dēviyind aḷikey endāḍe pōlipaṇ āraṇ Ekkalōr- |
vīśana rāṇi rāṇi-mukha-ḍarppaṇe Borppal :-Dēvi-rāpiya ||

(stops here).

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On a virakal to the right of the same temple.

svasti śrīmatu Kaḷaturiya-kuḷa-kamaḷa-mārttaṇḍa bhuja-baḷa-malla Rāya-Murāri Sōvi-Dēva-varṣa
5 neya Vijaya-saṇvachara-Vaiśāḷha-su 5 Sō | Baṇavāse-nāḍaṇ siddhāyamaṇ ettavēḷḍu daṇḍanāyaka-
Kāvaṇa-Sōvaṇaṇaṇ chakravartī Sōyi-Dēvaṇ pēḷud-aṭṭal and irvvar bbandu nāḍa hokku sutte voḷala
mūḍaṇa Tnāḡabbhadreya taḷiyoḷuṇ biṭṭirḍḍu paṇṇirvva-maṇḍaḷikar maṇneyaka Kīṇukuḷa-Nāyakarḡge
chakravartī taṇa kārūya rāḍa dēśamaṇ aṭṭal avar poḍevaṭṭu kaykoṇḍ irppudu vōdu-devasaṇ
śrīmaṇ-mahī-maṇḍaḷēśvaraṇ Sōyi-Dēv-araṇaṇ Vikramāditya-Dēvaṇ S'antarādityaṇ Chippē-
Dēvaṇ Gattiya maṇḍaḷika Bimmaṇaṇ Kīṇukuḷa-Nāyakaru vōdu-devasa marmavaṇ kāṇal-
endu samasta-sāmānta-balaṇ berasu pārvvābhīmukharāgi naḷeḍu uttara-dakṣiṇa-paśchima-bhāḡaḍoḷu
daṇḍanāyaka-Kāvaṇa-Sōvaṇaṇa bīḍaṇ suttī barppuda viśaṇa-sandhiyāgi kālagaṇ appudum nara-
samudraṇ ḡhūrpṇisī ā iṇiyuttam iḷalli śrīmaṇ-mahā-maṇḍaḷēśvaraṇ Sōyi-Dēv-araṇaṇ
paṇṇeraḍu-manneya-vīḷina maṇḍaḷikaruṇ dēśādhipatigaḷuṇ nōḷuttav irḍḍalli nara-lōka-sāhaṇi
jagaḍ-āḷaṇuṇ para-baḷa-Pāṇḍhāḷaṇuṇ tūreya vāiri-sīhaṇi-gharaṭṭaṇuṇ eni
samasta-baḷakkum poḍavaṭṭu turaga-ratunāḍa bēḡe vādu b'ḍim yind eraḍum bīḍum nōḍu-
ttīralu Koṇḡeya-sāhaṇi bādu kudureyaṇ pāy'si bil'apiyaṇ koṇḡaṇiya maḡelikki suttidaṇya
kudureya ḍaḷaḍo mēlikki palaraṇ koṇḡu meḡaḍum āḷudureḡaḷaṇ taḷṭ iriḷu .. bīraṇ pāysi ...
vāriye bisu-nettar bhōr ene pāriye poṣa-nettar kārpa ... karuḷa-piṇḷa kīḷuṇ toḷaṇḡeyu maṇḡe gaṇuḷ-
gaḷ-iṇḡe ḍāḍe yuṇ maruḷa-paḷe babbīḡi vīraḡḡ itta-raṇamaṇ mēraḷu Koṇḡeya-sāhaṇi sura-lōka-
pṛāptaṇ āḍa de Maḡuḷu-sīhaṇi Koṇḡaṇa sīhaṇi Koṇḡaṇa ...

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At the same village, on a stone in front of the Bha-S'ūlari temple.

śrīmat-parama-gaṇbhīra-syāḍa āḷaṇ ḡḷa-lāṇḡaṇ anuṇ |
jiyāt traḷlōkyā-nāthaṇa śāśanaṇ Jina-āṇaṇ ||

svasti śrī prithvī-vallabham mihirājādhirājam paramēśvaram parama-bhaṭṭārakam Yādava-kulām-
bara-dyumani samyakva-chūḍāmani Malerāja-rāja Malaparaj gapda kadana-prachanḍan ēkāṅga-vīran
asahāya-śūra S'anivāra-siddhi Giridurgga-malla chalad-aṅka-Rāma nissanka-pratāpa chakrayartti
Hoysaḷa-vīra-Baliāḷa-Dēvara rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-
baram saluttam ire ||

bhuvanāṃ bhū-chakra-Chakrāyudhan ene negaḷḍam vira-Ballālan utbi- |
stavanīya-prāṇśu-Matsya-chchhavi sucharita-Kūrmōḷayam sāra-Sūkari- |
ya viḷasam vikrama-śrī-Narahari-paramam Trikramam Rāma Rāmō- |
tsava-Rāmānandi vidyā-Sugatam ati-Kali-prābhava-pravḍha-tējam ||
baḷavad-Ballālan-ugrāhava-ṭaḥa-ravam karṇavan tāge *vidyut- |
kuḷa-kāntā-karṇa-patram keḷavud apakav alt onde kēḷ vismayam kaṇ- |
malariṃ bārpambu kayyim kaḷagav aḷgaḷiṃ nūpuram vaktradiṃ suy |
tale-kaṭṭiṃ māle-vūv ākegaḷa gaḷakadiṃ biḷvud uttāra-hāram ||
jita-dhātṛi-chakra chakrādhipa nṛpa-vara Ballaḷa kēḷ nūnoḷ ānt-u- |
ddhata-virāṭi-yūthham vigata-vibhavam āgirdadaṃ raṇjikuṃ vi- |
śruta-nānā-vāhinī-saṅkuḷa-parigata-śobhānukūlyam sadā-sē- |
vita-rājara-rāja-vamśam sakāḷa-kavi-nikāya-svanākirṇa-karṇam ||
enasuṃ tibra-pratāpakka agidu dinakaram mitran āgirdapam ne- |
ṭṭane rājara-rāja-nāmam tanage pageyenipp ummaḷam perchechi kandir- |
ppan avam matt āvan apmam meṇevan adaṭan im tōrppan āvam mahōgrā- |
ri-nṛpāḷam viśva-bhū-chakradoḷ ele chaladiṃ vira-Ballāḷa ninnoḷ ||
ān olavinda baṇṇisadaḷ ēṃ gaḷa dakshiṇa-chakri yuddhadoḷ |
tān asahāya-śūran enip unnaṭiyam ripu-rāja-Sēvanā- |
nūna-gajāśva-sad-bhaṭa-balaṅgaḷan aḷk uṇad onde-meyyoḷ ond- |
āneyoḷ okkiliḷkida parākramad unnaṭi tāne hēḷade ||

va || ant-ā-pratāpa-chakravarttiy enisida dhīram vira-Ballāḷa-Dēvam nija-bhuja-baḷadind iḷdukoṇḍ
uṇḍige sādhyam mādi chaladind āḷda palavum dēśaṅgaḷoḷu ||

vṛi || palavum pūrnna-taṭṭakadiṃ baḷeda-nānā-śāli-kēḷārad oḷ- |
poladiṃ vārija-shaṇḍadiṃ parimaḷa-bhrāntāḷi-māḷōdgha-pu- |
rpa-latā-saṅkuḷadiṃ phaḷōnnamita-chūtādi-kshamāṅgaḷiṃ |
neleyāg irppadu Manmathaṅge Banavāsi-dēśav ett-ettalum ||

ka || ene negaḷḍ-ā-Banavāsi- |
vanitā-mukha-tīlakav enipa Jidduḷigeyan ā- |
ḷva-nṛpāḷa-prakarada śau- |
ryya-nidhāna-sthānam eṣevud Uddhareya-puram ||

va || ad ent endaḷe ||

sarasija-vaktradiṃ kumula-lōchanadiṃ viḷasal-latāṅgadiṃ |
suruchira-pallavādharadin ā-śuka-bhāṣhaṇadinde mallikā- |
parimśadiṃ madāḷi-kuḷa-kuntaḷadiṃ vana-lakshmi-rūpan Ud- |
dhareya purōpakayṭha-vanaḷoḷ paḷed oppuvaḷ āvaḷ āva-kālamum ||

mattam alli ||

sale tat-purādhiṇāthar |
palaram mun negaḷḍar avaroḷ atuḷita-śouryyam |

* Probably a mistake for vidvī.

chalad-artthi-gaṇḍan enip oḷ -
 gali jaṭṭigan iriva Biṭṭigan pesar-vaḍedaṃ ||
 pariyiṭṭu vari-bhūpā -
 ḷara puramaṃ suṭṭu hariva Kaṣṇhigan ādaṃ |
 birudiṃ tan-nṛipa-tanayaṃ |
 dhareyoḷ jayad-uttaraṅgan apagata-bhaṅgaṃ ||
 Gaṅga-kuḷōttamaṃ mareyan-ēṇida meygali Mārasīṅga-bhū -
 paṅge tanūbhavaṃ negaḷda Kirtti-nṛipāḷakan ā-nṛipaṅge pu -
 traṃ gaḍa Mārasīṅgan avan-agra-tanūbhavaṃ endō ānad ā -
 vaṅ eṇe māḷpen apratima-rūpanan Ekkala-Dēva-bhūpanaṃ ||
 ā-negaḷd-Ekkala-Dēva-ma -
 hi-nāthana taṅge Dasavamaraṣana sati dhā -
 tri-nute Chaṭṭala-Dēvi ka -
 ḷā-nidhi paḍedaḷ pavitra-putra-trayamaṃ ||
 para-bhūpāḷa-pura-Tripētran Eṇaga-kṣmāpāḷakaṃ vairi-dur -
 dhara-daitya-prakara-pratāpa-haraṇōdyat-Kēśavaṃ Kēśavaṃ |
 sarasōḍāra-kavitva-tatva-Chaturāśyaṃ Siṅga-Dēvaṃ mahā -
 puruṣa-trai-puruṣatvamaṃ taḷedar ant ā-mūvaruṃ bhūvaruṃ ||

avarōḷ piṇṇiyaṃ enisi ||

maṇḍeḍuṃ para-satiḅ ar -
 kkaṇḷ Achyutan allad anya-deyvarkk āṇ paṇ |
 maṇḍeḍuṃ nija-dhana-lōbhakk |
 eṇagan eṇagan Eṇaga-nṛipaṇ eṇe negaḷdaṃ ||
 eṇe negaḷd-Eṇaga-nṛipāḷakan -
 anuḷaṃ Kōḷāla-pura-varādhisaṃ pā -
 vanatara Nanniya-Gaṅgaṃ |
 vinuta-guṇōṭṭuṅgan avani-pati Narasiṅgaṃ ||
 ā-vibhuvina sati Lakmā -
 Dēvi Mukundaṅge Lakṣmi Paramēśṭhige Vā -
 ṇi-vadhu Rudraṅ Adṛiḅ |
 Dēvendraṅge eseṇa-Sachy enal pesar-vaḍedaḷ ||
 ā-ramaṇi-viśāḷa-vinutōdara-padmaḍōḷ Abjagarbhanant |
 ā-ramaṇi-nijāmaḷina-garba-payōdhiyoḷ indu rāgaḍind |
 ā-ramaṇi-lasaj-jahhara-Jāhnaviyoḷ Surasindhu-ḷaṃ sa-vi -
 stārade puṭṭuv-andaḍōḷe puṭṭidan Ekkala-bhūmipāḷakaṃ ||

ad ent endōḷe || svasti samadhigata-paṇcha-mahā-śabḷa mahā-maṇḍaḷōśvaram Kōḷāla-pura-varādhī -
 śvaram Gaṅga-kuḷa-kamaḷa-mārttaṇḷaṃ biruda-maṇḍaḷika-śarabha-bhēruṇḍaṃ jayad-uttaraṅgaṃ
 Nanniya-Gaṅgaṃ virājita-mayāra-piṇḍha-dhavaṃ bhūpa-rūpa-Makaradhavaṃ śrīmad-Achyuta-cha -
 raṇāḷipta-chandana-charchchitāṅgaṃ viprāśirvāda-sata-sahasra-sambhṛita-sēśāḷkshata-pavitrikṛitōtta -
 māṅga bhūmi-kanyā-svaruṇāna-dāna-vinōḍaṃ sakaḷa-jana-manō-hlāḍaṃ enisiḍ Ekkala-Dēvara pra -
 tāpamaṃ pēḷvaḍe ||

Javanam jakkulipaṃ kaḍaṅgi siḍilaṃ māṇḱkoḷvan ābhīḷa-kā -
 ḷa-viśōgrāhiyan etti māṇ-ḱḷavan aurvva-jvāḷeyam marggiḷpaṃ |
 tavipaṃ tibra-niśāṭad-aggāḷikeyam tān endōḷ ind ukkin i -
 kkuvam āṇ āntapar Ekkala-kṣhitipanaṃ saṅgrāma-raṅgaḍraḍōḷ ||

dava-rûpam ripu-kânanakke pavi-rûpam śatru-śaīlakke bā-
 dava-rûpam [d]vishad-arṇyavakke nija-tibrātyugra-kôpa-prarû-
 pav enal poṅgi kaḍaṅgi nind atula-bāhā-garbbadind āmpar ār-
 avanipālakar Ekkala-kshitipanam saṅgrāma-raṅgāgradoḷ ||
 im besegoḷvud êno subhaṭōttaman Ekkala-dēvan isīṭaroḷ ||
 nambugo dappidandu para-kānteyoḷ ol[d] eḍagūḍidandu lô-
 bam biḍid artthad attalīpidand idirāntaḍe kolladandu kēḷ ||
 ambudhi mēreyim tolagugum talarggum neleyim Surāchalaṃ ||
 takkatanakke mikka para-kāminiyarkkalan emma taṅgey emm-
 akkan enutte nambe moregoṇḍ eḍagūḍuva sādhu-gaḷlar ê-
 takk upayōgyav ā-mahīpar em gaḷa pōlvare śauchad ēlgeyind ||
 Ekkala-bhūpanam para-vadhū-vinutōdara-padma-garbbhanam ||
 gati bhāvam chāri sūtram nīris aḷavi baḷam kāyke balp ôje kāyp u-
 nnati gāḍham lāgu bēgam tērapu pasarav āraike tērayke kūrpp aṅ-
 kitav ākaram taḍam kittāḍav enipa Bhṛigu-prauḍhiyim kolvan ugrā-
 litanam māp-aṅkavam mārmmaleḍaḍe chaladind Ekkala-kshōnipāḷam ||

ā-nripāḷan-anvayāgata-pradhānarōḷ ||

stuti-vettam viśra-lōkōnnata-vitarapa-śīḷam ripu-kshōnipāḷa-
 pratati-prakhyāta-daṇḍādhipa-kuḷa-vīḷayōdagra-Kāḷam mahi-van-
 dīta-bhāsvat-sach-charitra-brata-yuta-guṇa-lōḷam jagat-sēbya-bhavya-
 pratipāḷam svikṛita-prākāṣa-vara-budha-jāḷam chamūnātha-Māḷam ||
 ā-vibhuvīṅgam sati-Mā-
 dēvigam ogeḍam pratāpa-midhi vairi-jaya-
 śrī-varan abita-vanōḍyad-
 dāvāḷan appa Boppa-Dēva-chamūpam ||
 ered-artthārtthi-chayakke kalpa-kujav ippant ippanam Boppanam ||
 vara-vamśāmbudhi-varddhanakke śaśiy ippant ippanam Boppanam ||
 niravadyācharaṇakke Tīrthakaran ippant ippanam Boppanam ||
 dhare baṇṇippud udātta-kīrtti vanitā-Kandarppanam Boppanam ||
 ā-sēnāpati-sati Jina-
 śāsana-dēvate samasta-chaturōkti kaḷōḍ-
 bhāshita-Padmāvatī jaga-
 tī-samstutey enipa Boppiyakkam negaḷdaḷ ||
 ā-dīya-satī enipa Bo-
 ppā-Dēvigam anāḷa-kīrtti-Boppaṅgam puṇ-
 yōḍayadiṇ ogeḍan amṛita-ma-
 hōḍadhiyoḷ sōman ogeva-teradiṇ Sōmam ||
 dhare baṇṇippudu mantri-Boppaṇa tanūjārāmanam prēmadiṇ ||
 niravadyāmāḷa-nāmanam praṇuta-vidva[t]-stōmanam prōḷḷasad-
 vara-nāri-jana-Kāmanam vinaya-lakshmi-dhāmanam bhavya-ban-
 dbura-dharmma-brata-nēmanam bahu-kaḷā-nissīmanam Sōmanam ||
 sūri-chakōra-sōman anavadya-kaḷāgama-sōman uddhatō-
 grāri-sarōja-sōman ati-nirmāḷa-vamśa-payōdhi-sōman ā-
 chāra-vana-pravardhana-vasantaka-sōman aśēsha-bhabya-hṛit-
 kairava-sōman end enipa Sōma-chamūpan id ēn udāttanō ||
 ā-mahimāspadan enisida-
 Sōma-chamūpaṅge pati-hitārundhati su- ||

prēmānvite satiy ādaṇṇa |
 Sōvala-mādēvi sasige sasi-lēkheyavol ||
 paḍemāt ēṇ vīlasat-kaḷā-paripātama vidyā-guṇōdbhāsi heg- |
 gaḍe-Sōmaṇ pati sāmī-vaūchakara gaṇḍam daṇḍanātham jasakk |
 oḍeyam śrī-Mahadēvan ātma-sutan end and indu matt anyar ār |
 ppaḍedar sSōmala-dēviyante satiyar ssaubhāgyamam bhāgyamam ||
 ene negaḷda mantri-Sōmana |
 vanitege pati-hitege sat-kula-prabhavege saj- |
 jana-nute-Sōvala-dēviḡe |
 tanayar mMahadēva-Rāma-Kēsavar oḡedar ||
 ā-mūvarolaṇṇa madhyaman |
 i-mahiyoḷu tāne palaroḷ uttaman enipaṇ |
 Rāman yaśōbbhirāman |
 Sōmātmajan anaḷa-dharmma-karma-prēmaṇ ||
 para-sōnā-jaya-vikramōnnatiyoḷ ādam Bhīmanuṇ Rāmanuṇ |
 dharanī-stuṭya-kaḷā-vīlasad odavind ā-sōmanuṇ Rāmanuṇ |
 vara-nārī-jana-mōhanākṛitiyoḷ udyat-Kāmanuṇ Rāmanuṇ |
 sariy end i-jagav eyde baṇṇipudu kirtti-prēmanam Rāmanam ||
 śrī-Rāman-anujan enisidan |
 ā-Rāma-chamūpan-anujan uru-Lakshmaṇa-vi- |
 stāra-Sumitrādhika-puṇ- |
 yārāmaṇ Kēsavam jagaj-jana-vinutaṇ ||
 eredand āgaḷe mānipam budha-ripat-saṅklēsavam Kēsavam |
 birudind āntaran eydipaṇ sphuraḍ-aranyōḍḍēsavam Kēsavam |
 śaraṇ āḡ eudaḍe niḍuvam baḷaḷa-bāḷā-pāsavam Kēsavam |
 chira-kirtti-prabheyiṇ beḷappaṇ akhīlāsākāśavam Kēsavam ||
 kaḍu-gali Mādhavaṇḡe muṇid ēḷvara gōṇimuri mantri-Mādhavaṇḡ |
 eḷavaran okkīlikkuva Javam sale Mādhava-daṇḍanāthanoḷ |
 toḍarvara mpittu Mādhava-chamūpanoḷ aṇṇina machcharakke mār- |
 nnuḍivara Māri Kēsava-chamūpatiṇ aṇṇana gandha-vāraṇam ||
 taruṇī-lōchana-Kāma-dēvan akaḷaṇkāchāra-vistāran ak- |
 karigargg āśrayan āśritaika-śaraṇam prōḍvitta-vīrāri-sin- |
 dhura-simham sakaḷīgama-praṇṇa-Jainānūna-vārāsi-ban- |
 dhura-chandram Mahadēva-mantriṇ-anujaṇ daṇḍādhipaṇ Kēsavam ||
 ā-negaḷd-anuja-dvitayaṇ |
 pīna-bhujākṛitiṇ ātma-bhujadoḷ taḷt ur- |
 bbi-nutam enisalk eḷedaṇ |
 tāne Chaturbbhujan enalke Mādhava-dēvam ||
 maḡasi parārtthamaṇ tegeva mēḷisi porddi parāṇḡanā-rataakk |
 eḡaguva nambid-āḷḡan ire matte patitvaman āseḡeydu bē- |
 saḡan usirv anyā-mantri-nikarakk adaṭiṇ toḍarikkidaṇ gaḍ ēn |
 aḡiyire sāmī-vaūchakara gaṇḡanan i-Mahadēva-mantriṇam ||
 para-vadhu Rambeḡam Ratigav aggaḷav oppuvaḍam parārtthav ā- |
 śvara-sakhan-artthadiṇ Varuṇan-artthadin ūrjītavāḡi bappaḍam |
 para-nṇipan oldu mannisuvaḍam piriḍ iḷaḍav atta chittav ā- |
 sarisad id ēṇ mahatvad odavō mahiyoḷ Mahadēva-mantriya ||

bahu-vaktram Padmagarbham Danuja-guru Guru-dvêshi Jivam surâdhi-
 śa-hitâtman su-prabuddhâddhavan enipavanum tân akâryya-prayuktam
 mahiyoļ pōlvannan āvam tanag ene negaļdam viśva-lōka-prasiddham
 Mahadēvam mantri-mukhyam Manu-muui-charitam mantra-yuddha-praviṇam
 geḍegonḍam dhanyan old ōlagisidēne kṛitârttham manam bettu mey-sâr-
 dḍodan uḍam puṇya-puñjam poreva-nṛipane nairmmalya-dharmmânusaṅgam
 nuḍi-galtam viśva-vidvaj-jana-vinuta-kalâ-prauḍhan end andu tannoļ
 paḍi āvam mantri-varyyam budha-nidhi Mahadēvaṅge matt orbban anyam
 mati kṛitigaļge ḍṛiṣṭiy enisippudu tannaya sūkti-śakti Bhâ-
 ratige vivēkavam kalisuv ōjuvoļ irppudu chârū-sat-kalâ-
 jūate Chaturânanaṅ aṛivan iv eṛavaṭṭ enisirppud endu van-
 di-tati niranntaram padeḍu baṇṇipud i-Mahadēva-mantriyaṃ
 banadoļ huṭṭida-Bhadra-jâti-jayamam mund iṭṭu tām paṭṭavar-
 dḍhanav appantire chakravarttice chaļam goḍ Ekkala-kshōnipâ-
 ļana-durgam-biḍid irddu dōrv-vaļada balpam tōri Fallâja-Dê-
 vana sēnâpatiy ādan ūrjita-bhujam daṇḍâdhipam Mâdhavam
 parikipaḍ umba-vastu hadinâr avaraļu tudiyim nivritti taļt
 eraḍ eraḍ uttarōttaraman eyde modal parav â-Jnēndra-bhâ-
 sura-pada-pūjeyoļ paļadin itta jaļambarav ondu mândade
 nirupamav alte Mâdhava-chamūpana Jaina-jana-stuta-bratam

ad ent endaḍe | śṛiman-mahâ-pravâhanam | puruṣa-nidhānam | Sōvala-dēvi-jāthara-Jānhavi-samud-
 bhūta saucha-Gāṅgēyam | aqu-bratâdi-subratâcharaṇa-niyamâganyā-puṇya-kāyam | nikhiḷa-samaya-
 samutpâtana-prakâṭikṛita-jūinânūna- Jainâgama-śikshâ-kshama-Sakalachandra-bhaṭṭâraka-dēva-
 charaṇa-sarasiruha-parimāḷ | paritōsha-samullasita-bhaṭṭcharaṇam | Jina-samaya-samuddharaṇa-pari-
 natântahkaraṇam | bhuvana-vinuta-bhava-rahita-Jina-bhavana-vinirmmāpaḍōḍvitta-chitta-nityâhlâ-
 dam | âhârâbhaya-bhaishajya-śâstra-dīna-vinōdam | śṛinad-Ekkala-dēva-rājyâbhuyadaya-karaṇa-kâra-
 ṇam | tri-śakti-chatur-upāya-piñchāṅga-mantra-praviṇam | sâmi-vañchakara gaṇḍam | nikhiḷa-guṇa-
 gaṇa-karaṇḍam | para-nârî-sahōdaram | sāhasa-Vṛikōdaram tân enisi negaļda-Mahadēva-daṇḍanâ-
 thana mahâ-satiya mahatvamam pēļvaḍe ||

Atanu manah-priyam Ratige Lakshmige bhâvipoḍ orvva Gōvaļam |
 pati Girirâja-putrige Maruļ-ereyam varan enna kântan a-
 chyutan atisēhyan ūrj jita-kalâdharan end ilikeyyaļ i-mahâ-
 sati Mahadēva-mantriya manah-priye Lōkala-dēvi santatam
 chaturateg āda saipu sucharitrateg āda poḍarppu Jainad un-
 natikege sârdda puṇyav abhimânake taļta mahatvav i-jagan-
 nuta-Mahadēva-mantriya manah-priye Lōkala-dēvi ninna sat-
 pati-hitadindav âyt enal ad ēvoḷavem nija-sad-guṇaṅgaļam
 chaturateyoļ samantu Jina-sāsana-dēvate Jaina-dharmmad un-
 natikeyoļ Attimabbe satatam pati-bhaktiyoļ olpuvett Arun-
 dhati paḍi pâṭi pâsatiy enal â-sati Lōkala-dēvig inn ad âr |
 prati Mahadēva-mantriya manah-priyeg anya-chamūpa-kânteyar ||

antu gōtra-mitra-kalatra-parijano-paritōsha-prâjya-rājyānvitan enisi negaļda Mahadēva-daṇḍa-
 nâthaṅge guruv enisida Sakalachandra-bhaṭṭâraka-dēvar-âchâryyâvaliyam pēļvaḍe
 janatâ-samstuta-Padmavāndi-munipam tat-śiṣyan âdam jagaj-
 jana-chôḍamāni Râmanāndi-yatipam tat-śiṣhyan udyad-yaṣam |

Munichandram Jina-dharmma-nirmala-lasat-saiddhanta-chakresan a-
 tana sisihyam Kulabhushana-brati-varam traividyavidyadharam ||
 vimala-pronata-kirtti kirtita-gunadhya visva-bhasvaj-jagan-
 namitam tarkkadol apratarkya-mahimam saiddhanta-sarvajnan ut-
 tama-sabdatisaya-prachanda-mati dharmma-byakta-mukt[ya]ngana-
 ramanam Sri-Kulabhushana-brati-varam traividyavidyadharam ||
 tanag adam paricharakakriti yasas-sri charu-charitra-ka-
 mini rajach-chamarika-kante maneg adirpp ake nichcham dayan-
 gane vag-vallabhe buddhi vanase karam bhāsvat-tapō-lakshmi saj-
 janani āgal Kulabhushana-brati-varam stri-rajyadim rajipam ||
 tach-chhishyam || pudid enṭup madavam tiraskarisi talṭ eḷum bhayakk āse-dō-
 radey āg āyatanaṅgaḷam togedu sand aid-indriyaṅgaḷe sō-
 lade nālkuṃ gatiyinduv ōsarisi mūrum mūdavam biṭṭu tā-
 ne dayā-vallabhan ādan i-Sakaḷachandram chāru-bhaṭṭarakam ||
 Sri-vanitege mogav ittu ta-
 pō-vanitege meyyan oḍḍi mukty-aṅganeyam |
 bhāvisuva bammachāriyan |
 ē-voguḷvudo Sakaḷachandra-bhaṭṭarakam ||
 sakaḷāgama-kōvidaram |
 sakaḷa-jagad-bharita-kirtti-lakshmiśvararam |
 sakaḷātmakaram pogalguṃ |
 sakaḷa-janam Sakaḷachandra-bhaṭṭarakam ||

svasti Sri Saka-varsha 1119 neya Piṅgaḷa-samvatsarada Māgha-suddha 12 Vaḷḷavarav uttarāyana-
 saṅkrānti-vyatipāṭad-andu śrīman-mahā-pradhānam Mahadēva-daṇḍanāyakar mmādisid Eraga-Jinā-
 layada S'āntinātha-dēvara pratishṭheyam māḍidalli śrīman-mahā-maṇḍalēśvara Yekkalasarum
 samasta-parivāraṅgaḷum iddu basadiya khaṇḍa-sphuṭita-jirṇpōddhārakkum rishiyar-āhāra-dānakkam
 dēvar-ashta-viḍhārcanābhishhēkakk aṅga-bhōga-raṅga-bhōgakkam śrī-Mūla-saṅghada Kāṇūr-ggaṇada
 Tintriṇi-gachchhāda śrī-Sakaḷachandra-bhaṭṭāraka-dēvara kāḷam karchchi dhārā-pūrvvakam mādisi
 sarvva-namasyam āgi koṭṭa sthala-vṛitti (rest contains details of gift and boundaries)

141

On a stone in the same temple.

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirajam paramēśvaram parama-bhaṭṭā-
 rakam Satyāśraya-kuḷa-tiḷakam Chāḷukya-bharanam śrīmatu Bhōrilōkamalla-Dēvara vijaya-rājayam
 uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārka-tāram-baram saluttam ire | svasti samadhi-gata-
 pañcha-mahā-sabda mahā-maṇḍalēśvaram Banavāsi-pura-varādhīśvaram Kāḍamba-chakrēśvaram śrī-
 maj-Jayanti-Madhukēśvara-dēva-labha-para-prasādāsādhitarum appa śrīmat-Tailapa-Dēvaru Banavāse-
 pannirchchāsiramumam Sāntaḷige-sāyiramumam sukha-saṅkathā-vinōḍadim rājyam geyyuttam ire |
 tat-pāda-padmōpajivi | svasti śrīman mahā-pradhānam maneverggaḍe-daṇḍanāyakam Masapaiyyam
 śrīmach-Chāḷukya-Vikrama-varshada 52 neya Parābhava-samvatsarada Phāḷguṇa-suddha-chaturdaśi-
 Sōmavāradandu tanna samasta-sādhanaṃ māiduna-Kāḷiga-Nāyakanaṃ Īśāpurakke besase Permm-
 āḍi-Sāntaram kōṭeyam parimutta mutti kaivisuvāgaḷu sāsirvargg alivāgeyūṃ peṇḍir-uḍe urchchuv-
 āgaḷu kaṇḍudam kaḷipalāgaḷu endu Kāḷiga-Nāyakana gandhavāraṇam Barmmu-Sānta pariye ||

ettida Sāntara-bhūpana |

mottada nāyakaru muttal Īśāpuramam |

sutti kai-visi kâdale |
 chitrav idam paridu Barmmu-Sântaran iřida |
 kađu muřidu Bammu-Sântam |
 kađitale-palegeyuma kođu Sântaran-âlam |
 kađi khañđa mâđi poydađe |
 keđedudu dhâripiya mële vairi-samûham ||
 rapa-raŋga-Sûdrukam bul- |
 kaņi subhařam seřasuv ari-balaŋga řiraman |
 khaņilene poyd âđd âgałe |
 peřamayam âyt anitu nûnkid ari-balam anitu ||
 ant â-Sântara-bhûpana |
 muntapa-nâyakar idirchchid âhavad eđeyo |
 muntâgi Bammu-Sântam |
 tâp tařut iřid amara-lôka-prâptan âda ||
 asi mushaļa kaņeya kontam |
 masala-saralu meyyan uche Bammuga-Sântam |
 basam ařidu biļe dhurađo |
 esadudu raņa-raŋgadoļage dēva-dundubhi nabhada | ||
 yabbe Sântati kalla nillisidaļ Kâlôjona besam

142

On a stone on the way to the same temple.

(First part effaced) .. gatiņayanēsa-saņkheya Sakâbdaļa Dundubhi-nâma-samvatsara.. vara-Jyē-
 shthamāsada sitētara-pakshadoļ dviťiya-sannutam Arkkavâra manuva .. tām Basavale lōka-viśrute ..
 . daļ samâdhi-vidhiyindaman Indra-nivâsa-saņkhyaman || Nandi-dēva-pada-yuga-sarasiruhada pañ-
 cha-pada-vinutântahkaraņe-Mahadēva-vibhu-va lhu vara-Sûrastha-gaņe sugatiya nađe pađedaļu ||

surar orđu purpa-vřishťiya- |
 u eradâgaļe suriye dēva-dundubhi-ravam am- |
 barađoļ es-yaļke Basavale |
 sura-lôkav eydiđalu mahôtsavadindam ||
 namô Vitarâga ||

143

At the same village, on a stone near the north wasteweir.

svasti řrimatu Vikrama-varřhida . 6 neya Parividhâvi-samvatsarada Phâlguņa-šu .. Sô-d-andu řriman-
 mahâ-maņđalēsvaram Kâva-Dēvarasaru . hâyida tuřuvaņ kođu holialli řriman-mahâ-maņđalēsvaram
 Yekkalarasa-Dēvara be . diņ Râma-3-ťťiya maga řiya Tuřuva Mailane hôgi .. keyim
 palaram konu tuřuvaņ magaļchi sura-lôka-prâptan âda ||

145

On a 2nd stone at the entrance of the same tank.

řrimat-parama-gambhira-syâd-vâdâmôgha-lâņchhanam |
 řjyât trailôkya-nâthasya řâsanam Jina-řâsanam ||
 S'uka-kalē vêda-bâna-tritaya-himakarē pûrtitē varttamânē
 Pâridâviti siddhēr uchitatara-śubhē Pushya-mâsē cha śuklē |
 târtťiyâņ Bhârgavârē řivada-Jina-pada-dhyâna-saņsakta-chittâ |
 nâkam prâpat samâdhau guņa-gaņa-gaņiņi Chaichi-Gauđi-prasiddhâ ||

tasyâ midhir anulatara-jñâna-sad-darśanâdhyah
 śrī-S'āntīśa-prasāda-prakaṭita-vibhavô nityaśô gi
 kshirâmbhârâśi-śumbhat-kalâśa-vasu-śata-prâpta-punyôdayâyâs
 sad-dharmârâdhanâyâm prapīhita-somanâ . . kalpa-drumâkhyah || 2 ||
 Uddir-âkhyâ-mahâgrâma-S'āntinâtha
 agūya-guṇa-sampannô jiyâ . . . śa . pa-prabhuh ||

bhadram bhūyât śrī-S'āntinâthâya namaḥ ||

146

On a stone near the sluice of the same tank.

śrī-S'āntinâthâya namaḥ |

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 vara-Vrīṣhebhū-tīrtthakīra Gaṇa- |
 dharar enisida Vrīṣhabhasēna-muni-puṅgavar-ud- |
 dhura-vaṃśa-sambhavâchâ- |
 ryyara pempam poḡaḡal aḡidapane Phanīramanam ||
 â-niyamâgrapigaḡu Jina- |
 sēna-śrī-Virasēnar enip âchârīyyar |
 bhû-nuta-charitrar avaram |
 jânīsuva vinēya-janada permmeḡ ad ârmmam ||
 amarda tad-anvayadiḡ ban- |
 da munīśaru Lakshmiśēna-bhaṡṡarakar ut- |
 tama-charitar avara śīshyaru |
 vimaḡa-guṇaru Chandrasēna-sûrigaḡ anaghar ||
 â-muni-râjara śīshyô- |
 ddâmaru Munibhadra-Dēvar avara charitram |
 bhû-mahitam endoḡ adan ion |
 ê-matô bappīsalke ballavan âvam ||

vṛi || kshē nan amurvīnam vimaḡa-kīrtti dig-antaman eyd aḡarvīnam |
 Kāmāna chāpa chāpaḡate sārvinam oppidarām poḡaḡdapem |
 śrī-Munibhadra-Dēvaran ilâ-vinutôru-śubha-svabhāvaram |
 prēmadoḡ artthiḡ artthamuman ivaran ugra-tapaḡ-prabhāvaram ||
 munīsam Maumatha-yuddhadoḡ nirutamam tatvârthadoḡ bhaktiyam |
 Jina-pâdâmbujadoḡ dravâdhikateyam sach-chittadoḡ dēseyam |
 vinutâchâra-chayāḡgaḡoḡ vachanamam vaktīḡtvadoḡ rukma-rañ- |
 janeyam dēhada kântiyoḡ nīḡisidar vâkyâdi-varuḡâlvayar ||

kam || Hisuḡalla basadiyam mî- |
 ḡisi Muḡugundada Jinēndra-mandīrake sudhâ- |
 prasaraman esagīḡ jâsamam |
 pasarisi Munibhadra-Dēvar olpam taḡedar ||
 nyâyôpâyada Harīhara- |
 Râyam vara-Vijayanagariyoḡu nelasirppat |
 âyatikeya Sēna-gaṇa- |
 jyâyaru Munibhadra-Dēvar aḡan eḡakadavar ||

int ese va tapaś-charaṇā- |
 nantaram āptāgama-prabhāvamān esagut- |
 tam tūl di duritamam niś- |
 chintaru Munibhadra-Dēvar irppannevaram ||
 kālāvasāna-samsthitiḥ |
 ālabham enippa nirṇayam dōrakaloḍam |
 śilāchāra-samāja vi- |
 śālar Munibhadra-Dēvar-aṇitam janisal ||
 nīr-oḷagaya-tāvarey-ele |
 nīram poradante bāhya-vastuvan ellam |
 dūram māḍi baḷḷikkam |
 dhiraru Munibhadra-Dēvar aganīta-mahimar ||
 vri || kshame niśśalyam enutte sanyasanadin ātma-prabōdhōdayam |
 samasand ondire dūya-pāñcha-pada-chintā-pāṅkti munt eyduv ut- |
 tama-tāṇakk adu sañchitārtham ene dharma-dhyāna-maunōdya- |
 kramdindam Munibhadra-Dēvar oḷalim bēr-māḍiḍar jivimam ||
 lasita-S'akāṅkam udgha-nabha-chandra-purēnduvininde sōbbisal |
 pesarvaḍeḍ oppi tōrppa vilasāḍ-Vibhavābala Chaitra-suddha-tē- |
 rase-S'anivāradoḷ sakala-sanyasana-byasanam saṇḍhi san- |
 diṣe Munibhadra-Dēvar uṇe sad-giti-saukhyaman eydiḍar nījam ||
 ka || lasita-Munibhadra-Dēvar |
 nisidhiyuman avara sishyar ene sogayipa Pāri- |
 sasēna-Dēvar uṇe mā- |
 ḍisi kirttiyan āntar intu Kantu-vidūrar ||

bhadram astu Jina-śāsanam śri

147

At the same place, on a second stone.

svasti śrīmatu Vikrama-varushaḍa 50 neya Virōdhikṛit-samvatsaraḍa Phāluguṇa-su 10 Sō śrīman-mahā-
 maṇḍalēśvaram Yekkalarasa-Dēvaru Uddhareya neleviḍinoḷu sukha-saṅkathā-vinōḍadim rājyam
 geyyuttam irḍḍu Sāntaḷige-sāyirakke dhāḷiyāgi haridalli haṭṭegāra Bicha balaran iḍidu meḍu sura-
 lōka-prāptan āḍam ||

148

At the same place, on a third stone.

svasti śrīmatu Hōsaṇa-vīra-Ballāḷu-Dēva-[va]rushaḍa *14 ya Raktākshi-samvatsaraḍa Āsvīja-sudha-
 8 di Udare-dāṇḍāyaka Ekaliyaṇṇa samādhī-vidhiyim mūḍipi svargasthan āḍa ||

149

At the same place, on a fourth stone.

svasti śrīmad-Vikrama-varushaḍa Kilaka-samvatsaraḍa Māga-suddha 13 Sō śrīman-mahā-maṇḍalē-
 śvaram Ekkalarasa-Dēvar Uddhareyōḷ sukha-saṅkathā-vinōḍadim rājyam geyyutt ire ||

parama-Jinēśvaram tanag adhiśvaram udgha-lasach-charitra .. |
 guru Haripaṇḍi-Dēva-muvipōttaman aggada dāṇḍanāyakam |
 vara guṇi-Boppaṇam janakan unnata-śilada Nāgiyakka mā- |
 tarey enal ēṇ kṛitārthano dharitṛige Siṅgaṇa-dāṇḍanāyakam ||

*So in the original.

gupada kaṇi Jaina-chūḍā- |
 maṇi vairi-balakke samara-mukhadol subhaṭā- |
 graṇi Jina-padaṇḡaḷam Sūn- |
 gaṇa-daṇḡādhīpati nenedu sad-gati-vettam ||

152

On a stone in the middle of the same village.

śrīmat-parama-gambhīra-syād-vādānōgha-lāñchchanam |
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 yaididanu svāmi-kāryava |
 yaidi .. rutiralu kaṇḍan ī-mārbbalamam |
 yaide kaḍi-khaṇḍa māḍida |
 yaidida Jina-pāda-padmamam Baichappam ||

ad ent ene ||

vāridhi-parivṛita-vara-dhara- |
 ṇi-raṇḡaḍa-madhyad Amaragiriyaṇi teṇkalu |
 rārājīpa-Uharata-dharā- |
 nāri-bhūṣaṇam enippa Kuntaḷa-dēśam ||
 tāṇ nege meṇevudu Banavase |
 pannirchchāsira-samētam adaṇḡol mam- |
 . nijadiṇ Padineṇṇ enip |
 unnata-kampaṇake rājadhāniy enikkum ||
 matt ā-kampaṇa-nichayam a- |
 nittaraḷam neḡaḷda Hiriya-Bidareya-nāḍ- |
 uttamam adaṇḡol sukha-saṇ- |
 patti-sthānābhivṛiddhi Vuddhare meṇegum ||

vṛi || adu nānā-dēva-harimya-prayutav atūḷa-vāpī-taṭākāñchitam saṇ- |
 padamam tāḷḷ irppa-viprādy-akhīḷa-jana-samētam lasat-purpa-vāṭi-
 vilīḷyānādi-yuktaṇ prakāṣa-kaḷama-jāḷa-prasūtā ... |
 tōrppudu sakaḷa-muni prēma-dharmābhirāmam ||
 ene mere Uddhare .. |
 .. nata-sthaḷam āḡiralke tāṇ saundaryadiṇ |
 manuja-Manōḷam Baichapan |
 anupama-kīrti-prabhāvaḍind ose[di]ppam ||
 kshiti-nuṭa-S'ānti-Jina-krama- |
 śatapatra-madhūbratam suraṇjana-mitram |
 chaturam Baichaya-Nāyaka- |
 na tanūḷam rājisippaṇ ī-Baichappam ||
 bhū-dēvāśīrvvādā- |
 hlādāṇ nija-śīra-karaṇḍa |
 .. daṇ varttise meṇevam |
 mēḍini-miseyara gaṇḍan ī-Baichappam ||

tad-anantaram ||

vilasita-Viṇayānagariya |
 neleviḍiṇḡe vira-Bukka-Rāja-tanūḷam |

Bali-nibba-Haribara-Rāyam ।

sale rāyam gey utirdlan ati-mudadindam ॥

tat-pāda-padmōpajivi ॥

vṛi ॥ Mādhava-Rāya . apratima . . tiya nā . . u[da]gra-sāhasām ।

bhōdhigaḥ endu . . . rapada dantige m oyda-kāladol ॥

bōdhaja-rūpinim goṇḍa raṇam buddhi-vi ।

dyādharar ākṣhaṇam to tōleya ॥

vara-vastrābharāṇa chhatramam ॥

. . . brātama r ūrggaḷam chāmarō ।

tkaramam kappura daubula-prakaramam koṇḍi ā gīta . . . ॥

shṭhuraḍ i-Koṇkaṇa-dēśajar khaḷar enutt āg ettaḍam māḍadē ॥

Jallāmbeyoḷum dhātri ।

vallabha-Mādhavan iruttam allim tara ॥

r allallim nilutam baral ।

ellara pareyalke kaṇḍu kali-Baichappam ॥

vṛi ॥ hayamam dēgeim nelakk iḷivutam pāyd ēri nōḷutte bhal ।

leyan urkk eydi tāṇam taṭṭuguttutte bal ।

meyoḷ aḍḍam barutirppa Koṇkaṇigaram Kināsa-lōkakke niś ।

chayaḍind eydisutam parākrama-yutam Baichappan int irppinam ॥

kelabar kKoṇkaṇigar mmār ।

mnalev-adaṭim baṇḍu-gaṭṭi neṭṭane paritand ।

alag-aḍḍanamam chāḷisi ।

nelan adiralu meyda ॥

taleyindam siḍi tūḷḷāḍi khaḷgāmsu kaṇṇol ।

kiḍi sūsiṭt embinam r adaṭinim pāydu ban ।

daḍe kaṭṭ i-Baichanam Mādhava-narapati nōḷalke saṅgrāmaḍim ।

kiḍi-khaṇḍam māḍam mārbbalaman adaṭinim Bhīmasēnōpamānam ॥

ā-raṇa-raṅgaḍol biḍade kūḷi neḷaḷda-vīra ॥

. biṭṭu neṭṭane samādhī-vidhānam on chittadol ।

Māra-virōdhi n ūrjita nāka-lōkamam ।

sāḷidan uttama-prabhu-kulimbāra-chaudra-marichi Baichapam ॥

nirutam .śri-Sāka-saṅkhe sāsirada mūnūḷonda Raudri-va ।

sara-Vaiśākha-sita-trayōḍaśi-lasād-Bhaumābhayaṇam vāra . . . ॥

bare Baichappan udāra-chāru-Jina-pādāmbhōḷa-saktam manō ।

hara-rūpam vara-dhātriyoḷ maḍidu nāka-kṣhētramam porḍḍidam ॥

153

At the same place, on a second stone.

srīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanam ।

jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

svasti sumasta-bhū-vaḷaya-madhya loḷ irppudu Mēru-parvataṇam ।

prasthadi dakṣhiṇīśrayadol irppudu Kuntala-dēśa dēśadol ।

sva-sṭhīrav āda Banavasegav āśrayamum Padinēṇṭu-kampamam ।

vistaradinda Jiddūḷigeg oppuva darppaṇav Uddharā-paramam ॥

Uddhareyoḷ janisiddam ।

. ddātam Bayichapātmaṇam Siriyannam ।

sad-dharmmigaḷa sura-druma |
 sishṭarāṃ pālisutāṃ ||
 ātana sati Chaṭṭāmbiko |
 bhūtaḷadoḷ puruṣa-bhakti baudhugaḷ-itsā- |
 mātradi pura-janav ahud ene |
 gōtraṃ perchchutte naḍadaḷ atyāścharyāṃ ||

va || ant ā-Siriyaṇṇaṃ ... sva-patnī-sahita . bandhu-bāndhava parijana-pura-janamāṃ
 pālisutta sukha-saṅkathā-vinôḍadindān iruta yiralu || vondānoundu-dināṃ Aruhāt-paramēśvaraṃ
 Munibhadra ... Siriyaṇṇa .. chintaneyaṃ māḷpa

Munibhadra-dēvar-āgneyoḷ |
 anuvarttisiha guḍḍan ātan ēm |
 taṅg |
 anumata-padaḷ īven endu nenev-avasaraḍoḷ ||
 anu ttadiṃ kusuma-vṛṣṭiḡaḷaṃ suriyalke bēgaḍiṃ |
 ghana-rava-bhēri-dundubhi mahā-murajaṃ bahu-vāḍya-ghōśaḍiṃ |
 tana tanag āḍi pāḷutire |
 Jina-pada-padnamāṃ biḍada Siriyaṇṇa ēṃ kṛtārtthanō ||

(rest illegible).

154

At the same place, on a third stone.

..... vastu-vishayāya jagaddhitāya
 viśva-sthiti-praḷaya-sambhava-kāraṇāya |
 sarvātmanē vi bhavāya
 tubhyaṃ namas tri-bhuvana-prabhavē Sivāya ||
 svasti śrī-ripu-rāja-rāja-makuṭālaṅkāra-pādāmbujē
 bhūmim ... bhūmipūla-tiḷakē śrī-Bukka-Rājātmaḡē |
 sāmrājaṃ Vijayābhilāna-nagarē kurvaty akhaṇḍōdayē
 bhū-lōkaṃ paksha ||
 S'akē tri ... śatakō sāhasra-samyōjitē
 śāsana dinē S'rimukhya-saṃvatsarē |
 Chaitrē māsy asitāshṭamī vārē bhū gatē
 yōgē Kaulaka-nāmaḍhēya-karaṇē prāya ||

..... vabhūvuh prajā vidvāṃsō naya je bhāva-sahitā (rest illegible).

155

At the same place, on a mastikal.

S'aka-kāḷaṃ *sasi-vahni-vēda-Hara-druk-saṅkhyāntadoḷ Krōḍhanā- |
 bdakadoḷ Pushya-viśuddhadhā ēkāśaśadoḷ Gurrvāradoḷ rātriyoḷ |
 sakalātmaṃ Guru-paṇḍitākhyā-vara-sishyaṃ Malla-gauḷātmaṃ |
 prakāṭaṃ śrī-Moraśūkan eydidaṃ *amartyōḷlurgamaṃ svarggamaṃ ||

156

At Mūchi attached to the same village, on a stone lying against the wall of the Nanumma temple.

Udare Puṭappi-gauḍru S'āntapa-gauḍrā māḷisida kalla-guḍiya sēvē Hāsamaṇana makalu Maṅga-
 ḍāsa-Niḡa-disan ... maḍidaṃ Nandana-saṃvatsaradalu Māṅchērayana guḍige Naṅgā haṇa
 ga 200 yinūra-varaha

mada kuḷivāḍi-gauḍugaḷu tuḡu seṟe hōge kādi maḍidavarugaḷu Masapa-gauḍara maga Bommarasa-gauḍaru Tamma-gauḍara maga Narasaṅga-gauḍaru Saka-varsha 1376 neya Bhāva-saṁvatsarada Aṣṭija-suddha 11 Budhavāra mūgaṇeya-jāmadalu kādi maḍida-sāṅgayada virakallu maṅgaḷa maḷu śrī śrī

168

At the same place, on another virakal.

svasti śrī jayābhuyaya rājā rāja-paramēśvara śrī-vira-Pratāpa-Dēva-Rāyaru rāṇṇam geyiuttam iridali Saka . . . sha 1338 Daruḷki-saṁvatsarada Vai śa 10 Ma Haraūra mōḷiti Varama . . . ya-Nāyakana Siggada dāriyalu kaḷḷa . . . di kādi viran āgi kaḷḷa . . . ambaga yiṭṭu sura-lōka-prāptiy āda.

169

At the same place, on a virakal.

Ḍaṅgira-saṁvatsarada Vaiśākha-suddha-pādyadalu Haraūra Boṁmaṅga-Nāyakana maga Bhaira-Nāyakana ūra aṇuvatt-okkala . . . bittuvalli kaḷḷaru bandu tāgidalli kādi maḍidanu

170

At Mūḍi, (Tavanandi holi), on a stone in the south wall of the Grāmēśvara temple.

namas tuṅga-ṅc. ||

svasti samasta-bhuvanāśrayam śrī-prithivī-vallabham mahārājādhirāja . . . mēśvaram parama-bhaṭṭā-rakam Satyāśraya-kuḷa-tiḷa kyābharanam śrīmat-Fribhuvanamalla-Dēvara vijaya . . . jyam uttarōttarābhividdhi-pravarādhmānam ā-chandrārka . . . sallattam ire tat-pāda-padmoḷajivi . . samasta-praśa . . . sahitam śrīman-mahā-pradhānam sāvāsigaḷ-adhishtāyakaṁ . . . dhi-vigrahi sēnā-dhipati maṇe-vergaḍe-daṇḍanāyakaṁ Bhōgayyaṅgaḷu Banavāse-pannirchhāsira-numam duḣṭa-nigraha . . . pratipālanadin āḷuttam ire śrīnach-Chāḷukya . . . ma-varshada 50 neya Viśvāvasu-saṁvatsarada Māghada pūṇa Sōmavāradandu sōma-grahaṇa-saṅkrānti-byatipātadan . . . śrīman-mahā-pradhānam Vāḍḍaravulada daṇḍanāyakaṁ Mēdimayyagaḷum davasāyada pergaḍe Chāmuḍa-mayya-Nāyakanaṁ Banavā . . . nāḍa hejjuṅkada hergaḍe Sōyipyayanaṁ davasāyada herga . . . Māki-mayya-Kalidēva-Lakkhaṇayya-Nāyakanaṁ nāl-prabhu Chevvi-Setti Dayasiṅga-Setti Bammacha-Settiyūṁ mununuri-daṇḍanaṁ iriddu Baradā-naliya teṅkaṇa Māvāḷiya-biḍina śrī-Grāmēśvara-dēvara nivēdyakkaṁ nandī-divigegaṁ (here follow details of gift and usual final phrases) svasti samastaguna-sampannan appa Gaṇḍarāsi-paṇḍitara kilaṁ karchchi dhārā-pūrvvakam nāḍi biṭṭa dharmma saṁvatsarigaṅge hoṭake

171

In the same temple, on a stone in the western wall.

svasti śrīmatu Yādava-Nārāyaṇa pratipa-chakravartti bhujā-baja-vira-Ballāḷa-Dēva-varshad Akshaya-saṁvatsara-Phālguna-pūṇami-Budhavāradandu śrī-Kadamba chakravartti-Kāva-Dēva Mū-radim biḍan iridalli suppada Bīma taḷṭi iridu tuḷuḷam magurelchi sura-lōka-prāptan āda ātaṅge nettaru-goḷage . . . ba 10 vōndu dēvāyada nivēdyada int idannu suvadu

172

In the same temple, on a stone in the northern wall.

svasti śrīmatu Chāḷukya-pratipa-chakravartti malla-Dēva-varshada 2 neya Piṇḍaḷa-saṁvach-charaṁ Hānūgallala Mullikirijanna-Dēva āḷutt ire Māvāḷiya mēla sūṭṭināda Sēmēśvara-paṇḍitara magam Masapaṇiya-Nāyaka vaiṇyan tāgi taḷṭi iri[da] sura-lōka-prāptan āda ||

173

At the same village, on a virakal in Virappa-Voḍḍer's back yard.

namas tuṅga-ēc. ||

svasti śrī jayābhūdaya-S'aka-varuṣa 1322 neya Vikrama-saṃvatsarada Bhādrapada-ba 30
Sōmavāradalu śrī-vīra-Hariyapa-Voḍeyaru rājyav ājuta(m)v ire Garigina Dēva . . . Voḍeyara pu. . .
.. śrīmanu-mahā-prabhu śrī-sū . . -Mallikārjuna-dēvara dibya-śrī-pāda-padmarābhakarum appa Nā-
garakhaṇḍeyada-nāḍu Mūvaḍiya Basava-gavudana miga Cheenamallappam multan ā . . ā-Mūvaḍiya
Grāmēsvara-dēvariḡe biṭṭa bhūmi hittala kegeya paḍuvaṇa-kōḍiyali chitṭana yi-khaṇḍugada keyya
biṭṭu koṭṭadu

174

At Korakōḍu (sam: hobli), on a virakal near the Kollēs'vara temple.

. samasta-prasasti sahitam śrīma[t]-Kālachuryya-kuḷa-kanaḷa-mārttaṇḍa bhuja-baḷa-chakra-
vartti Saṅkama-Dēva rājyam . . . v iralu svasti samasta-prasasti-sahitam śrīman-mahā
svaram Vikramāditya-Dēvarasaru rājyam geyivutta svasti samasta-prasasti-sahitam śrīman-
mahā-maṇḍaḷēsvaram Uddhare. . laha-Dēva[r]saru Kuppeyal iralu Vikramāditya-Dēva tanna.
māgri-verasi naḍedu Kuppeyam Mūva . . . mutti kāduttav iralu Sakha-varsha 1099 neya hattaneya
Hēmaḷambi-saṃvatsarala Kārttika-ba-taḍige-Sukravāradandu Asakahaḷliya Ālada Bicha-Seṭṭiya
maga yekkaṭiga Bikkappaṇa Tailaha-Dēvam karedu besasalu mahā-prasāḍav endu kaikoṇḍu kā-
duva mēlaḷan iḡidu turakava nūṇinnūṇvam hāydu ī-samūham Ālada Chikkana
hadim svargga-lōkavaṇ mechchisidaṇ || alagina baḷi. . . gaḷa gāyala ādar . . . sale
sambura yam kaṇeva iōlasarā sariy etta nōrppaḷam maled uttama boggarada nettara
heggaḍal iṭṭa . . ḍḍaya malevara māri Tailapana yekkaṭiga Chikkappaṇan ānt iḡid āji-raṅgaḍolu . . .
.. damayama iḷuva. . . gaḷa taṇḍada vāye kari sugidu baṇuvra Koṇḍapa geyada
(rest illegible).

175

At the same place, on a second virakal.

svasti śrīmch-Chāḷukya-chakravartti-Trailōkyamalla-Dēvam sukhadim rājyam geyuttire Saka-nripa-
kālātita-saṃvatsaraṅgalu 1077 neya Yuva-saṃvatsarad adhika-Phāḷguṇa-bahu[la]3 Sōmavārad andu
śrīman-mahā-maṇḍaḷēsvaram Jagadēvarasara besadim Madasāḷeya Kāḷarasam samasta-sāmāttiyim
berasu bandu śrīmad-anāḍiy-agrahāram Kuppegadeya haḷḷi Korakōḍan iḡidu tuṇuvam koṇḍ uḍey-uch-
chi hōhāḡaḷ alli huṭṭida . . Bāva-gāvunḍana magandiru Dēva-gāvunḍunum Malla-gāvunḍanun billum
ambuman koṇḍ irvvarun liebbaḡiloḷ aḷḷam nindu gaheya bāḡiloḷu siṇham irppante tāgi taḷḍ esuvā-
ḡalu kāra-maḷe kaṇḍanteyum kaḷandura huṭṭiya keṇakidanteyum kaviva kōla bāyolaṇ kūlabāyolaṇ
Javan olkil ikkidante tottaḷa-ḍuḷid . . tum kayya saramam billa-tiruman paḷivannav echchu neṇ-
yade kaṭṭid-alagam kittu . . l kuriya hiṇḍam tōḷam pokkanteyum karbbu-dōṇṭavan āne lokkanteyum
nakkud aḷḷu pokkum āḷa-hiṇḍu kutti nūṅkutta barppaḡalu ||

vṛitta || maled idirānta mārvvalavan aḷḷuge tāgi bhuja-pratīpadin |
alagane kirttu poye niraṭam kapakāl molakāl mukham bhuḷem |
tale baḷeyōge saṇṇaḷita-yōpinav ond eraḍ aṭṭey ḍḍalum |
tolagade ni . . . | iḡidar irbharum āhava-raṅga-bhūmiyoḷ |

ant avar ibbarum pōḡud ind idam kaṇḍ . . . pōṇi l āḷi-kudureyum orbban tāgiy esalviḡiyala kōl-kontaṇ-
ḡaḷ ḍḍiḡi birdi l sura-lōka-prāpṭar āḍaḍ avar irbbara penanam metṭi tuṇu pariyaḷ avar ibbarim kiriya
Poppa-giv tamm appand r-irbhara kaḷēvaravam kaṇḍu saṇṇasāḡade nūṇm-āḷadan appen

alladoḍ êṃ tuṟuvaṃ maḡuḷchi bappen end onde-meyyoḷu hinda-hattal âtaṅge paḍibala dâgi maṇḍalikam Vuddarey-Ekkalarasan âl-kudureyaṃ hêlal â-negavaṃ kûḍikoṇḍu Hâlgaṭṭada bayalal oḍḍan oḍḍid-ari-baluvaṃ Boppa-gavuṇḍa konu tuṟuvaṃ maḡuḷchi koṇḍuband aṇṇandiraṃ saṃskârisi jaḷa-dâna-kriyeyaṃ parôksha-vinayamumaṃ mâḍiy irbbarggaṃ kallaṃ niḡisidalli maṇḡaḷa mahâ śrî śrî

176

At the same place, on a third vîrakal.

svasti śrîmach-Châlukya-Traiḷôkyamalla-Dêvaṃ sukhadiṃ râjyaṃ geyyutt ire S'aka-varshada 1077 neya Yuva-saṃvatsaraḍ adhika-Phâlguṇa-ba 3 Sôma-varadandu śrîmanu-mahâ-maṇḍalêśvaraṃ Jagadêvarasaraḍ besa sôleya Kâlârasaṃ samasta-sâmâtîyîṃ bandu śrîmad-anâḍiy-agrabâraṃ Kuppagaḍḍe Korakôḍan iṛidu ... tuṟuvaṃ koṇḍu hôbâḡal alli hutṭida Ha magandiru Vira-gâvuṇḍanuṃ Malli-gâvuṇḍanuṃ tuṟuvaṃ Tâgarttiyind aḍḍam âḷdam venutav irdodḍ âtanîṃ kiriyam Mallam vaśar-al[â]dav ari-balav ellam Chenniyari daru .. mattam dorukade balu nulid ôḍuttam balav ellam gondaliṣi tâgi taḷṭ i .. raṇaḡaḷa .. ḍin âlva .. malampugoṇḍu viraraṃ koṇḍam

sandaṇṇisi banda pagevara |

pandaleḡaḷa |

... goṇḍa ... mûḡum illay |

end enc sal-lilege meḡedu jaśamaṃ paḍeda ||

ant-â kaṇḍ alagaṃ kittu mēle vâyḍu palavaraṃ kond â ḡaḷam n iral uḡe piriyaṃ sura-lôka-prâptar âḍar avar-irvvariṃ kiriyam Jôda-gâvuṇḍam ta kaḷêvaramaṃ kardḍ-uykikoṇḍavaraṃ konu tuṟuvaṃ maḡuḷchi tандаḍ aṭṭada bâren end â ju mâr-vvalavaṃ konu tuṟuvaṃ maḡuḷchi tandu tamam aṇṇandira kaḷêvaramaṃ kaṇḍu šôkâkrântan âḡiy avar irvvarumaṃ saṃskârisi jaḷa-dâna-kriyeyumaṃ parôksha-vinayamumaṃ mâḍi

jitēna labhyatē lakshmîḷ mritēnâpi surâṅganâ |

kshana-vidhvamsini kâyé kâ chintâ maraṇê rapê ||

maṇḡaḷa mahâ śrî śrî

177

At the same place, on a fourth vîrakal.

svasti śrîmat-Kaḷachuryya-nija-vijaya-bhuja-b-ḷa-chakravartti-Bijjaṇa-Dêvaru prithvi-râjyaṃ geyyutt ire | svasti samadhiḡata-paṇḍha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Banavâsi-pura-varâḍhiśvaraṃ Jayanti-Madhukêśvara-dêva-labdha-vara-prasâḍar appa śrîman-mahâ-maṇḍalêśvaraṃ Kirttidêvara-saruṃ śrîman-mahâ-maṇḍalêśvaraṃ Uddhareya Yakkalarasararuṃ śrîman-maṇḍalika-Bammaṇṇanuṃ śrîman-mahâ-maṇḍalêśvaraṃ Jagadêvarasara mēle daṇḍuv êḷalu Saka-varsha 1086 neya Subhâ ... vatsaraḍa Bhâdrapada-ba 8 Vaḷḷavârad-andu kâḍuttippâ-samayadalu Korakôḍa Siṅgi-Seṭṭiyarigaṃ śrîmad-Ekkalarasar-ekkaṭiga Masaṇiyaṃ ... konu tâgi ||

vpi || vand idirânta mâr-vvalaman a yya- |

ḡali Masaṇam kaḍaṅgi poṇarḍ achchara pōgade suttu muttaluṃ |

pala kutti karuḷ-iṇḍeyan iṇḍeyan âḍi suttaluṃ |

tolagade nindu taḷṭ iṛidu meḡchisidaṃ sura-kanneyarkkaḷa ||

antu kâdi palaraṃ konu Masaṇam sura-lôka-prâptan âḍoḍ avar-aṇṇam Maḷeya-Banimi-S'eṭṭigaḷ âtaṅge parôksha-vinayamaṃ mâḍi kalla niḡasidaru ||

jitēna labhyatē lakshmîḷ &c. ||

(rest illegible).

178

At the same place, on a fifth virakal.

svastimatu Kilamba-chakrivartti Mallidēvarasaru prithvi-rījyam geyutam ire S'aka-varsha(rusa)
sāsirada-nūga-nālvatt-ēlanē Pārthiva-saṃ[va]tsarada Vaisākha-suddha-dasami-Sukravārad-andu Ud-
dhare(re)yalli Āriya-Nāyakar munidu Koṛakōḍam pāyida tuṟuvam koḷuvalli

bhayam inis illade kavid |
āy-ari-balamam Malli-Setṭiy-aggra-sutam Kā- |
leyau iṛidu taguḷudu tānum |
jayamam padēd Amara-pati niṃsakk ādan ||

179

At Kuppagaḍḍe (same hobli), on a stone in the enclosure of the Rāmēśvara temple.

śrī namas tāmra-jatā-jāla-bāḷa-pallava-dbāriṇē |
brahmūḍa-maṇḍapārambha-pūṇṇa-kumbhāya S'ambhavē ||
śrī-Rāmēśvara-dēvam |
śrī-Rāmēśvararan oldu vakshike kirtti- |
śrī-rāmēśvararam vāk- |
śrī-rāmēśvararan uḍita-dinakṛit-prabharam ||
kaḍey illad āgasakk ēn |
oḍal ādudo pēḷ iv enip ajāḍḍakk idu dal |
toḍav enise madhya-lōkam |
kaḍu-chelv āyt adaḷoḷ udgha-Jambū-dvīpa ||
ādan ādam suttit ugra-sphuṭa-kamaṭha-luṭhal-lōṭha-pāṭhina-nakra- |
krada-kauṇiṇāgarḍḍa-grahana-para-saram kumbhi-kumbhōda-jambhi- |
prada-vāribhāri-saṅchārana-chalita-jalōḍḍina-phēna-pratānā- |
spada-tūṅḍōdyat-taraṅga-prabala-ghuḷughuḷe-dhvāna-raudram samudram ||

ā-Jambū-dvīpada naṭṭanaḍuve ||

Suragiri kaṅḷisirkkum |
Bharata-kshētram dal adaḷa teṅkaṇa-deseyoḷ |
parivāḍiyin adaḷa teṅkalu |
karam oppuvud alte negaḷda Kuntaḷa-vishaya ||

ā-Kuntaḷa-vishayaḍoḷu || svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirājam
paramēśvaram parama-bhaṭṭārakam Satyāśraya-kuḷa-tiḷakam Chāḷukyābharanam śrīmat-Tribhuvana-
malla-vīra-Sōmēśvara-Dēvara rājyam uttarōtṭarābhivṛḍḍiḥ lhiyīm saluttam ire || tat-pāda-padmōpajivī ||
svasti samadhiḡata-pāḍha-mahā-śubha mahā-maṇḍalēśvaram Banavāsi-pura-varādhiśvaram Jayanti-
Madhukēśvara-dēva-labdhā-vara-prasādam mṛigamadāmōda Triyaksha-kshmā-sambhava chaturāsiti-
nagarādhishṭhita-Lalāṭalōchananum Himavadu-girindra-rundra-sikhara-saṃsthāpita-sphaṭika-silā-
stambha permuṭi-tūryya-nirghōṣanam S'ākhācharēndra-lhvaja-virājamāna-mānōttuṅga-simha-
lāṭchchhanam dattārti-kāūchanam samara-jaya-kāranam mārkkōḷvara gaṇḍam kadana-prachanḍam
jagad-orbba-gauḍa-pratāpa-mārtanḍam satya-Rādhēyam śaraṇāgata-vajra-prākāra kaliga-aṅkuśanum
appa śrīmatu Kāvadēvarasaru Banavāsi-pannirchhāsiranumam Hānuḡgal-aynūḡuman ubhaya-sāmya-
dīm dushṭa-nigraha-śiṣṭa-pratipālanam māḍi sukha-saṅkathā-vinōḍadim rājyam geyuttam irḍḍam
ātana vāṃsa-vīryya-śrūtāḍigaḷ ent endade ||

paramânandade dēva-kōṭi-sahitam S'rikanṭhan irppan jagad-
 guru Himyātri-nikuṇṇja-raṇjita-kadambōdyānadoḷ lileyim ḷ
 Haranam pūjipud endu tande besasal sad-bhaktiyim Gauri S'añ-
 kara-pādāmburubhaṅgaḷam padapinind ārādhisutt irppina ḷ
 ant ā-samayadoḷ udgha-va-
 santōdeyam āge Girijeyam nōde Bhavam ḷ
 Kantu-śaram manamam naḍal ḷ
 ant ā-kṣhamam ādud antya-dhātus-chalana ḷ
 Hara-viryyam ādam ugal ur-
 vvareyoḷu niṭṭilāmbakam chatur-bhujan orvvamḷ
 Girisāmsi-bhūtam ban-
 dhura-rūpam puṭṭidaṃ manō-mudadinda ḷ

ant urutara-tējan appa kumāranaṃ^A Iśvaram nōḍi harshāntaḷkaraṇam āgi tad-apatyana dbātrīśvaran āg
 endu parasuvudum ātam Smarahara-dharā-saṇjātan appudaṇim Hara-dharanī-prasūtan ī-kadamba-
 vana-madhya-sambhūtan appudaṇim Kādamba-Rudranam līlā-saṇchāra-mayūra-piñchha-saṇchhanna-
 chchhāyā-chchhurita-gātraṃ appudaṇim Mayūravarmmanum emb ivu modalāg abhidhāna-śataṅ-
 gaḷam tāḷdi nikhiḷa-rāshṭra-kaṇṭhikaram tūḷdi Jayanti-puradoḷu sukhadiṃ rājyam geyyuttam iral
 ātam modalāg eppatt-ēḷu simhāsanastarōḷage ḷ

S'anta-nṛpaṅg udayisidar ḷ
 santatigaḷu Kirtti-bhūpanam Tailapanamḷ
 Kantu-nibhar amaḷa-charitar a-
 nanta-guṇar ssamara-S'aṇmukhar bhūtaḷadoḷ ḷ
 ā-Kirtti-nṛpana paṇtrar ḷ
 prākāṣa-mahimar prachanḍar apratimar bhū-
 lōka-stuta-kirtti-varar ḷ
 śrī-Kirtti-nṛpāḷa Kāma-bhūbbhujan embar ḷ

ant atipratāpigaḷ enippa kumārar puṭṭi ḷ

Kādamba-rājya-lakshmiyan ḷ
 ādam kaikonḍu ripugaḷam beṅkoṇḍ ā-
 hlādam janak odavuvinaḷ ḷ
 mēdiniyam Kirtti-nṛpati paripālisisa ḷ
 tad-anantaram ī-mahig a-
 bhyudayam pirid āge Kāma-bhūpaṅge jagad-
 vidita-yaśō-ramaṇaṅg ā-
 dudu sale sāmrajya-pūjya-lakshmiya paṭṭa ḷ

ātana prabhāvam ent endade ḷ

ivan āvaṅgav asādhyam endu pagevar ttum-tammoḷ āsaṅkisal ḷ
 nevadindaṃ pariyaṭṭa mutti muṇidam virāri-durggaṅgaḷam ḷ
 kavarddam kappavan ikkad udḷhatara dēśśēśa-kōśaṅgaḷ emb ḷ
 ivan ādam kali-Kāma-bhūpan adaṭar ijiy ayya bārp embina ḷ
 gaṇḍara tirttanam kaligaḷ-aṅkuṣanam kadana-Trinētranam ḷ
 chaṇḍa-marichi-tējanan arāti-vadhū-vividha-prakāra-san-
 maṇḍana-dūranam guṇa-karaṇḍanan uddhata-Kāḷa-daṇḍanam ḷ
 maṇḍalikāgraganyanan ad ēvogulvemp kali-Kāma-bhūpana ḷ

mige tējaṃ peṛarg āge sairisuvanē mitraṃ diṭakk endu bhā- |
 nuge sairippan udātta-dāna-guṇamaṃ santānam end aḷkaṇi |
 negaḷi ā-kalpa-kujakke sairisuvan uttuṅgatvamam gōtram end |
 agadoḷ sairipan unte sairisuvanē Kādamba-Kaṇṭhīravan(a) ||
 nirutaṃ S'ri-sutan endoḷ aṃchariye pēḷ saubhāgya-sāmrājyam ī- |
 dharanī-saṃsuta-Kīrtti-Dēvan-anuṅg ēṃ chōdyamē rōdasi- |
 bharita-khyāti Kādamba-Rudran enc dal vidvit-purōchhēdanam |
 pirid ē-bhāviše Kāma-bhūmipatig ī-viśvambharā-bhāgadoḷ |
 dhareg uruḷe tamma talegaḷu |
 kari-śīramam nija-kabandhadōḷu pattisi bi- |
 rara taṇḍam Gaṇaparavolu |
 karam esadar kKāma-bhūpan-irid-āhavadoḷ |
 khara-da[n]ḍam sarasijadoḷu |
 viraham chakrāhvayaṅgaḷoḷu mistējaṃ |
 para-bhūpālarol allade |
 niravadyam id illa Kāma-nṛipan āḷuv-eḷeyoḷ ||
 morey embudu bāndhavarolu |
 torey embudu nada-nadi-nikāyadoḷ ādam |
 šerey embadu jūḍugaḷoḷu |
 peṛat-eḷeyoḷ iv illa Kāma-nṛipan āḷv-eḷeyoḷ ||

mattam ā-rājyacke Lakṣmi-dēvate enisida Kālala-Dēviyara mahātmyamam pēḷvaḍe |
 Manasija-mantra-dēvateyo mēṇ Sachiyō S'atapatranābhan-aṇ- |
 ganeyo Chaturmaukha-priyeyo S'aikaran-ōpaḷo pēḷim embavōḷ |
 anupama-rūpu sad-vibhavam ūrjita-lakṣmi mahā-vivēkam oḷ- |
 pina subag emb iv endum esedirppavu Kālala-Dēvi-rāpiyoḷ |
 santatiḷaḷ samant eseye Kālala-Dēviye puṭṭi raṇṇipar |
 Kkantu-nibhar ssalakṣaṇar atiprabalar kkaligaḷ vidagdhar a- |
 tyanta-parākramar ssubagar apratimar ssujanar ssamasta-bbū- |
 kāntar enippa Parmama-nṛipa-Sōma-mahibhuja-Malla-bhūbhujar ||

avara mahā-pradhānara mahatvav ent endade |

para-hitadoḷu sāhasadoḷu |
 nirupamav enisippa mantra-śaktiyoḷ ā-Khē- |
 charana Kīrttiya Guruvina |
 dorey enipaṃ Vāsudēva-daṇḍādhiśa ||
 bhāsuva-tējanan adhika-vi- |
 ḷisanan ūtūkrishṭa-dharmma-chittanan olavind |
 ī-sakaḷa-janam poguḷgum |
 Kēsava-Nāyakanan artthi-vara-dāyakana |
 kadana-prachapḷan atibaḷan |
 adaṭara Javan ahita-vana-davāṇaḷan ivan em- |
 budu lōkam mudadindam |
 Madukeya-maṇḍaḷikanam prachandōdayana ||
 para-hitadoḷ para-v(aḷ)yananadoḷ parav int id enippa dharmmadol |
 nirupaḷma-mantra-śaktiyoḷu nōrppaḍe | erggaḍe-Rāghavam Viyach- |
 chbara-patiyoḷ Naditaneyanoḷ Hari-nandananoḷ Surējaṇoḷ |
 dorey enisippan emba sata-kīrtti samast-ḷiśāntarāḷadoḷ ||

mattam Hari-charaṇa-sarōja-bhṛīṅgaṇum sāhasōttuṅgaṇum (eni) enisida Kāmarasaṇum artti-jana-chintāmaṇiyum sandhi-vigrahi-chūḍāmaṇiyum enisida Sāyaṇṇanu vairi-maṇḍalika-Bhairavan enisida Bhairavanu verasuṁ sukhādīm rājyaṁ geyyuttam ire ||

Banavase-nāḍiṅṅ idu toḍav |
enisirdudu Kuppageḍḍe viprāvaḷiyim |
dhana-dhānya-vṛiddhiyim cha- |
lvina kaṇiy eni[si]ppa dēva-kuḷa-saṅkuḷadim ||

mattam ā-grāmad ādiyaṁ pēlvade | Kṛita-yugadoḷu Pushpāvatī Trēteyoḷu Pushpanagara Drāpāra-
doḷu Puṛpaśakata Kali-yugadoḷu Kuppageḍḍey end intu pesarggaḷ esevutt irddav alli ||

dharey ellam nava-gandha-sāli-vanadindam ramyaṁ ādam sarō- |
varam ellam kumudōtpalāmburuha-divyāmōdadim sēvyam ur- |
vviruhāṇikamum ellam uttama-phala-brātāṅgaḷim rayyamam |
narar ellam sucharitrar ūrjita-yasah-Purpāvatī-grāmadol ||
sarvva-vidar ssamasta-vibudhāśrayar āśrita-kalpa-bhūruhar |
parvata-dhairyyar agraṇamāgrāṇiḷ prabhugaḷ pratāpiḷ |
sarvva-janōpakāriḷ enippa-negartteyin olpu-vetta sā- |
sirvvara permmeyaṁ poḷuḷvad attalaḷam sale Kuppageḍḍeya ||
avarolu Manemaneyavar emb- |
avar amaḷa-ḡṇar vVasishṭha-gōtra-pavitrar |
bbhuvana-prasiddhar avarolaḷ |
avani-nuta-kirtti S'aṅkaram karam eseda ||
vineya-nidhi S'aṅkarāryana |
taneyaṁ Nārāyaṇa-prabhu kshti-nutan ā- |
tana tanujar ppalar avarolu |
vineyāmbudhi Biṭṭimayyan ūrjita-tēja ||
ā-Manu-charitaṅ Umchara- |
Sōmaiyaṇa tanūja Madhuvimayyana taneyaṁ |
sōma-prabhan^ā Iśvaran emb |
ā-matimānu kūrṭtu tanna taneyalan itta ||
ā-Vishṇu-prabhuvinḡam |
S'ri-vaniteḡav amaḷa-charitar anupama-poṇyar |
ppāvana-tanugaḷu Rāghava- |
Dēvanum^ā Iśvaranum emba sutar udayisidar ||

avara mahatvam ent endade ||

vitata-yaḷar vviśuddha-kuḷa-saṁbhavar apratimar pprachanḷar un- |
natar uditārka-tējaḷar ud t'ḍita-poṇyar u lagrar ūrjitar |
chchatura-Chaturmmukhar śruti-purāṇa-vidar nnuta-kābya-nāṭakā- |
nitar ene | aṇḷ'salk aḷave Rāmayanam negaḷḍ i-Bimayyana ||
Hēmagiri-dhairyyan ekh lā- |
śāmukha-vara kirtti-lbāḷar amaḷa-charitaḷ aṇ |
kōmaḷa-gātram budha-nidhi |
Rāmeya-perbbāruvan esedan i-vasumatiyol ||
kuladoḷu baladoḷu pemp'noḷ |
alaghu-parākramadol ārggam aggaḷam ivan end |

uligun̄ janam̄ suputraḥ |
 kula-dīpakan̄ enisid̄ ī-Bimayyanan̄ olavim̄ ||
 ant̄ avar̄ ati-mudādindam̄ |
 santa[ta]-sukhadind̄ iralke Kôḍiya-maṭhadim̄ |
 Kantuharam̄ barppantir̄ a- |
 nanta-guṇam̄ Vāmaśakti-munipam̄ bandam̄ ||

ant̄ avar̄ bbijayam̄ geyvudum̄ kaṇḍ̄ idir̄ erddū kṛitābhivandanānum̄ samsthāpitōchchāsa[na]num̄ kṛita-
 pāda-prakshālānanum̄ dattārggha-pādyānum̄ upacharītōpachāranum̄ āgī mukulita-karam̄ dēvatā-
 pratishṭhe-phalam̄ āvid̄ anal̄ avar̄ “ēka-liṅga-pratishṭhēna sarvvē dēvāḥ pratishṭhitā” yambudū śrutiȳ
 endū muni-mukhyar̄ nnija-nivāsakke bijeyam̄ geyvudum̄ ittā liṅga-pratishṭha-brishṭa-chittan̄ āgī ||

nerap̄ ī-sabheya sa-pūjā- |
 parikaran̄ ariyal̄ alli paḍedam̄ sthālamam̄ |
 Haranam̄ pratishṭhisalk̄ end̄ |
 uru-tējam̄ vibhu-lalāman̄ enisidā Rāma ||
 sāsiradā nūra hannond̄ |
 ā-Saka-nṛipa-vatsaram̄ salalū Saumyābdam̄ |
 lēs̄ enisē Jyēshṭham̄ emb̄ oḷu- |
 māsadā sita-tadigō Saurivāradoḹ olavim̄ ||
 vibhavam̄ nerap̄ ī-vidvat- |
 sabheyam̄ śrī-Vāmaśakti-munipati-sahitam̄ |
 śubha-lagoavā Gōvinda- |
 prabhū kuḍē liṅga-pratishṭhē māḍidar̄ avargaḹ ||

antū sumuhūrtadoḷū supratishṭheyam̄ tad̄-uktiyim̄ māḍī samasta-janamam̄ suvarṇpadim̄ dibyānnadim̄
 taṇipal̄ avar̄ dibyāśir̄-vvachana-rachane[ga]ḷim̄ parasī ā-dēvaṅgē Rāmēśvara-dēvar̄ emb̄ abhidhānam̄
 māḍī pōpudum̄ ittal̄ ā-Rāmāyṇam̄ samuttuṅga-dēvā[ya]ḷanamam̄ māḍī sukhām̄ irppudum̄ adam̄ perg-
 gaḍe-Rāmāyṇam̄ kaṇḍū pulakita-gātran̄ āgī nija-svāmī Kāma-bhūpaṅḡ aṇipal̄ adam̄ kēḷd̄ arasam̄ hars-
 hōtkarshan̄ āgī tad̄-dēvatā-darśana-nimittam̄ kumāraruṇ̄ nija-sachivarūṇ̄ berasū Kuppageddegē band̄
 ā-dēvanam̄ nōḍī santoṣam̄-baṭṭ̄ uttarāyaṇa-saṅkrānti-Ādityavāra-amavase-vyatipātad̄-andū Rāmāiyya-
 hebbāruvanumam̄ ī-Bimayyanunam̄ karad̄ ā-dēvara(n̄) aṅga-bhōgakkam̄ raṅga-bhōgakkam̄ nitya-
 nivēdyakkam̄ mahā-dānakkam̄ endū ||

rayyam̄ enipp̄ ī-dharē jiȳ |
 ayȳ enutam̄ po[ga]ḷē negaḷda-Kāma-mahiśam̄ |
 Kayyāḍivaḷḷiyan̄ ā-Rā- |
 maiyyanā Rāmēśvarakkē koṭṭam̄ mudadī ||
 maneyam̄ mēl-ālikē mat- |
 taneyā vaṇad̄-āyā suṅka-darśanam̄ emb̄ ī- |
 binnapadā teṇeyin̄ adaṇḷoḹ |
 ... enitippaḍam̄ avam̄ S'ivaḡ osed̄ ittā ||

int̄ ī-dharm̄mav̄ ā-chandrārkkā-barā salḡ endū satya-Rādhēyam̄ Kāma-bhūpam̄ kṛitārtthaū ādā ||

Rāmāyan̄ ant̄ adan̄ Ekkala- |
 bhūmiśaṅḡ aṇipī dēva-dēvā pālisuvaḹ adam̄ |
 nī̄ manam̄ old̄ ivud̄ enalk̄ |
 ā-mārggadin̄ ā-nṛipōttamam̄ kūrṭt̄ ittā ||
 idan̄ oldū pālipargḡ a- |
 bhyudayam̄ sat-sutarum̄ |

mudamum arujateyum ati-sam- |
 padamum dirghâyuv akkum idu paramârtham ||
 uttama-chittar appavargal ittaḍe muṁ salutiḍḍa |
 trisapta-kulôdbhavar appa martyar |
 aty-uttamar âḍaḍam narakadoḷ namevar vvalu-kâlav â-khaḷam |
 sattu sahasra-kôṭi-narakam tṭuvam ||
 odavida Kuppaṭṭara sujanâgrani Chimmara Vâsu[. .]num |
 sadu-guṇa-yuktan appa kavi Doḍḍara-Nâchayanum samasta-sa |
 Kôsava-Dēvan emb ivar |
 mmudadoḷe kūḍi pēḍar idu salgu śaśāṅka-dinēsar uḷḷina ||
 dhare-ravi-śasi-vuḷḷannam |
 stiram akk i-dharmma |
 niratam yajñāṅgaḷan â- |
 daradindaṁ māḷke maṅgaḷam . . gam eḷlam ||

(usual final verses).

180

At the same place, on a stone in front yard south of the same temple.

svasti śrīmatu Kādamba-chakravartti Mallidēva-varusada āreneya Svabhānu-samvatsarada Phāḷguṇa-sudha-dvādasi-Sōmavārad-andu śrīmad-anādiy-agrahāram Kuppagaḍeya karuvaga-Sugga-jiya Kēta-mana maga Rāmaṁ kāḷegadoḷu lalabaram kondu sura-lōka-prāptan ādanu guru sara . . (stops here).

181

At the same place.

śrīmad-rājādhirāja rāja-paramēsvara Triyambaka-dēvara dibya-śrī-pāda-padmarādhakanum appa śrī-vira-Mādarasa-Voḍeyaru sukha-saṅkathā-vinôḍadiṁ rājyam geyuttam irddalli avara tan-mantri Uḍeyann-Uḍeyara maneya Yeḍa-nāḍa suṅkādhikāri Bīrurusaru svasti śrī jayābhyudaya-S'ālivāhana-śaka-varsha 1314 neya Prajāpati-samvatsarada Āśāḍha-ba 10 Sô | Kuppagaḍeya śrī-Pāmanātha-dēvarige madhyāhnada vondu-hottina dhūpa-dīpa-nayvēdya-tāmbūlakke vondu-kab bila magga-dere mudre . . . ntike saha ga 193 haṇavam â-chandra-sūyyar uḷḷannabara (usual final phrases and verses).

182

At the same village, on a stone near the village gate.

svasti śrī jayābhyudaya-S'ālivāhana-śaka 1522 neya Vikīri-sam | Āśāḍha-bahuḷa 10 Guruvāradalu virara Uḷe-Nāyakanu Kuppagaḍḍe . . . ralli kādi maḍidanā viragallu

183

On copper plates of Kuppagaḍḍe-agrahāra.

(Nāgarī characters).

jayaty āviṣkṛitam Viṣṇōr vārāham kshôbhitârṇavam |
 dakṣiṇônnata-damśtrāgra-viśrân . . . vanam vapuḥ ||

svasti samasta-bhu[va]jñāśrayam śrī-prithvi-vallabham mahārājādhirājam paramēsvara parama-bhaṭṭāraka Hastināpura-varāḍhisvara ārôhika-Bhagadatta ripu-rāya-kāntā-datta-vairi-vaidhavya Pāṇḍava-kula-kamala-mārttaṇḍa kaḍana-prachanḍa Kāḷiṅga-kôḍanḍa gaṇḍa-mārttaṇḍa êkāṅga-vīra rāṇa-raūga-dhira Asvapati-rāya-diśapūṭṭa Gajapati-rāya-samhāraka Narapati-rāya-mastaka-taḷa-prahāri śāmanā-mriga-chamūra Koṅkara-chātura-diśa-bhayakara chachcha-puta chācha-puta Īvara-

mukha-kamaḷa-vinirgata-sudha-sāṅga-Brahma-vipādi-Bharata-śāstra-prasiddha-anēka-śāstra-pravi-
ṇa Kōraṇṭaka-Vyāḷi-Nāgarjūnādi-mantra-traya-siddha prasidha-samudaya-namita-pādāravinda ari-
rāya-kula-vilaya-kālāṇa nityākara parāṅganā-putra suvarṇa-varāha-lāṅchhana-dhvaja samasta-
rājāvali-virājita samānūṭpāda-śrī-Sōma-vaṁśōdbhava Parikṣita-chakravarti tat-putra-Janamēyaya-
chakravarti Hastināpurē sukha-saṅkathā-vinōḍēna rājam karōmi dig-vijaya . . ya vijayam
karōmi Tuṅgabhadra-Haridrā-saṅgamē (IIa) śrī-Haribhara-dēva-sannidhau kaṭakam utkalitam Chaitra-
māsē kṛishṇa-pakṣhē Sōma-dinē Bharaṇi-mahā-nakṣatrē saṅkrānti-vitipāda-nimittē sarppa-yāgam
karōmi Banavase-pannichahasra-madhyā-khampapa-Yeḍa-nāda-yappattara tat-madhyā-Puspaga-
ḍeya-grāmāt Brāhmanā Kannaḍa-śākheya Atrēya-gōtrada Mādhava-paṭṭavardhanaru Kannaḍa-
śākheya Vasishṭha-gōtrada S'aṅkara-ghaṭisararu Kannaḍa-śākheya Srivachha-gōtrada Yōgēsvara-paṭṭa-
vardhanaru Kannaḍa-śākheya Visvāmītra-gōtrada Vishṇu-dīkshitaru chavugha-mu . . nānā-gōtrada
sahasra-dvaya Brāhmanā sarppa-yāga-purṇāhuti-samayē āsīrvāda-pūrvakam chakravarti mechi pañ-
chāṅga-pasāya chhatra-sukhāsana-balada-gaddige-aṅka-daṇḍa-khaṇḍaṇḍa ashta-bhōga-tēja-sāmya-
sarbanamasyav āgi Puspagaḍḍeya-grāmāt tat-madhyā-praviṣṭa Bammanahalli (others named)
yēvam daśa-grāmāt dhīrā-pūrvakam dattam tasya grāmasya simantarāni katham (here follow details
of boundaries and usual final verses ; also a few further gifts) opp Ari-rāya-mastaka-taḷa-prahāri

184

At the same village, on a stone in the enclosure of the Narasiṃha temple.

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirājam paramēśvaram parama-
bhāṭārakam Satyāśraya-kuḷa-tiḷakam Chāḷukyābharanam śrimaj-Jayasimha-Dēvam prithuvi-rājyam
geyye S'aka-nripa-kālātita-samvastara-śatāṅga! *ombaynū-ayvattombattanēy āṅgīrasa-samvatsarada
Pausyada puṇṇame-Varḍavārad-uttarāyana-saṅkrāntiyanu samadhiyata-paṇcha-mahā-śabda
mahā-sāmantādhipati Trikunda-pura-varēśvara Brahma-Kshatriyam Mātūra-vaṁśōdbhavam Pundana-
vana-chhatra . . vatāra haya-lāṅchhanam darppana-dhvaja-virājamāna para-sainya-Bhairavam
ripu-bala-mallam samaraika-dhiram nuḍidante gaṇḍam parākrama-siṅgam tolagadam gaṇḍam
śauryāgarām śrimad-Ālayyam Banavāsi-pannirchchāsiraṇam Sāntāḷige-sāsiraṇuman ēka-chch-
hatra-chhāyeyin āḷuttam iḷḍa maṇḍalikaṁ Kundamaṅge Kuppagaḍḍeya bayalam kaḷam bandu ||

vṛtta || baḷavad-arāṭi-sēne kiḍo vāji-baḷam perapiṅge hasti-saṅ- |

kuḷam aḷirvaḷki baḷke tanag ānt-adhikōgra-virōdhi-sādanam |

vaḷike baḷaḷchi nurggi palaram tave konu mahāji-raṅgado |

tolagada gaṇḍan ānt iṛiye bhumbhukam adbhutan āḍud ettalum ||

keḍeva-bhaṭar bhaṭāntara-vṛit(t)adindam urulva-hayam hayāḷiyim |

puḍivūḍiy āge meṭṭuva-gajam gaja-māmsaman urchchi tindu kūg- |

iḍuva maruḷ maruḷ-paḍeyan aṭṭuva siddha-ṇaṇam gaṇaṅgaḷam |

baḍiva niśāchara ssmara-dhira . . . irid āji-raṅgado | |

ant anēkaram konu sura-lōkakke bijayam geḷḷal ātana magam samadhiyata-paṇcha-mahā-śabda
mahā-sāmantādhipati vijaya-lakṣmi-pati samasta-śāstra-pārāvāra-pārāyaṇam | sāmanta-Nārāyaṇam |
ripu-bala-timira-hāraṇa-karapa-sahasrakiraṇam | gaṇḍar-ābharanam | nija-kuḷa kuvaḷaya-vidālita-vi-
rāja-rājam | gaṇikā-Manōjam | aśva-vidyā-vidita-S'āḷihōtram | Nandana-vana-chhatram baḷādhika-
virōdhi-sādana-Pākaśāsanam | gita-Kaṇṇāsanam | vividha-vibudha-māgadha-chintāmaṇi | dharādhi-
rāja-chhūḍāmaṇi | śubhrābhira-kundēndu-Hara-hāsābhāsa-bhāsura-jagad-vidit-a-kirtty-ākaram | satya-
ratnākaram | mṛigārāja-śauryam | Mandara-dhairyam | (n)annana siṅgam | śrimaj-Jayasimha-Dēvam |

vṛtta || muḷis aty-adbhutam āyam endum achalaṅ dānam budhāhlādi kē- |

vaḷim aḷt unnati-satya-śaucham aṛitam lōkōttaram kirtti dig- |

*So in the original.

vaḷayāntaṃ nuḍi Mēru-saiḷa-likhitam dharmam jagan-mudre bhū-
 taḷa-vandyaṃ charitam nayaṃ jana-nutaṃ śrī-Siṃha-bhūpāḷanaṃ ||
 ripu-sainyaṃ ette dhuradoḷ |
 nṛipariṃ munn iṛidu palavu kāḷagadoḷ bhū- |
 mīpa-chūdāmaṇi Siṅgaṃ |
 nṛipariṃ munn iṛivan emba pesaraṃ paḍedaṃ ||

vṛitta || malevar ssukkire manneyar ssugiyē sāmantar mmanāṇ-gunde maṇ- |
 ḍalikaṛ ssāṅkise Bēḍar arbbase Kurumbar bbeḷche tann-onde-tōḷ- |
 valadiṃ bhūṭaḷamaṃ nimircchi janakaṅ att aggaḷam nālveraḷ |
 chaladoḷ śauryyadoḷ embiṇaṃ dharege sandaṃ Siṃha-bhūpāḷakaṃ ||

intu suputraḥ kuḷa-dīpakan enisi negarddu tamm-ayyaṅge parōksha-vinayamāḷaḡ agraḥāraṃ Kuppa-
 gaḍḍeyoḷ Ālēsavaramaṃ māḷisi dēvargge nivēdyakkam soḷarggaṃ pūḷegaṃ biṭṭa tōṭam (*here follow
 details*) aṅga-bhōgakkam Eḍenāḍ e 70 baḷi Annageḍeyam sarvva-namaṣyaṃ biṭṭan (*usual final
 phrases and verses*) iṛiva-Goravaṅḡ i-sthānamum Annageḍeyoḷ piriya-gaḷeyi 23 mattar ggaḍḍeyum
 tamma bhuktiyoḷ ellam veṇḍike-vaṇamumam koṭṭam śrīmat-kavi-rāja-vallabhaṃ Kappaṇṇa-bhaṭṭara
 likhitam | Chāmuṇḍōḷaṃ baṣageydaṃ | Baṃmōḷaṃ dēgulaṃ māḍidaṃ śrī maṅgaḷa

187

At Ekkaṣi attached to Kuppagaḍḍe (same hobli), on a stone in Puṭṭamma's wet land.

namas tuṅga- &c. ||
 Harir avatu kiri-vapur vṇo
 yasya radāṅkūra-kōṭi-piṭhā sâ |
 sita-kamaḷa-mukuḷa-milad-aḷi-
 lalanâ- *nilam bibharti bhū-kāntâ ||

svasti samadhigata-paūcha-mahâ-śabḍi mahâ-maṇḍalēsavaram Banavâsi-pura-varādhisavaram Jayanti-
 Madhukēsvara-dēvara labḍa-vara-prasādaṃ mṛigamadāmōḍam satya-Rādhēyam śaraṇāgata-vajra-
 pañjaraṃ Kādamba-kuḷa-kamḷa-mārttāṇḍam kaḷigaḷ aṅkuṣam gaṇḍara ḍāvaṇi śrī-vira-Kāvarasaru
 sukha-saṅkathâ-vinōḍadiṃ rājyaṃ geyvuttun ire tat-pīḷa-padmaḷajivi śrīman-mahâ-pradhānam
 maṇḍalika-mārkkōla-Bhairavam immaḍi-Rivutta-rāya vira-Bidaki-Seṭṭiyaru Śaka-varshada 1200
 neya Bahudhānya-saṃvatsaraḍa Chaitra-ṣu 5 Guruvāraṇḍu svasti śrīmad-anāḍiya paṭṭada piriya-
 agraḥāraṃ Kuppagaḍḍeya heḡḡereya kelasakke .. Ekkaṣiya bayaloḷage mattaru keyya ā-chanḍrārka-
 sthāyiyāḡi dhārâ-pūrvvakadalu koṭṭaru maṅgaḷa maḥâ śrī śrī (*usual final verses and phrases*).

188

At Sāreḷoppa (same hobli), on a virāḷ near the Kallēsvara temple.

svasti samasta-prasasti-sahitam śrīmatu Kādamba-chakravartī Malli-dēvarasaru su (3 lines effaced)

Sāreya Bhairava-Nāyakan |
 ... miḡūḷi rapadoḷ iṛiyalk adan āntu |
 viraṃ Sāṅkeya-Nāyaka |
 Bīreya-Dēvana samagra-balamam kondan ||
 eraḍu-balam mechalu .. |
 Birusana-ba .. yōḷe kāḍi tām basav-aḷiyal |
 sura-gaṇikeyar oludum .. |
 ... yōḍane sura-vimānadoḷ oyidar ||

*Perhaps a mistake for *līlā*.

189

At the same place, on a second virakal.

âri

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitam Yādava-Nārāyaṇa bhuja-bāla-pratāpa-chakravartti śrī-Rāmachandra-
Dēva-Rāya-rājya-varshada Subhānu-samvatsaraday Āśvīja .. 3 Sô-vāradandu Biraya ... ta kaḷḷaru-
maṁ mige hatipa...eya-pasāyavarana kūḍe kādidali Taraṇara-Vatti-Gauḍana-Bommaṇu vūra sūla
biddu Sā(ma)rai yakuppeyole voṭṭi taḷṭ iridu raṅgeya ... lu sura-lōka-prāptan āda maṅḡala
mahā śrī śrī

190

At the same place, on a third virakal.

svasti samasta-mahā-maṇḍalēsvara vira-Kāva-Dēvarasaṁ .. rājyaṁ gēvali mahā-pradhāna-
Kalla-veggade guḍa ... keṇeyali besadoḷu .. Sāraya Badaḷeya-rāja tāgi taḷṭ
iridu sura-lōka-prāptan ādanu || ... Bomma ..

191

At the same place, on a fourth virakal.

... śrī prithvi-vallabha mahārājādhirāj pa ... rakam Jayasingha-Dēva prithvi-rājyaṁ geye..
Ba ... si *13000 ma Brahma-Dēvan ālutt ire Saka-nṛi ... tita-samvatsara-sataṅga 954 neya
Āḡira[sa]-ṇamva ... rttime svasti samadhi-gata-paūcha-mahā-śabda mahā-sā ... pati madavad-ari-
nripati-jita-lakshmi-pati Triku varēsvara parama-Mahēsvaram Mātūra-vamśōdbhavam...jōlbhā-
vam Nandana-vana-chchhatra sarapāgata-tanutram ha ... āerita-jana-kāñchana darppana-dhvajam
suratarō ... Brahma-Kshatriya Kshatriya-sūtradhāra sāmanta-Gōpāla... labdha-vara-prasāda-
nāmādi-samasta-prasasti-sabita ... yya-Dēvanu maneya pradhānaru Eḡenād-erppa ... Balla-
vaṇege Pārvaṇapallīya Sāreyole ... Sārey allade Pārvaṇapallīy embud illa ba ... sāsanav (usual
imprecatory phrases).

192

At the same place, on a fifth virakal.

âri

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitam bhuja-bāla-prauḍha-pratāpa-chakravartti śrī-vira-Rāma-Dēva-rājyōda-
... tṇeaya Virōdhi-samvatsarada Phāḷguṇa-su 1 Gu Sōmayi-Dēvarāṇe Yaḡenād-ēppatta āluttidalli
.. rabada ... Sōva-Nāyaka tūru seṇekonḍu-hōhali kaṇḍu ... Sāreya Kāla-Gauḍa
Sōvam bava.. munde halav-ālu-kudureya kūḍe.. tiyīm bidu ulipe sura-lōka-prāptan āda adake Vaichi-
nāḍule maṇu mūvattu kamba keya koṭṭaru adake ... (usual imprecatory phrases) maṅḡala
mahā śrī śrī

193

At Kūḷaga (same hobli), on a virakal in front of the Rāmaliṅga temple.

. matu Kaḷachurīya-bhuja-bāla-chakravartti Bijjana-Dēva-varsha... nu-samvatsarada Vaisākha-
suddha 8 Sōma śrīmanu ... Ekkalarasaru Jaga-Dēvana mēle naḡeda herage he ... gi
hari tandu Kūḷagaṇūra kaviye hāyidu tūruvam ko ḷḷiga ātana maga Kiḷḷanum hōgi tāgi halarap
kondu tūruvam magu ... pṭar āḡaru || Bammanavallīya maneyim tanna magam tānu asvama ...
tāgi taḷṭ iridu māṇṭ-ari-balamam kondu maguḷchid antu .. vira Hallija puṭṭida grāmavane bandu
Hoysaṇa hādand aṭṭi ... tūruvam maguḷchidam jagav aṇīye ||

*So in the original : but it should be 12000.

areyatti Hoysanāṅkam |
 tuṇuvam lebhuv-eḍeyolu Killam |
 taṇisandu virar ārebar ttaḷ |
 iridam dēva-lōka-prāptar ādaru .. ||
 maga tandeyu |
 kudureya taḷt iridu Killanum Haḷḷiganum |
 kadanadoḷu |
 ttiyar oḍaṅḍu pōdar ā-S'ivapurakē ||

.... gan-aḷivina raṇadalu vi ... ḷlanum tāgi taḷt iridu kudureya mēgaṇa-rāhutaram kondu nindu
 jasavam tuṇugoḷu peṇḍir-uḍeyan urchehuv-eḍeyolum Killam magurchchi
 nura-lōka-prāptar ādaru || svasti śrīmatu Hāyada-Bela-gauḍana tamma Kitti-gauḍa ... guveti
 Hoysana-maṇḍalika kaviye hāydu rarahaḷḷiyam ... Killagam gauḍa Kitti-gauḍanu
 aṇuvatt-okkalum aimanṇigarum biṭṭ umbaḷi gadde maṇja koḷaga dharma tāram-baram
 pratipālisuvuru (*usual final phrases and verses*). Kuppattūra Chimmara Bāchimaṇya putra Chaṭṭi-
 mayyam ba ...

195

At Tavanandī (same hōbī), on a tomb stone to the south of the basti in the fort.

svasti śrīmatu Sarvvadhāri-saṃvatsarada Āshāḍha-suddha-tadige-Bṛihaspativārada śrīmatu Kāpūr-
 gga[ṇa]da Mādhavachandra-dēvara guḍḍi śrīman-nālu-prabhu Māli-gauḍana sose Appe-gauḍana
 heṇḍati śrīman-nālu-prabhu Uḍaraiyana magaḷu Siriyavve samādhī-vidhiyīm muḍipi svargastey āḍalu
 maṇḍaḷa mahā śrī śrī

196

At the same place, on a third tomb stone.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāūchhanam |
 jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

śrīman-mahā-maṇḍaḷeśvaram ari-rāya-vibhāḍa bhāsege tappuva-rāyara gaṇḍa Hindu-rāya-Suratṛāṇa
 pūrva-dakṣhiṇa-pāschina-samuḷrādhīśvart śrī-vira-Bukka-Rāyana kumāra śrī-Harihara-Rāyanu
 rājyam geyyuttam irppalli || svasti śrī jayābhūdaya-S'aka-varuṣa 1301 neya Kāḷayuk[ti]-nāma-saṃ-
 vatsarada Pusya-ba 3 Sōmavāradaḷu śrīmann āluva-mahā-prabhu praje meechche gaṇḍa alliya hadi-
 neṇṇu-kampaṇakke śīrōmaṇi enipa mahā-prabhugaḷ-āditya Tavanidhiya Bomma-gauḍanu sakala-
 sanyasana-vidhiyīm muḍipi svargga-prāptan ādanu || ātana guṇāvaḷi ent endade ||

pārāvāra-trayādhīśvaran atuḷa-balam Bukka-Rāyaṅge lōka- |
 dhāraṅgam māḍid avaniya dharmaṇḍaḷam Jaina.. ḷā- |
 chāram.. ḷam gaḍa mara māḍi punyā- |
 kāram.. kirtti-vṛittam Tavanidhiy-adhipam Bommaṇam Mēru-dhairyyan ||
 parasa.. yādi-dēva parada... tān.. Jagam... |
 darisida Jainan orbba kali... pālakan indu bhaktiyīm |
 parama-Jinēśvara... n emba.. |
 ... dṛiḷha-chittan ī-Tavanidhi-prabhu Brahmanī.. ka-lōkadoḷ ||
 Jina-patiy antaraṇḍadoḷg irppa (*rest illegible*).

197

At the same place, on a fourth tomb stone.

Krōdhi-saṃvatsarada Āsvayjya-su 13 Sukravarāḍalu Tavanidhiya Bhayirava-gauḍara madavaḷiti
 Bommi-gauḍi svarggastey āḍalu ||

198

At the same place, on a fifth tomb stone.

kali-chali-Mahadēvaṇṇa |
 kulamuman uddharisal endu Rāmana basaro! |
 sale puṭṭi kīrti-vaḍedaṃ |
 bala-yuta-daṇḍēsa-Mādhavaṃ vasumatiyo! ||
 sakaḷa-guṇa-bharite Jina-pā- |
 da-kamaḷa-yuga-bhakte Arasālāṅgane yā ... |
 sukavi-surabhūja-daṇṇā- |
 yaka-Mādhavan esadan akhila-vasudhā-taḷado! ||
 śrīman-Nandana-vatsarē parilasaj-Jyēsthē tu māsē sitē
 pakshē Rudra-(mitē) dinē Gurau cha vimalē vārē kaḷā-kōvidaḥ |
 śrīman-Mādhavachandra-dēva-charaṇāmbhōjāta-bhṛīṅgō jagad-
 vikhyātāsrita-kalpa-vṛiksha-sadrīsa-śrī-Mādhavākhyā-prabhuḥ ||
 svāmi-vañchakaroḥ gaṇḍas sarva-sāmsārikam purā |
 tyaktvā Jinālayam kṛtvā khyātam Tavanidhāv aḷam ||
 sō'yaṃ prabhugaḷ-ādityas samādhi-vidhinā bhuvi |
 nāka-lōkam agād daṇḍanātha-śrī-Mādhava-prabhuḥ ||

śrīmad-Yādava-Nārāyaṇam bhuja-baḷa-prauḍha-pratāpa-chakravartti śrī-vīra-Rāmachandra-Rāya-
 vijaya-rājyodayada 23 neya Nandana-samvatsarada Jyēsthā-ba 11 Guruvāradandu śrīmat-Kāṇṭh-
 ggaṇada Mādhavachandra-bhaṭṭārakara guḍḍa śrīman-nāl-prabhu prabhugaḷ-ādityaṃ praje-
 meche-gaṇḍam ... daṇṇāyaka-Mādi-Gauḍam samādhi-vidhiyīm muḍupi svargga-prāptan ādanu
 maṅgaḷa mahā śrī śrī

199

At the same place, on a sixth tomb stone.

śrīmat-parama-gambhira-syād-vādāmōgha-lāñchhanam |
 jiyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

śrīman-mahā-maṇḍalēsvara ari-rāya-vibhāḍa bhāsege tappuva rāyara gaṇḍa Hindu-rāya-Suratāpa
 pūrva-dakshina-pāschima-samudrādhiśvara śrī-vīra-Bukka-Rāya vijaya-rājyaṃ geyyuttam irppalli
 Saka-varsha 1293 neya Virōdhikṛit-samvatsarada Phāḷguṇa-śu 13 Maṅgaḷavāradalu śrīmad-rāya-
 rāja-guru-maṇḍalāchāryya Balātkāra-gaṇāgraganyarum appa śrī-Simhaṇḍyāchāryyara priya-guḍḍa
 Sorabada Viṭha[la]-gaṇḍana suputri śrīmann-āḷva-mahā-prabhu Tavanidhiya Brahmana arddhāṅga-
 (ae)lakṣmī Bommakkanu samādhi-vidhiyīm muḍupi svarga-lōka-prāptiy āda! ||

vinaya-guṇa-pragalbhe pesarvetta chatur-vvidha-dāna-yukte pā- |
 vana-Jina-rāja-rājita-padāmbuja-bhaktiyol oppuvettu tōrp- |
 anupama-śīle Viṭṭhalana nandane saundara-rūpe Bomma-gau- |
 ḍana sati Bommakam merevaḷ aggaḍa puṇya-vadhū-janaṅgaḷol ||

200

At the same place, on a seventh tomb stone.

śrīman-mahā-maṇḍalēsvara śrī-vīra-Harihara-Rāya vijaya-rājyaṃ geyyuttam irppalli S'aka-varuśa
 1301 daneya Kāḷayuktākshi-samvatsarada S'rāvāṇa-suddha 1 . S'ukravāradalu śrīmat-Tavanidhiya
 S'ānti-tīrthakara-pāda-padmārādakanuṃ dāsi-rēsi-para-nāri-sahōdara śrīmatu śrīmanu-āḷva-mahā-
 prabhu Tavanidhiya Bommaṅgaṃ maneya... ni śrī-Rā Maladhāri-Dēvara priya-guḍḍa
 (4 lines illegible).

201

At the same place, on an eighth tomb stone.

śrīmatu S'aka-varsha 1292 neya Sâdhârâṇa-saṃvatsarada Mâgha-śuddha 8 Sôṃavâradandu śrīman-Mâdhavachandra-Maladhârî-dêvara priya-guḍḍa Tavanidhiya Mâdi-gauḍana su-putra Pommaṇṇanu samâdhi-vidhiyîṇ muḍipi svargga-lôka-prâptan âdanu ||

202

At Leṭṭada Kûrali (same hobli), on a stone in Maḍivâḷa-Kanna's backyard.

svasti S'aka-nṛpa-kâlâtita-saṃvaśchâra-sakhaṅga| eṇṭu-nûṇa-elpattâraneya Râkshasa(śa)-sap[va]châra pravarttisē śrīmatu Kannara-Dêva prithvi-râjyaṃ geye Javanai-śami Ba[n]yasi-nâḍan âle Biṭṭiga naḷ-gavunḍu-geyye S'esigala Bivan urggavunḍuṃ geyye Kûdaliyan iḍidu Bêḷa.. ni... vaṃ koṇḍu pôge Maseyara gaḍi tuṇvanu ilisi doraṇaḍol| bildi sugatige śandon âtana maga Chikka kalla nirisido putram ada burasidoṅge .. varadât.....

203

At the same place, on a second virukal.

svasti S'aka-nṛpa-kâlâtita-saṃvaśchâra-sakhaṅga| eṇṭu-nûṇa-elpattâraneya *Krôdhana-saṃvachharam pravarttisuttire śrīmatu Kannara-Dêva prithvi-râjyaṃ geye Javanai-śami Banavasi-nâḍan âle Biṭṭigan âr-gavunḍu geye Kakkiga Cha[ṭ]itra-vâsa-Maṅgaḷavâra-paṇchami-Mrigasira-nakshatra-baḍḍa-yôga Chiva .. Bivanu ... geyye Kûdaliya Bêḍar iḍidu tuṇu-pariye guḍuvu ajava ... malpe ari .. billoḷ Arjuna bi gu .. tuṇvanu ikkisi raṇaḍol| bâl bidlo sugatiya paḍedan âtana maga Biṭṭiga kalla nirisida maṅgaḷa mahâ śrī

205

At the same village, on a stone in front of the village entrance.

Râkshasa-saṃvatsarada Chayitra-ba 10 lu śrīmatu Kûraliya Malla-gauḍara maganu S'êṇu-ḍaḷavâra Jambura-Nâykana maga Mâlu ... ūrigâgi kâlū sattanu

206

At the same place, on a second stone.

toṭṭane kaṇḍ arâti-bhaṭa-saṅkuḷav eṇḍeseg eyde vandu kaṭṭ |
aṭṭaḷavâgi mutte kaḍe-gâlada bhairavan-anti .. kaydu-gouḍ |
oṭṭajikâḡar-aṭṭegaḷan âḍisidaṃ kiḍikeyda virar and |
oṭṭi siguldu kondu meredaṃ bhuja-śauryaman âji-raṅgaḍol ||
kaṭṭâḷtanad âyatigam |
Beṭṭada Kûdaliya Hemma-gâvunḍanu ... |
tottene purpa-vinânadoḷ |
iṭṭ uydar ddêva-kânteyar svarggakkam ||
jitēna labhyatē &c. ||

208

At the same place, on a fourth stone.

svasti śrīmatu Yâdava-Nâriyâṇa bhuja-bâḷa ... pratâpa-chakravartti Râmadêva-Râya-râjyôḍa-yada 16 nê Byaya-sap..... kha-su 10 Âdivâradandu .. nâḍe ... râneyanu seṇḍa māyvali śrīman-nâl-prabhu Kûrîliya ... su-putra Hemma-gauḍanu ... tâgi kâdi ... vairi ... tan âdanu maṅgaḷa mahâ

* Krôdhana = S'aka 886.

209

At the same village, on a virakal in a lane.

śrīmatu Yādava-Nārāyaṇaṃ bhuja-baḷa-pratāpa-chakravartī śrī-vīra-Rāmadēva-Rāya-vijaya-rā-
... 20 reya Virōdhi-saṃvatsarada Chaitra-su 11... svasti śrīmatu Sinda-Gōvinda sitagara gaṇḍa
Pātāla-vartī-Bhujagēndra-vamsōdabhavaṃ śrīmaṇ-nāḷ-prabhū Vayi ... haḍavaḷiti Madhu-
karaiyarū Nāgarakhaṇḍeya ... nu Yaḍayāche-Ādayarū vivāḍav āgi ... Gōdhara-Setīya koṇḍu
hōhāga tuṇḍoḷanū ... lanū kēḷal-āḡad endu śrīmatu rāya-rāja-guru ... chakravartī Brahma-
rāsi-dēvara sisyanu ... haḍavaḷiti Madhukaraiyaru maneya ... riyāṇad ekkāṭi Kāmāyānu
(rest gone).

212

At Chikka-Kabbūru (same hobli), on a virakal in the Hanumanta temple.

svasti śrī jayābhyudaya-S'ālīvāhana-śaka-varuṣa 1407 ney Akshaya-saṃvatsarada Bhādrapada-suddha
12 lu Jāyiganu vīra-svarggasthan ādanu

213

At Basarūru (same hobli), on a stone behind the Narasiṃha temple.

svasti samasta-bhuvanāśraya śrī-pritvi-vallabha mahārājādhirāja tṭāraka Satyāśraya-kuḷa ...
śrīmaj-Ja... gha-Dēvara rāja... m ire ... svasti sama... mahā-maṇḍalēśvara Banavāse-
pura-varēśvara Chāmuṇḍi-labdhava-prasāda vaiṛi-ghaṭṭ-kēśari nāma-sa[ma]sta-pra[sa]jstī-sahitaṃ
śrīmad . rīva-Be[ḍa]ṅga-Dēvara maga śrīmat-Kundamarasar bBanavāsi-pannirchelhāsiranuṃ Sān-
talige-sāsiranuman āḷutt ire Saka-varisha* 931 Sukla-saṃvatsarada Pausya-suddha 5 Ādityavāram
uttarāyaṇa-saṅkrāntiy āge Ede-nāḍa Basavūra Peragārivū Hariyadin-ūr-gāvuṇḍu geyeka ...
sahasra ... dura mahājanakke koṭṭa

214

At Jaḍḍhalli (same hobli), on a māstikal at the village entrance.

śrī-Bāva-saṃvatsarada S'rāvaya-ba[hulla] 13 lū śrīmatu Kambha-gaṇḍara maga Madarasānu ātana
madavaḷige Damathave avar ibaru svarggastar ādarū .. yī-kalla geyadavanu Bōṇōjanu

215

At Tekkūrukoppa (same hobli), on a stone in the kēn.

Nandana-saṃvatsarada Vayīśākha-ba 7 lu Tavanandi-Timmana-gaṇḍaru Viṅḡḷa ... kiba Malli-
kārjuna-dēvarige Viṭṭappanu Koppada pura-varggavāgi koteḷu subham astu

216

At Kerchalli (same hobli), on a virakal near the Rāmanta temple.

svasti Saka-nṛpa-kālātita-saṅgaḷ eṇṭu-nṛga irppatta aydaneya Rudhīrōḍgāriy enba saṃvachicharam
pravartise tad-a [nta] rgzata-suddhāśhtameyu-Sanivāradandu svasti samadhigata-pāṇḍha-mahā-sabda
mahā-sāmantam Trikuṇḍa-pura-varēśvara Brahma-Kṣatriya ... nandana-vana-
chhatra ... haya-lāṅchana-darppana-dhvaja-virāṇamāna .. na-votti bageya gelvāta
śrīmat-Priyāgar Ede-nāḍan āḷutt ire ... bakereyumu ārameyu dēgula .. ma māḍisid-
ātan iy-ūra mūliga Kereyachalliya Guluganna Nerenūr-aḷavinol kadi sattu ātana maga Biran embōnu
Gāḍiṅgiyiganum i-kalla nīṛisida māṅḡala mā śrī ... ta-Rājan i-kalla besa[ge]yda...
rīdare piḍiḍ-āḍasi ... nāduma toḍe ... ḍidu biḷtoḍe ... kayd iriyada ...
... gaṇa paḍi galla || svasti śrī Bharatāyana divya-līkita ...

*Sukla - 951; 931 = Saumya.

217

At Tālaguppe (same hobli), on a virakal in front of the Rāmanta temple.

svasti śrīmatu Yādava-Nārāyaṇa bhuja-bāḷa-pratāpa-chakravartti Siṃhaṇa-De[va]-varirāda-
S'ōbhakritu-saṃvatsarada Bhāṭrapada-sudha 10 Briḷ yā-Siṃhaṇa-vaḷitada Nāykaliya Thakkuranuṃ
Taravūra Idugōlu thāṇāsta . . v iki vumbāḷiya salisal ollade balidukonḍ iddaḍe . . ḷ-prabhu Kāmeya-
haḍavaḷanu Tuḍunidiyaḷ irḍḍu . . haridu kādidalliy ātana besavaga Tālaguppeya-Nāykana maga
Chika-voḍeya taḷṭ iḍidu meḇadu n āda ḷ ā-Kāmaiyya-haḍavaḷanu bayalu kamba 5
keyyan ikki (*rest illegible*).

218

At the same temple, on a virakal in front of the same.

svasti śrīmatu Saka-varusa 1204 Chitrabhānu-saṃvatsarada(y) Āsvija-bahu 11 Ā svasti śrī
Bireya-haḍavaḷana Taravūra Vottivalli Tālaguppeya Mācheya-Nāykana Baycheya-Nāyaka . . . aḷiya
Sōyi-Dēva-daḷabāra band att . . banda taṭṭav āntu ronta māḍi kudure-sattigeya
Bayicheya-Nāyaka Sōyi-Dēvana kutti kuttisi-konḍu sura-lōka-prāptan āda maṅgaḷa maṅgaḷa śrī śrī
yi-kalla kaḍēdāta Santōḷa

219

On another virakal.

svasti śrīmatu Yādava-Nārāyaṇa bhuja-bāḷa-pratāpa-chakravartti śrī-vira-Rāmai-Dēvara
rājyōḷayada Sarvadhāri-saṃvatsarada 5 Guruvāradandu śrīman-nāḷ-prabhu-gaḍasappa
Taravūra haḍivaḷa (*rest effaced*).

220

At the same village, on a virakal below the tank bund.

svasti samasta-prasasti-sahitaṃ śrīmanu mahā-maṇḍaḷēsvaram Māṭūru-vampō
iralu śrīmach-Chāḷukya-Vikrama-varisa 52 neya Parābhava-saṃvacharada ḍalu Pāḷgupa-
suddha-paṇchami-Sōmavāradalu Eḍe-nāḍa epattara baḷiya bāḍa Tālagupey ēkasthavāge
Isavuralu konḍu sura-lōka-prāptan āda śrīmatu Tailapa-Dēvana Herma-gavuṇḍana
Gavuṇḍabege koṭṭu pati . . . jivita

221

At Kātūru (same hobli), on a virakal in Paḷḷēl Kariyappa's back-yard.

namas tuṅga-ēc ḷḷ

svasti samadhiḡata-paṇcha-mahā-sabda mahā-maṇḍaḷēsvaranum Banavāsi-pura-varādhisvaranum
Jayanti-Madhukēsvara-dēvara labdha-vara-prasādanum sāhasōttuṅganum satya-Rādhēyanum śara-
nāgata-vajra-prākāranum Kāḷamba-kuḷa-kamaḷa-mārttaṇḍanum kaligaḷ-aṅkusanum śrīmatu vira-
Mallidēva-Rāyam uttarōttarābhivridhiyim rājyaṅ-geyutt iralu śrīmatu Mallidēva-varshada hadinai-
daneya Khara-saṃvatsarada Āsvaija-suddha 4 Budhavāradandu Siṃhaṇa-Dēvana maneya nāyaka
Siṃha-Nāyaka-Vaṅkadēva-Nāyakanavaru Yede-nāḍa Siḍaṇiyam hāydu seḇeyam jiva-dhanavanum
konḍu hōhḷli Kintāpurada ghattada besa-vaga dīvara Kāḷeya-Nāyakana makkaḷu Aḷḷeya-Nāyaka
ātana tamma Bommaya-Nāyaka Siḍaṇiya huyyaluṃ kēḷdu tamma oḍeya Yeda-gāvuṇḍanu sahitaṃ
haridu seḇeyam jiva-dhanavanum hintikki halavu kulure halabaru vira-bhaṭṭaram keḷali taḷṭ iḍidu
meredu sura-lōka-prāptan ādarā ḷḷ maṅgaḷa mahi śrī śrī

At the same place, on a second virakal.

Sarasvatyai namaḥ ||

namas tuṅga-ṁc. ||

svasti samadhigata-pañcha-mahā-śabda śrīmanu-mahā-maṇḍalēśvaram Ḍanavasi-pura-varādhisvaram
Jayanti-Madhukēśvara-dēvara labdha-vara-prasāda sāhasōttuṅga satya-Rādhēya śaraṇāgata-vajra-
prākāra Kādamba-kuḷa-kamaḷa-mūrtiṭṭaṇḍa kaligal-aṅkusa śrīmatu vīra-Mallidēva-Rāyaṁ uttarōttarābhi-
vṛddhiyīm rājyaṁ geyntu iralū Mallidēva-varshada hadineydaneya Khura-samvatsarad Āsvayuja-suddha
4 Budhavāradandu Simhaṇa-Dēvana nāyaka Simha-Nāyaka-Vaṅkadēva-Nāyakanavarū Yēde-nāḍa
Siḍapiya hāydu sereyaṁ jīva-dhanavanam kopdu hōhalli Mallidēva-Rāyaṁ nāyaka Geṇḍevalaṁ Kāntā-
purada gāvūṇḍa tann-āḷū tānū haridu kādi Siḍa tikki halavu-kudure halabaru-vīra-
tṭataram keḍali iḍidu meḍu sura-lōka-prāpta (usual final verse) maṅḡḷa mahā
śrī śrī

At Geṇḍa (same holli), on a virakal on the tank bund.

svasti śrīman-mahā-maṇḍalēśvaram śrī-vīra-Bammarasa-vijaya-rājyōdayada 14 neya Āṅgira-samvatsa-
rada Fālguna-sudha 8 Guruvāradandu ||

vīri || kshōṇi-kānteya bāḷa-pattav Eḍe-nāḍ ant alli vastūtṭkara- |

sthāṇam tān enis irdda ttama- |

trāṇam nāl-prabhu Gujja-gauḍan eṣevam tat-sūnu sanipat-kalā- |

śrēṇi-nāyakan Ajja-gauḍan iḷeyol prakhyāti . . . ||

. . . Hoysanākhyani ripu-bāḷa-gaja-samhāran ihā-Nṛisipham |

. . . rāmbhōrasi san-maṇḍalika-jagadaḷam |

tōram-gouḍ ājiyol maṇḍalika-baladol kādi tad-Brahman udyad- |

dhīrōḍāttaṅgan ēṇep guḍe janad eṣavam kūḷe pordda gauḍan |

. . . oppitt andu baṭṭāvaḷiyolu . . . āscharyadiṁ kange . . . |

iḍal oppitt andu phāḷukk aḷvaḍe tilakam sara-kastūriy endum |

poḍa śōbhārūpa-maṇi-viḷasan-maṇḍana-śrēṇiyindam |

muḍiyol pū-gampu śāstraṅgaḷin eṣevan iḷi-bhigyan iy-Ajja-gauḍan ||

. Nārāyaṇan iḷey-oḍeyam Brahmanā yandu mechchal |

koḍut irddam bhāseyaṁ Hoysaṇana |

piḍi saptāṅgavam nimma aḍigaḷa balad ādhāradind endu bandum |

paḍiyittam kshētrapāḷam ||

. Nārasiṅham prabāḷa-bāḷa-yntam bandu kādutta bēgaṇ |

taḷeyani koḷvalli Ajjam naḍadu piḍilu bāḷ-gṭtu sutt-irdda . . . |

kuḷamam rāvuttaram taḷ iḍidu kaligḷam siḷdu tōḷi |

. lāsam ||

kaṇu || kaḍu-gali Bomnam palavuv āge ||

. rapadol | kirtti-paḍḍan dhareyol ||

divijaru pū-maḷe-gareyalu | vīvidha-guṇa-brātan Ajjana tējam |

divijeyara keyya bhuvana-vikhyātan eṇisam neṇe vīraṁ

jīṭēna labhyatē &c. ||

maṅḡḷa mahā śrī śrī Kupāṭira kalukūṭiga Birōja kaḍeda kallu || śrī śrī śrī

224

At the same place, on a virakal.

svasti śrīmatu Kādamba-chakravartti Malli-dēvarsaru sukhadim rājyam geyuttam ire Saka-varisa
sāsirada nūra nālvattane .. Bahudhānya-samvachsarada Pusya-babuḷa-pañchami ... vārad andu
Idugōḍa heggāḍe Māḍeyana maga Binava .. ũam .. Geṇḍavaṇadal irdu Kuputūringe hōguttam ire ||

.. ḍeva-siḍilante kaḷḷar | kaḍupim Bandaḷeya halla .. lu tāgal sañ- |
gaḍadavar ḍōḷ ā-Binava .. | kaḍu muḷid Antakana terade tāgīdan ... va .. |
tāgīdaḍe muḷidu kaḷḷar | ppōḍe nilu ni .. nutte kavitar Binavam |
rāgisi ... iṇid aḷukade | nāgaṅgaḷa kaṇḍa Gaṇḍanaṇt ānt iṇivam ||
Javan upḍu kārid-andadin | āvaḍḍiram .. du Binava tām basavaliḷal aṇ- |
kavaṇam vimānadalu Vā- | savana pūrake vuyidar amara-ḡaṇikeyar olavim ||

Nārāyaṇa

225

At the same place, on another virakal.

svasti śrīmat-Tribhuvanamalla-Dēva rājyam geyutt ire Saka-varisaṇ sayira pari Vikrama 10 ṇṇaya-
samvachcharadalu Maḍayara Satyagara-Dēva Geṇḍavaṇavan iṇidu tuṇuvam koḷev endade Mañcha-
gāvunḍana makkaḷu ūr-aḷivinalu Malayainu Hagaravayū sattaḍe Mañcha-gāvunḍana kared āvare..
... savarisi biṭṭa ||

227

At Dyāvanahalli (same hobli), on a stone in front of the Rāmāśvara temple.

svasti śrīmatu Banavaseya-pura-varādhisvaram Jayanti-Madukēsvara-dēvara prasāda Malli-dēvana
rājyadalu 18 neya Subhānu (ścya) -sa[mva]tsarada Āsvayuja-suddha-ēkādasi .. ḍḍavāradalu Beḷuva-
geya Māra-gauḍana maga Rāma-gauḍanu dāriyalu kaḷaru tatāl talut iṇidu .. luḡāḍi sura-lōka-
prāptan ādanū ||

229

At the same place, on a third virakal.

svasti samasta-prasasti-sahita śrīmanu mahā-maṇḍalēsvaraṇ Jayanti-Madukēsvara-dēvara labdha-
vara-prasāda mṛigamadāmōḍa śrīmach-Chaḷukya-chakravartti Kirti-Dēv-arsaru maṇḍalika... sukha-
saṅkathā-vinōḍadi rājyam geyuttam iralu Jagadēvana dhāl-etti.. Yindavaradalu śrīmanu mahā-pra-
dhāna ... ya Kāḷa-gauḍana maga Boppa-gavunḍa ... tāgi talut iṇidu sura-lōka-prāptan āda ||
tamma .. yi-dharma-pratipālisida || (rest illegible).

231

At Nittakki (same hobli), on a virakal in front of the Kallāsvara temple.

Rudhirōḍgāri-samvachharada suda-Māḡa-Sanivāradali Gōveya Raṇuveya Alūri-Mallarasa Bageyarasa
vira-galadali Nirāḷeya Kalla-gauḍana ma .. maneya gauḍiyanu ātana tamma Talūḡuppeya Narasa-
gauḍanu gauḍiyanu pāliyalḷi ... hōḡut iralāgi Kalla-gauḍana maga Bomma-gauḍanu ... gauḍana
kondali dēva-padaḷe sandanu |

232

At Puṭṭanahalli (same hobli), on a stone at aḡeḷ-bāḡil.

śubham astu svasti ēri jayābhūdaya-Sālivāhana-śaka-varuḷa sā 1503 neya Vriśa-samvatsarada
Phāḷguṇa-śu 10 lū śrīmatu Keḷāḷi Rāma-Rājayyanavarū Puṭṭanahalliya Bhadrī-gauḍage koṭṭa umbuḷi-

sāsana | nāvu ninna kaṇṇa ttegisida sammandha Sorabada śimege saluva Basaūrige saluva Puṭṭana.
 haḷḷige saluva ūra mundana holanajage chittāna-kha 5 aksharadalu ayi-gaṇḍugada gaddenu biṭṭenu
 āgi ninna santāna-pāraparey āgi sarvvaṁmānyav āgi anubahise bahudu baradāta sēnabōva

233

At Vudri (same hobli), on a stone to the east of the Bana-S'aikari temple.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāūchhanam |
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 bhadraṁ Samantabhadrasya Pūjapādasya san-matēḥ |
 Akāṣaṅka-gurōr bhūyāt śāsanāyāgha-nāsinē ||
 dhuraḍol Chāḷukya-chakrēśvaran adhika-baḷam Tailapam satya-ratnā- |
 karan ā-Satyāśrayam vikrama-bhuja-baḷadim Vikramāditya-bhūpam |
 vara-tējam Ayyapam bhūtaḷa-nuta-Jayasimham Manōjāta-rūpam |
 dhareyol Trailōkyamallam nirupaman esedaṁ Sōman urvvi-lalāmaṁ ||
 tribhuvana-jana-nutan esedaṁ |
 Tribhuvanamallam virōdhi-bala-hṛit-sellam |
 vibhavada Bhūlōkamallam |
 vibhu sale Jagadēkamallan āḷdam dhareyan ||
 Kuntaḷa-vishayakk adhipati |
 Kuntaḷa-chakrēśan alli Banavase-nāḍol |
 Kantu-śrī-niḷayam sale |
 bhrānt ēṁ Jidḍuḷigeyalliy Uddarey esegum ||
 beḷedird ā-gandha-śāḷi-vana-parivṛitadim teṅgu-pankēja-shaṇḍaṇ- |
 gaḷin oppam pettu tōṛṇp ā-vakula-tiḷakadim champakāśōka-jambū- |
 kuḷadim jambira-pūga-druma-kuravakadim nāgavalli-taṭākaṇ- |
 gaḷin ādam harṁmyadind Uddare bhudha-jana-sampṛitiyam māḍutirkkum ||
 dharapisaṁ Gaṅga-vamśam jana-nutan iriv-ā-Chaṭṭigam vairi-bhūpā- |
 ḷarumam beṇ-koṇḍa-gaṇḍam sogayise hariv-ā-Kaūchigam dhāḷiy-iṭṭam |
 mareyam tān ... nāḍolagaṇa hapavam koṇḍan ā-Mārasingam |
 vara-tējam Kirtti-Rājam raṇa-mukha-rasikam Mārasingam nṛpēndram ||
 Gaṅga-kuḷa-kamaḷa-dinakaran |
 Aṅga-ja-sannibhan anūna-dāna-vinōdam |
 bhaṅgisidaṁ vaigalaṁ |
 tuṅga-yaśam negalḍan oppey Ekkala-bhūpam |

vṛitta || paramārtham vira-tīrttham para-hita-charitārtham sadā-bhāvitārtham |
 taruṇi-sammōhanārtham Manasija-janītārūpa-samsuddhitārtham |
 vara-śiṣṭānīkak artham sale kuḍe paḍegum lōka-samprakṣhaṇārtham |
 puruṣhārtham svārtham end Ekkala-narapati bhū-lōkak anti ... t irkkum ||
 baḷavad-vidviṣṭa-bhūpāḷaran avaya [va] dim kādi beṇ-koṇḍa-gaṇḍam |
 ḍaḷav ellam vōḍe gaṇḍam biruda-bhaṭaru bennittu pōpalli gaṇḍam |
 koḷanam pēḷ aṭṭe gaṇḍam ripu-madahaṇaṇa Gaṅga-mārttaṇḍa-dēvam |
 taḷedaṁ bhū-kānteyam Yekkala-nṛipa-tiḷakam chāru-dōr-dḍaṇḍadindam ||
 krūrārātībha-kumbha-sṭhaḷa-vidāḷana-kaṇṭhīravam viśva-vidyā- |
 dhāram S'ri-Bhārati-maṇḍana-kucha-maṇi-bāram Manōjāta-rupā- |
 kāram gambhīra-nīrākan amala-guṇam satya-bhāshā-vibhūṣham |
 tārā-subhrābhra-Gaṅgā-śaśi-visada-yaśaṅg Ekkalaṅg opput irkkum ||

Aṅga-Kāṇḍa-Vaṅga-Kuru-Jāṅga-Kauśa-Madhyadēśa-Bhad-
 raṅga-Tuṣṭka-Gauḍa-Magadhāndhran Avanti-Varāṭa-Chōḷa-dē-
 saṅga paṇḍitar kṛavigam uttama-yāchakag eyde koṭṭu Kar-
 ṇaṅge samānam āge saley Ekkalan ittapan oppe vittamam ||
 amardina bari-vonalindam | kamanīyam kalpa-valli puṭṭuva teḍadim |
 paramadā-ratnam janiyisal | amaḷāṅgane Suggiyabbarasi dhāriṇiyol ||
 Paramēṣṭi-svāmi deyvam guru tanag esav i-Māghaṇandi-vratindram |
 vara-Bhavyar vvaṇḍhu-varggam nirupama-mareyam-ēṇid ā-Māraṅgam |
 narapāḷam aṇṇan ā-Suggiyabbarasi yatiśargge koṭṭ anna-dānam |
 dhareg oppam-bettud ā-Paṇchavasadi jasavam birugum māṭadindam ||
 vira-Jinēndra-pāda-sarasī[ru]ha-rājita-rājahamseyam |
 chāru-charitreyam guṇa pavitreyan ūrjita-dāna-śīḷeyam |
 Bhārati-karṇapūre muni-rāja-payō[ru]ha-bhṛingeyam guṇā-
 dhārada Suggiyabbarasiyam dhare baṇṇisut irkkum āḷalum ||
 Savaṇa-biḷilo biṭṭa | bhuvana-stute mattar oppe sale panneradam |
 bhava-hara-Paṇchavasadi ā- | pravaraṇvite Suggiyabbarasi dhāriṇiyol ||
 katipaya-kālāntaritam | litav enip ā-pūrvva-vṛtti taleyalu paḍegum |
 sataḷam Jina-pūjōtsava- | ratey app ā-Kanakiyabbarasiyam dhareyol ||
 Jina-pūjege Jina-mahimege | Jina-rājana majjanakke Jina-bhavanakkam |
 Jina-munig esav-i-dānaman | anavaratam māḍut irkku Kanakiyabbarasi ||
 Jina-griham illadalli Jina-mandiramam Jina-gēham āgiyum |
 Jina-muniḷge dāna-nichayam dorekolḷada thāvinallig ā- |
 muni-janam ittu kirtti-late pallavisutt ire lōkadalliy ant |
 anupamam āḷal ā-Kanakiyabbarasiy opputav irkku dhātriyoḷ ||
 sura-kujaman ilisi S'akrana | surabhiyan innu ēvud endu chintāmaṇiyam |
 parihaṇisi kuḍale ballale | paramārttham Chaṭṭiyabbarasi dhāriṇiyol ||
 janakanu Māraṅga-nṛipan agrājan Ekkala-bhūpa vallabham |
 dinakara-tējan oppe Daśavarmma-nṛipaṅ Ereyāṅga-agra-nan- |
 danan anujāta Kēśava-nṛipāḷa chaturvidha-dānadinda mān- |
 tanadole Chaṭṭiyabbarasiyam budha-maṇḍali mechechi baṇṇikum ||
 paramārādhyam Jinēndram guru rishi-nivaham Poppa-dapdēśa māvam |
 nirutam Boppavvey ant ā-jānaṇi janakan ā-Kōti-Setṭi pramōdam- |
 beras irdd ā-S'āntiyakkam karav esad iral ā-patui samyaktva-ratnā- |
 karan app i-Kēti-Setṭ Uddareya basadiyam māḍidam punya-puṇjam ||
 vimaḷa-yaśō-vitānan Akalaṅkan upārjita-Jaina-dharmman ā- |
 gamika-jana-prapūṇṇa-vikachābja-sarōvara-rājahamṣan end |
 amama dharitri baṇṇipudu Bhavya-śikhāmaṇi Bhavya-bandhuvam |
 sumati-nivāsanam neḷaḷda Kētanam uttama-dāna-satvanam ||
 parama-śri-Mūla-saṅgham sogayisut ire śri-Koṇḍakundānvayam ... |
 ire śri-Krāpūrggaṇam Gachchham esad ire sand ā-Tutripikākhyaṇi oppam- |
 beras ā-śri-Rāmaṇandi-brati-patiy esedam Padmaṇandi-bratindram |
 vara-śiṣhyam agra-śiṣhyam neḷaḷdanu Munichandrākhya-siddhānta-dēvam ||
 ant avara śiṣhyan esegum | bhrānt ēṇ śri-Bhānukirtti-siddhāntēsam |
 Kantu-mada-darppa-dalanam | santata-budha-kalpa-bhūpa neḷaḷdam dhareyol ||
 kanaka-Jinālayav esed iral | anupaman Ekkala-nṛipāḷa Savaṇa-biḷilo |
 jana-nutam ene Bhānukirtti- | munig oppire biṭṭa mattar panneradam ||

negale Chālukya-chakri-varshaṃ Jagadēka-mahīśa sāsiraṃ |
 migil aruvattu-Kālayuta-Māgha.. d ā-daśami Brihaspati |
 sogayise vāra panneradu-mattaraṇā koḍageyya hādamaṃ |
 tagarade Bhānukirtti-muniṅ Ekkala biṭṭa śaśāṅkan ullinam ||
 kōṭi-payam kavileyan e|- | kōṭi-tapōdhanara vēda-vidaram pannir- |
 kōṭiyane Kōṭi-tirthade | kōṭi-mahā-dinado | alidan int idan alidam ||

(usual final verse) śrī-Bandaṇikeya tirthada pratibaddha.. ||

234

At Hiri-Chavaṇi (same hobli), on a virakal in the back yard of the Kallēśvara temple.

svasti śrīmat-prithuvi-vallabhaṃ mahārājādhirāja paramēśvara parama-bhaṭṭāraka śrīmatu Satyā-
 śraya-Dēva prithuvi-rāṇyaṃ gēye Saka-varisha 921 Vikāri-samvaśchāra pravarttamānam āge sā-
 manta-kesari-Bhīma Banavasi-pannir-chchbhāsiraṃan ālutt irē Kaḍimeyyaṅgaḷa porge svathanam
 gēye Bandaṇikeya-sattāraṇa Nāgarjūna nārgavauṇḍu gēye Banavāseya Chāṭṭa Nāgarakaṇḍakke
 munidu pāriyaṇ aṭṭidade Todaḷliyan iṭṭidu. . . . ādāde Gavuṇḍāyṇa nāl-gavuḷḍu] gēye Tavudattiga-
 Naribbe-gavūṇḍiṇa māga Ammaṇṇa-gavūṇḍa tann ū-aḷiṇa kaṇḍu sandu svarggacce sandan
 ātana tamma Rāyanu āḷiṇa Mādeyyanuṃ i-kalla neṭṭar || maṅgaḷam

235

At the same place, on a second virakal.

svasti śrī pritvi-vallabhaṃ mahārājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kula-tiḷaka
 Chāḷukyābharāṇa śrīmat-Tribhuvanamalla-Dēva-rāṇyaṃ uttarōttarābhivṛddhige saltum ire śrīman-
 mahā-pradhānaṃ Madhuvapayya perḡadetanā gēye Bandaṇikeya Boppa nārgavauṇḍu gēye | Chālu-
 kya-Vikrama-kālada 9 Raktākshi-samvatsarādāndu kur-mimaga Banmayyaṃ tuṇu pariye adda-bandu
 tuṇuva magurchchi sura-lōkakke sandam | maṅgaḷa mahā śrī śrī.

236

At the same place, on a third virakal.

svasti śrī pritvi-vallabhaṃ mahārājādhirāja paramēśvaraṃ parama-bhaṭṭāra Satyāśraya-kula-tiḷaka
 Chāḷukyābharāṇa śrīmat-Tribhuvanamalla-Dēva-rāṇyaṃ uttarōttarābhivṛddhige saltum ire Banavāse-
 pannir-chchbhāsirkke Malhuvapayyaṃ perḡa[de]tanam gēye Bandaṇikeya Boppa nārgavauṇḍu
 gēye Chāḷukya-Vikrama-kālada 9 Raktākshi-samvatsarā[de]tanā Tavudattiya Vāḷa-gavūṇḍana māga
 Chāvūṇḍa-gavūṇḍa Banavāseya Tailapaṃ tuṇuvaṃ koḷalu āḷḍam-bandu magurchchi sura-lōkakke
 sanda maṅgaḷa mahā śrī śrī

237

On a stone at the south of the entrance of the same temple.

śrīmatu Saka-nripa-kālada 1143 neya. . . . suda 14 Viśu-samvatsarada Srāva...suda 1 Bri-dandu
 . tikūṇḍa-nāḷa Bandaṇike Bomma Dēvarasara Ballava Boppaṇa parama
 kālagaḍa Machaṇṇage Tāvatiya Malo-gavūḍam ātana . . . Māla-gauḍa-Māda-gauḍa . . . yaḷaḷu
 tamma ēkastar āgi ā-stalada prabhu-mānya aṣṭa-bhōga-tēja-svāmyamaṃ stri-putra-dāyāda . . . all-
 iya basa-vakaḷanu . tiye . yathā-kālōchita-kraṇaḷim koḍuvallī Rēvaṇṇanu tamma voḍa-vuṭṭida Mall-
 aṇṇa-Heppaṇṇaṅgaḷa anuḷḷeyim vibhaktar euiṣi-koṇḍu nir-ddāyāḍav āgi tanna sat-param śrīman-nāl-
 prabhu Tribhuvanamalla Prithvi-Setṭikeveyaru ā-Bomma-Setṭi mukhyav-āgi samasta-prabhu-gavūṇḍu-
 gaḷinde ā-Tāvatiya gauḍuḷaḷu dānā hisidu parichchēḍav-āgi . . ttam meṭṭi jēghaṇṭeyam tāgisi
 kālām toḷadu dhārā-pūrvvakaḷav āgi koṭṭaru ā-Rēvaṇṇanu bhukṭā . . bhōgar āgi sallutt iddallī ā-stalada

Kalidēvara dēvāyavanu jirṇūdbāravāgi kalu-vesana māḍisi keṛeyan agaḷisi ā-dēvara āṅga-bhōga-raṅga-bhōgakk endu koṭṭa gadde kamba 10 tōṭa eraḍu barapaṃ hoṅge visa Dēva-Rāya yidharmavaru ā-stāna-āchāryya Sakeya-jiyarige dhārā-pūrvvakav agi koṭṭaru maṅgaḷa mahā śrī śrī

238

At the same village, on a dipa-mālā pillar of the Rāmēśvara temple.

śubham astu

namas tuṅga-ēc. ||

svasti śrī jayābhudaya-S'ālivāhana-sakha-varuśa 1548 neya Kali-varuśa 4702 neya Krōdhana-sampvatsarada S'rāvāṇa-suddha 1 Sōmavāradalu Hoṅkaṇada sēnabōga Liṅgappayyagaḷa maga Puṭarasayya Puṭarasayyagaḷa maga Rāmaṇṇanu | Hirē-Chavutṭya Rāmēśvara-dēvara guḍiya kallukelasa māḍisi dipa-mālē-kambada.

239

At Chikka-Chavutṭi (same hobli), on a virakal in front of the Rāmēśvara temple.

svasti śrī jayābhudaya-Saka-varuśa 136, neya Raktākshi-sampvatsarada S'rāvāṇa-su 10 Gu Kalimānavaḷa Chikka-Chavutṭi prabhu Bommaḍa ātana maga Mādarsanu maneya Sōmālāsi-Dēva ā-keṛeya Parayala-gauḍana makkaḷu Kāḷa Bommama tamma dāyāda-kelasake kannavan ikkalu | anda (*rest illegible*).

240

At the same place, on a 2nd virakal.

Saka-nṛipa-kālātita-sampvatsara-sātaṅgaḷ . . . raneya Ānanda . . . śrī-Kannara-Dēva rājyaṃ geyye . . . vāsi-pannichchāsiraḍa Bharama śrī-kali-Viṭṭarasana . . . garasanna yalḍutta Kaṅga-Lipḍiga nāl-gavunḍu geye . . . sura tuṅuvam Bēda-kallā-pōge Piriya . . . dattiya gauṇḍa Kachchhavi-kola-tilakaṃ Kali-rūpam allip bandu Kaḷḷera lōkakke sanda ātaṅge bhūmi-dānaṃ satta gauḍam keyya 15 ātana magam Karuvayyanu Ammaṇṇanu kallam māḍisi niṛisida idam . . . ashta-vidha-palaṃ alidātāṅgaṃ pañcha-mahāpātakaṃ akkuṃ

243

At the same village, on a stone in Budhāsābi's wet land.

svasti śrīmach-Chāḷukya-chakravartti Trailōkyamalla-Dēva-vijaya-rājyaṃ uttarōttaram salluttam ire Saka-nṛipa-kālātita-sampvatsara-sātaṅgaḷ ombaynūra tombatt-erāḍaneyya Sādhāraṇa-sampvatsarada Kārttika-paurṇamāse-Chandravāradandu śrīmad-anāḍiy-agrahāraṃ Kuppaṭūr-aśēsha-mahājanaṅgaḷe Viśvakarmma-pramukhar ā-karṇṇikaru pāda-pūjeyam koṭṭu Kamaṭhēśvara-dēvargge Mavu-kāla bayalalu . . . bemeyana koḷaniṃ baḍagaḷu Kachchhaviya ghaḷeyalu biḍisida gadde kamma 5 (*usual final phrase*).

246

At Kuppaṭūru (same hobli), on a stone near the araḷē-kaṭṭe.

svasti Akāḷavarsha śrī-prithuvi-vallabha mahārājādhirāja paramēśvaram parama-bhaṭṭarakam Karakara-rājyaṃ uttarōttarābhivridhiyim salisuttam ire Saka-nṛipa-kāla (*stops here*).

247

At the same village, on a pillar in the raṅga-maṇṭapa of the Rāmēśvara temple.

svasti śrī S'aka-varushada 1210 neya śrīmatu Yādava-Nārāyaṇaṃ bhuja-baḷa prauḍha-pratāpa chakravartti śrī-vira-Rāma-Dēva-vijaya-rājyōdayada 19 neya Sarvadhāri-sampachcharada Mārgga-

śīra-śuddha 1 S'u || śrīnat-anādiya piri-agrahāram Kuppātūra asēsha-mahājaṅgaḷu tamma grāmādhidēva śrī-Mūlasthāna-dēvara gōsagey-upahārakke kulake vokkuḷā bhatta dēva-goḷagav āgi koṭṭaru maṅgaḷa mahā śrī śrī (usual final verses).

248

On a stone in front of the same temple.

magam Bidiyamam Kuppālūra mahājanakke gō-sahasrake ponna koṭṭu sāsirbbar itta parakeya kai-koṇḍu kalla niṣiḍam maṅgaḷa mahā śrī śrī

249

On a stone in front of the same temple.

namas tuṅga-ēc. ||

svasti samasta-bhuvanāśra mahārājādhirājam paramēśvaram śraya-kuḷa-tilakam Chāḷukyābhara malla-Dēvara vijaya-rājyam uttarōtta . . . saluttam ire tat-pāda-padmōpajivi ||

. dīdam | kadanadol idirānta Maleya-mahipā |

. . . āditya-chamūpūti | vidita-yaśam rājya irddā ||

ā-mahānubhāva Banavāsi mamam Sāntalige-sāsiramuman ubhaya ēkabōgaḍin āluttam irejire ||

vanadhi-parita bhūshana-bhūshitav āytu Kuntalā- |

vani-vanitā-mukhakke ippa-vol irddud oppuv ā- |

Banavase-nāḍ adakke chaluvīṅgi da āytu Kuppātūr |

anupama-vēda-śāstra-vidar dvijarim niranataram ||

suttaluv etta nōḍuvaḍav ōḍuva anēka-lō- |

kōttama-vēda-pāragarin āśrama-dharmma-vichāra |

pattiya balmeyol nipunar appa mumukshugaḷinda gu. |

tē oppitu Kuppātūr pposat id ond-Amarāvatīy emba perimēyir ||

. illada viprar ssam- | śrutiy illada yatigaḷ adhika-baḷado |

yutar allada su-bhaṭar ppati- | hitar allada satiyar pura-varadoḷ ||

beḷada su-gandha-śāli-vanadiṁ koḷadiṁ sthalaṅgaḷim |

suḷiva madāliyiṁ giḷigaḷim giḷi-sōva latā kkaḷim |

baḷasida nandanāvaligaḷim sogayippudu Kuppātūru Kun- |

taḷa-vishayakke dal toḍav id embinam oppugum etta . . . ppaḷam ||

svasti yama-niyama-svādhyāya-dhyāna n-maunānshthana-japa-samādhi-śīla-guṇa-sam
rum Rīg-Yajus-Samādhavva-vēda-vēdāṅginēka śhṭādaśa-srīmīti-purāṇa Bharata-vāda-
Vātsyāyana pākarmma-bhāshā-parijñāna-prasannarum anēka-kāvya nāṭakāḷaṅkāra-
hārābhaya-baishajya-śāstra vinōdarum śhaṭ-karmma-niratarum śaraṇāgata-vajra-pañjararum . . .
śrīnat-sarvvanamasya-ā-anādiy-agrahāram Kuppātūr-asēsha- . . . hā-janaṅgaḷu

Hara-padāmbuja-bhṛīṅgam | nirupama-chāritra-niḷaya . . . māna-dhanam |

vara-tarkka-tantra-nāṭaka- | Bharata-kalā-nipuna-lōkan niṣam ||

ā-mahānubhāvan ā-sthalad-adhīdevyam śrī-Mūlasthā aṅga-bhōga-raṅga-pūje-nitya-naivēdya-sa-
dhya-dīpa-Chaitra-pavi haṇakam dēvalayada jirṇpōddhārakṭav endu S'aka-nri lātita-
samvatsara-sataṅgaḷ om 987 ya Viśvāvasu tsarada Kārttikada paurnamā(vā)sey-Ādityavāra-dina . .
ya vyatipātav-ondāda-tithiyalu sāsirvo pāda-pūjeyam koṭṭu biṭṭa dharmnav āvad endade

(here follow details of gift and usual final phrases and verse) mattam dēvara sañje-soḍariṅge baḍa-gaṇa-hebbāgila dana-mandeya gobbarada sāmya || int initu-sthalaṅgaḷa haḍade Lōkanātha-paṇḍi-tara heppīṅgaṃ gaṇḍiṅgaṃ ā-chandrārkkā-tāram-baram saluttam ire ||

250

On a virakal in front of the same temple.

namas tuṅga- &c. ||

svasti śrīmatu Yādava-Nārāyaṇa bhuja-baḷa-pratāpa-chakravartī śrī-Simhaṇa-Dēva-varushada 26 Hēmaḷambi-saṃvatsarada Ś'rāvāṇa-baḷuḷa 11 S'ukravāradandu || svasti samasta-prasāti-sa . . . śrī-mad-anādiy-agrahāraṃ Kuppaṭūra tuḡuvanu Guttiya Sōvi-Dē . . . dhāḷi-mārggaḍim koṇḍ-avasara-dolu sāsirvvara priya-putran appa Hommi-Se . . . Kāmeyana maga Māranavaḷḷiya Kāman ivar-irvva-ruṃ namag id avasaram endu parid eydiy ārd uravaniṣi tuḡuvam maraḷchi || ant ā-avasaraḍolu ||

kanda || āsurade barppa balamuman | ōsarīsade pokku Māra-Kāmaṃ rapaḍol |
pēs-ēḷe boḍu kond int | ā-sukaram berasu tavīsīdar mmār-ppaḍeyam ||
sura-gaṇikeyarkkaḷ ellam | bharadiṃ rapak eydi Māra-Kāmanum ant ā- |
mara. . vimānadin oyyalu | sura-lōka-prāptar ādar i-Kali-yugadoḷ ||

(usual final verse) Kāma-Māra

251

At the same village, on a virakal in the garden of Nāḍiga Gōvinda-Rāya.

svasti śrīmatu Kaḷachuryya-bhuja-baḷa-chakravartī-rāya-Murāri-Sōvi-Dēva-varushada 10 neya Durma-ti-saṃvatsarada Māghada puṇṇami-Sōmavāradandu ||

kanda || Banavase-nāḍam haḍed int | anunayadiṃ Vikramāṅkan ālutt iral ā- |
Manu-niti-mārggav oppuva | Dhanada-śrī Kuppaṭūra sāsirvvaḷkaḷ ||
sukhav iral ant ā-vūram | makhamam kiḍip-asuran-ante kiḍisalu barpp ā- |
sukha-rahita-Gavuḍa-Sāmiya | sakharolaḡ āg eyde piḍiye pārvvara seṇeya ||

va || ant ā-Gavuḍa-Svāmi-daṇḍanātham siddhāyamam neṇeye koṇḍ anyāyadin Uchehaṅgiya Haḍe-Dēvana dhāliyam tandu grāmamam mū-vaḷasāgi mutti yiridu sūṇeyam koṇḍ uḍey urchchi seṇeyam piḍiye ||

piḍivudum ant ā-kshapadin | Iḍukeya-Nāyaka-tanūjanam karadāḡal |
kaḷu-gali-Kēteya-Nāyaka(nim) | biḍisi strī-gōvan endu besasal aśēsha ||

va || antu besasuvudum Māriya masakad-ante mā-masakam masagi palara taḷutt iridu seṇeyam jiva-dhanamumam maguḷchi sura-lōka-prāptan ādan adak aśēsha-mahājanam mechchi netta-goḍagey end ātana magam Mākeya-Nāyakaṅge hāda-keyyumam hattu-keyya maneyumam sarvvābhā-parihārav āḡal ā-chandrārkkam tāram-baram saluvant āgi koṭṭara || (usual final verse).

252

At the same village, on a virakal near the Alkemma temple on the tank bund.

svasti samasta-bhuvanāśrayam śrī-privi-vallabham mahārājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kuḷa-tiḷakam Chāḷukyābharaṇam śrīmatu pratāpa-Jagadēkamalla-Dēva-rājyam uttarōtta-rābhīpravaraddhamānam ā-chandra-tāram-baram saluttam ire svasti yama-niyama-svādhya-ādhyaṇa-dhāraṇa-maunānushṭhāna-japa-samādhī-śīla-guṇa-sampannar appa śrīmad-anādiy-agrahāraṃ Kuppaṭūringam Nēriligegaṃ sīmā-sambandhadiṃ yuddhamāge tatu-samayadoḷ avasaram-baḍedu Ku-ppaṭūra sāsirvvara magam. . . . dēya-Bichanava magam Kīrttiyaṇam miṇi mēre-dappi kavīa-mār-

vvalamam Baḷāra-bayaloḷage mārkkonḍu palaram taḷamā.. kondu Rudhirōdgāri-sampvatsarada Bhādra-pāda-suddha-navami-Sukravāradandu sura-lōka-prāptan āda (*usual final verses*) ātaṅge matta 1 gaddeyaṁ sāsirvvaru pratipālisuvāru ||

253

At the same place, on a 2nd vīrakal.

śrinat-Jagadēkamalla... varshada Durmmati-saṁ... da Vai.. kha..... vāradandu.....
.. gegam simā-byājav āgalu..... ruvara maga Saṅgadiya Mādi-Setṭi Nēralageya besa-va-
kalam talt iṇḍu palaram kondu sura-lōka-prāptan ādan ātage brinda-pōshapake sāsirvvaru biṭṭa
gadde..... kay-maneyuman ā-chandrārkkā-tāram-baram salisuvāru

255

At the same village, on a vīrakal near Kaḷasaṁḷi Dyāva's back-yard.

svasti śrīmatu Caḷachuryya-kuḷa bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjaṇa-Dēva-varshada 2
neya śrī-Īsvara-sampvatsarada Phāḷguṇa-su 1 Saṁvāradandu śrīman-mahā-maṇḍalēśvaram Haiveya
Boppa-Dēvanuṁ Hōcharasa Bammarasanuṁ Kuppaṭūra bayal-oḷage voḍḍan oḍḍi kāduvalli sāsirv-
vara besa-vaga nambiya-Kēsiga halabaram kondu sura-lōka-prāptan āda ||

256

At the same village, on a vīrakal near the Hanumantu temple.

svasti śrī Yādava-chakravartti-rāya-Nārāyaṇa-Simhaṇa-Dēva-varshada 9 neya Baudhānya-sampvatsara-
da Mārggasira-suddha-puṇṇami-Sōmavār idandu śrīmad-anādiy-agrahāram Kuppaṭūram vīra-Bijja-
ṇa-Dēva-Nāyakam Jagadēva-sāhaṇa anyāyadim... Bomman iṇḍu brāhmaṇaram hiḍḍu seṇayan-u-
yasaḷ uyadalu sāsirvvara priya-putram Mottakāra Dōsama... kuduregaḷan iṇḍu halavu kālāḷgala
kondu seṇeyam maguḷchi sura-lōka-prāptan āda || ātana.....sāsirvvar-oḷiga goḷanip keḷage
hiriya-gaṇḍeya kamma 25 n ā-chandrārkkam-baram sarvva-bādhā-parihārav-āgi ātana kuṭumbake
salisuvāru (*usual final verse*).

uravaṇisi bandal ā.. |.. Tulaka-daḷam gadage muṇḍu... Nāga... |
...kondu...eydu |..... amara-puramaṇ... yahadē |

257

On a Māstī-hall near the same temple.

svasti Saka-varusha-sāvira-da-muṇṇā mūvattaneya Sarvadhāri-sampvatsarada Māgha-su 13.. śrī-
Kōṭinātha-dēvara..... avana heṇḍati Banavāsi-Māḷāyi dēva-lōka-prāpta āḍaḷu ||

258

At the same village, on a vīrakal near the pond of the matt.

namas tuṅga-ēc. ||

..... sampvatsarada Mārggasira-suddha 11 Guruvāradandu anādiy-agrahāram Kuppaṭūr-
asēsha-mahājananig... śrī-pāda-padmarādhakanuṁ appa Koṇana-Haripana maga... vūra mundana
kēḍageya banadoḷige... bandu hokku... hebbuliyan abbaradinda... endu bāyda besa-vakaḷu
..... adhika-ghōraḍind iṇḍu kondu vīra-siriya sāsirbbariud oḍakonḍu siṅha-Māriy emba
hesaram paḍe... ādanu || vīra-śrī-pati.....

259

At the same place, on a 2nd vīrakal.

namas tuṅga-*&c.* ॥

sura-padava bayasi Tammuga | dhuraḍoḷu khaṇḍeyadal ari-nṛipālara śiraga |
 taḍi-ottuta raṇa-bhūṭava | kareḍ uṇal ikkutaḷi S'ivana sannidhiḍ aidida ||
 neḍa...malla Harumana | kaḍu-bbuja-balan enisi meḇeva Tammuga raṇaḍoḷ |
 poḍeṭṭisara maḍiḇiḇe tān | adaḍida sati gūḍi S'ivana pada-paṇkajadol ||

svasti śrī jayābhyudaya-Saka-varsha sāvirada niuonūra tombhattā ēlaneya Jaya-samvachchharada
Māgha-buddha-pañchamiyu Budhavāra virōdhi-vīra vīra-pratāpa rāṇa-rāṇa-dhīra Śiṅgātī-suratrāṇa
. . . āga-bhūvaran-ātmasambhava Hariharana bhuja-pratāpa Kātigavallīya Kāla-gavudara suta Tam-
ma-gavudana rāṇa-rāṇadali vairigalam geldu . . . sannidhiḡ aididakke maṅgala mahā śrī śrī

260

At the same village, on a vîrakal near the Jaina-basti.

S'aka-kālam nava-vāraṇa-dvi-śaśi-saṅkhyōkta-Plavaṅgābdad ut-
sukad-Āśhādhada māsado| Vidbu-lasad-vāraṇ samant ondiral |
prakaṭam-bett atisayav ā-S'ruta-muni-śrī-pāda-sēvā-ratar |
su-kavindra-stuta-Dēvachandra-munipar svar-lōkamaṇ porddidar ||
S'ruta-muniḡa śiṣhyar bbbū- Inuta-Dēśi-gaṇada Dēvichandra-bratipar |
yati-kula-lalāmar atyūr- || jjiṭa-tējar nneḡadar Ādidevara gurugal ||
S'ruta-muni-vallabbhēdra-guru dikṣheyan iyal ad-ādiy āgal ūr- |
ji [ta]-guṇa-śīla-sach-chari kūḡi vett |
atisaya-Jaina-dharmmada nimirkkeyo| ondi virājisirddud i- |
ksbitiyoḡu Dēvachandra-muni-varyyarum āgama-kōvidar nniḡam ||
jirṇṇa-Jina-bhavanamaṇ dhare | varṇṇisal uddharisi kirttiyaṇ tāledaru sam-
pūrpātara-charitar eni[ś]jrd | arṇṇava-gambhira Dēvachandra-bratipar ||
neḡalḡ ā-munipar bhava-mā- | leg aḡki sanyasanadiṇ samādhiyan eyd idd |
agaṇita-mahimeyol ondida | su-ga[ti]ḡyan āntar vvinēya-jana-nuta-charitar ||
śrīmat-parama-gambhira-syād-vidāmōgha-lāñchhanam |
jiyāt trailōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ||
S'ruta-muni-varyyād bhavyāt pūjya-śrī-Dēvachandra-parama-guruh |
tachchhisya Ādidevāh eat-tapo-nīlayah ||

śubham astu ।

261

On a stone to the north-west of the same Jaina-basti.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam ।
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ॥
svasti śrī-prapaṭāmarādhipa-bhāt-kōṭira-chūḷāmaṇi-
stōmōddāma-ruchi-pradīpa-nikarair nīrājitaṅghri-dvayaḥ ।
śrī-Gōpiśa-mahā-prabhlrō vvara-kulē svāmy-Ādi-chakrīdītaḥ
śrīmad-Bāndhava-pūr-inō vijayatē śrī-S'āntīnātha prabhuḥ ॥
tachchāntīśvara-chandra-sāndra-karuṇā-pīṭhāśa-samparaddhitāt
sat-santāna-parīṣkṛitāt svayam abhūḍ Gōpīpatēśv-as-tarōḥ ।

nāmnāpy arthavatā sadā naraka-jit sad-dharma-sanoāhavad-
dhāmnā Sripatir āsritārtthi-sumanaś-śrēyaḥ-phalaṃ sat-sutaḥ ||
tat-putrō Jina-dharma-tāmarasa-san-mitraḥ su-mitraṃ satāṃ
sāhityāmrita-vāhini-sarid-ināḥ saṅgita-vidyā-dhanaḥ |
sō'pi svasya pitāmaha-pratinidhir nnāmnā cha Gōpipatīḥ
svānūkāśrama-yōgya-sad-guṇa-maṇi-śrēṇi-subbhālakṛitīḥ ||
tēna śrī-Mūlasaṅgha-prathita-gaṇi-gaṇōdbhāsi-Dēsi-gaṇōdyat-
Siddhāntācharyya-varyya-priyatama-vara-śishyēṇa tējasvinā cha |
śrīmaj-Jāinendra-pūjā-Jina-griha-kṛiti-sat-pātra-dānādi-puṇya-
śrēṇyā . . . hāni tridiva-patha-suniśrēṇi-kalpāny *akāri ||
tannoḷag irdda mauktikav ilā-dharav adri-dharāṅga-rōchigaḷ |
tannoḷag olpu-vettu poraṇṇṇuṃva-vol jala-śikaraṅgaḷind |
unnatam āda bal-deregaḷin tere-māleya nila-rōchiyīm |
tann ati-guṇpu ghōshad odavīm lavaṇāmbudhi nāde raṅjikum ||
ā-jalanidhi-parivēshṭisid- | ā-Jambū-dvipa-madhyadoḷ Mēru-nagap |
rājipud eṇḍeseg amara-sa- | mājade sura-dhēnu-dēva-taru-paṇchakadim |

ā-Mēru-giriya tenkaṇa-dikkinoḷu dharmma-bhūmi Bharata-khaṇḍam irppud adaḷoḷ ati-ramaṇiyamāda
nānā-dēśam unṭ ā-dēśadoḷu ||

Jina-dharmmāvāsav adatt amaḷa-vinayad āgārav ādattu Padmā- |
sananirpp ā-sadmav ādatt ativiśada-yaśō-dhāmav ādattu vidyā- |
dhana-janma-sthānav ādatt asama-taraḷa-gambhira-sad-gēhav ādatt |
enisakḷ int ulḷa nānā-mahimeyol esugum chāru-Karṇṇāta-dēśam ||
adan āḷvaṃ śatru-bhūbhṛid-giri-kuḷisaṇ ilā-dāni rājādhirājam |
kadana-kriḍā-Tripētram prithula-bhuja-balājūa-prabhāva-prasiddham |
chaduram bāṇa-prayōga-kramade nirupmōgrōgrad ēkāṅga-vīram |
Madanākāram gabbhiram Haribara-nripan-ātmōdbhavam Dēva-Rāyam ||

ā-naranātham sukha-saṅkathā-vinōdadim rājam geyvuttam ire ||
palavum dēśakke sompiṃ sogayipuvudu Karṇṇāta-sampūṇṇa-bhū-maṇ- |
ḷalav ā-Karṇṇāta-dēśakk atisayav adaḷoḷ Guttī-nāḷ oppugum matt |
olavind ā-dēśav ellam sabajade padinenṭ āgiyūṃ kampaṇaḷaḷ |
sale kūrpṇind irppuv ā-kampaṇadoḷ atisayam tān euaḷ nāde tōrkum ||
volavim Nāgara-khaṇḍeyam lalitad ā-nāḷṅge dal Kuppatār |
ttilakam tān enisutta Bhavya-jana-dharmmāvāsadim santatam |
sale chaityālayadinde pū-golaḷind udyānadim gandha-śā- |
ḷi-lasat-kshētra-nikāyadinde ramaṇiyam-bettu vibhrājikum ||
pū-late pū-giḍu pū-mara | sālind allalli kēri-kērigaḷoḷ chai- |
tyālayada munde tumbiya | jāḷam madav ēṇ- meṇevav ā-parimaḷadoḷ ||
ā-puramam tān āḷvaṃ | Gōpa-mahāprabhu Jinēśa-dharmma-viśuddham |
sōpānam svargakk ene | pāpa-rahita-sach-charitradim sogayisuvam |
ā-Gōpa-guṇḍa-tanayam | sāgara-parivēshṭisirdda Jambū-dvipakk |
āḷgaḷ vitarana-vibhavade | Bhōgada Siriyaṇṇan esevan eḷeg apratimam ||
ā-Siriyaṇṇa-tanūjam | bhāśura-guṇa-nilayan uchita-dāti kṛipāmbhō- |
rāsi garuvargge guru Jina- | dāsam Gōpaṇṇan akhila-guṇa-nissimam ||

ā-Gōpaṇṇana vitaranad ēḷgey ent endode ||

Vārijasadme sadmadolaḷag irddavol in-nutisidda pāradam |
pārade banda-tōrkke sumanō-maṇi san-maṇi-bāradalli band- |

ôraṇam āgi ninda-pari vandi-janakk enip ondu dāna-gam-
 bhiratey ādud ēṇ pogalve nāṃ Siriyaṇṇa-tanūja-Gôpaṇam ||
 satyada mēlaṇ echchāṇike dharmmada mēlaṇa lôbhav intu sâ-
 hityada mēlaṇ āse Jīna-pādada mēlaṇa-nishṭhe nāḍe snd-
 bhṛityara mēlaṇ ādaraṇe kirttiya mēlaṇa kūrṇme lōka-sam-
 stutyada Gôpaṇa-prabhuvig upṭ ulidargg init upṭe dhâtṛiyol ||
 karuṇa-īasaṇ ponal-kavidu dharmma-mahâ-lateg ālavāla-su-
 sthira-jalam āge tal-late Jinâgama-kalpa-mahijamaṇ manô-
 hara-taradinde parvvi nile Gôpaṇa tuṅga-kṛpānubhavamam ||
 nirupama-dharmmamam vara-Jinâgamaḍ unnatiyaṇ pogalvar ār ||
 yēn end ār kṛttisal ballaro vimaḷa-mahâ-môksha-lakṣmi-nivāsam ||
 tātāg int oppi tōrpp ā-Jīna-patiya lasat-kōmaḷāṅghry-alja-samyag-
 dhyāṇṇ kaig alṇuv ā-nirmmaḷa-manad odavind eyde vibhrāḷipam su-
 jñānāmbhōrāsī-Gôpaṇṇana tēraḍol ilā-lōkadoḷ dhanyan āvam ||
 gurugaḷ Siddhānti-dēvar ttanage vara-Jinēndrâgama-jānānamam bhâ-
 sura-vākyaṇikadindam tilipi balika mantrôpadēśa-prabhâ-vi-
 staramam sârchchalk ajasram guru-kṛipeyyane kaikouḍu sat-sēvyan ādam ||
 Siriyaṇṇâtmodbhavam Gôpaṇana tēraḍol inn āvavam puṇya-rûpam ||

â-puṇya-mûrtti-Gôpaṇṇana puṇyāṅaneyara guṇa-samudayaḍ ent endoḍe ||

sthiraḍim nirmmaḷa-chittadiṇ sobaginiṇ śântatvadiṇ rūpinin ||
 guru-pādāmbuja-bhaktiyinde Jīna-mârggâchâradiṇ san-manô-
 haram app â-purusha-vrata-sphuraṇeyim Gôpāyi-Padmâyigaḷ ||
 nirutaṇ nāḍe virajipargge dorey ār sasarvôrvviyol kânteyar ||

Siriyaṇṇa-sûnu Male-nāḍa mahâprabhu Gôpaṇṇam pativrateyar āda puṇyāṅaneyaroḷ palava kâlam
 alidu tanage saṃsâra-sukham hēyam āge ||

gaganâgni-pura-himâmṣugaḷ ||
 ogeḍa S'akam 1330 Sarvvaḍhâri-saṃvatsaradâ ||
 mige Vaiśākha-[vi]-suddhade ||
 sogayisuv â-daśami-misupa-S'ativâsaradoḷ ||

hiranya-dhānya-bhūmi-gô-dāna-mukhyav āda samasta-dānaṅgaḷam dvija-varargg ittu ||

manadoḷ jihvâgradoḷ sat-kararuhade Jīna-dhyāṇamam mantramam man-
 tra-nirpam tāt enipp ā-japa-gaṇaṅgaḷam sârchchutam môksha-lakṣmi-
 vinayam kaig alṇal āgaḷ tridivaman atisantôshadind eydidam saj-
 jinar ellam kûrttu sâypim pogalē Siriyaṇṇâtmodbhavam Gôpa-Gauḍam ||

ādam kaṇḍu ||

paraṃa-śrī-nidhi-Gôpaṇ-aṅganear ell ā-dānamam sad-dvijôt-
 kara-hastâgradoḷ ittu suddha-manadiṇ Siddhānta-yôginḍran-â-
 charaṇâbjakk olavinda vandisi mahâ-śrī-Vitarâgāṅghriyam ||
 smaristuttam divak eydidar nṇalavinim Gôpāyi-Padmâyigaḷ ||

padināḷku | āspadam ā- |
 dud aśēsha-lōkam all ir- | ppudu madhyama- . . . ēka-rajju-pramitaṃ ||
 ā-madhyama-lōkada
 naḍuvaṇa |
 Pombettāda teṅkal eseva Bharatāvani ||
 .. bujavadaṇeyā kunṭaḷav |
 embant esedattu lalita ||
 Kunṭaḷa-bhṭaḷakke toḍav ādudu tāṃ Vanavāsi-dēśam ō- |
 rant esev agrahāra-pura-palligaḷind uru-nandanāḷiyin- |
 daṃ tuḷug-irdda śāḷi-vanadind. |
 krānta-virōdhiy irddu Vanavāsiyol anvaya-rājadhāniyol ||
 svasti samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvara Vanavāsi-pura-varādhīśvara
 labdha-vara-prasādam Kādamba-kuḷa-kamaḷa-mārttaṇḍan enisida Kirtti-Dēvana vaṃśa-viryya-pra-
 bhāvam ent endade ||
 vinut-Ānanda-Jina-vratindra-bhagini |
 vana-Jaināṅghri-sarōja-bhṛiṅgan adhikābhyastāstra-śāstram |
 .. nntōrvija-taḷa-prasūti-vara-vānaprastha-tad-yōgi-pū- |
 jana-śiḷam vanavāsiyāgi Indrōttamam ||
 śāsana-dēviyim kuḍisi rājyaman ā tad-vanam |
 dēśam adāgi nirmisi nosaḷe ide paṭṭam id endu piliyam |
 bās baḷikk ā-vibhuvūg ave nāmam āduv ud- |
 bhāsi May .. varmman abhivandya-Kadamba-kuḷam Triḷōchanam ||
 nayad ā-Mayūravarmma- | nvaya alarchchidam kuvaḷayamam |
 jaya-lakshmi-ramanam . . . | jaya-bhuja-baḷan amaḷa-kirtti Kirtti-nṛipāḷa ||
 asama-vitarana | sa-Bhimam Kirtti-Dēvan emb i-pesaram |
 vasudhe kuḍe paḍedan eṇṭum- | desey-ānege kirtti kirtti-mukhar ādudariṃ ||
 kiṃ Karṇaḷ kiṃ vija-patiṣ kiṃ Smaraḷ kiṃ Vidhātā
 dāni nūnam pratāpi prithu .. ra-vibhavaś chāru-rūpash kaḷā-vit |
 ya .. yasyēti nityam vitarana-vijaya ndaryya-vidyā- |
 vārdhdhis sapsthiyatē'sau sakaḷa-ripu-kuḷo . . . naḷ Kirtti-Dēvaḷ
 chaladiṃ sādhisapta-Koṅkaṇaman āṇḍikki vidviṣṭa-maṇ- |
 uvvarā-vaḷayamaṇ kēyūramaṇ pettavol |
 taḷe .. dakshipa-bāhu-daṇḍadoḷ udāttam Kirtti-Dēvam yaśō'- |
 maḷa-muktā-phaḷ nōchita-lasad-dik-kāmini-saṅkuḷam ||
 ā-Kirtti-Dēvan-agramahishi ||
 parivāra-surabhi Jina-mata- | śaradhi-sudhākiraṇa-lēkhe su-chari . . . |
 bharaṇey ene negaḷḍa nṛipa-saun- | dari Māḷala-Dēviy-enege rāpiyar eṇeye |
 puru-Jina-pati kula-deyvam | guru betṭada . . . muni Kirtti-nṛipēśvaran |
 ātma-kāntan ene bā- | ppure Māḷala-Dēvi-rāpiy-eṇey ār ssatiyar |
 Siri Girijāte Site Rati Bhā . . . Rukmiṇi-Dēvi rūpa-saun- |
 daratege permmeḡ udgha k adhikam subagiṅge sat-kaḷā- |
 karateg aṇam Jinēndra-pada-bhaktige pāsaṭi |
 sati kali-Kirtti-Dēvana kuḷāṅgane Māḷala-Dēvi-rāpiyol ||
 miḷirva patākegaḷ makara-tōraṇa-maṇḍaḷi māna-gambam ag- |
 gaḷi-ire chaitya-grihāvali lekkipaṅge saṇ- |
 galipaḍe lakkegam migil aśēsha-janam taṇivanu koḷva pū- |
 maleyoḷe nōmpa nōmpi satakōṭiye Māḷala ||

va || â-Banavâse-nâdô||

ba|le|le sugandhi-śī|lī-va|ra|nd e|ḷa|g oppu|va nā|rikē| i-kā- |
 da|ḷi-|na-|pū|ga-nā|gula|tikā-|va|na|di|ni pa|ri- . . . |u|di|ni |
 va|ḷa|yita|ni ā|gi vi|pṛa-|sura-|chitra-|nikē|tana-|mā|ḷe|yinde ka|ṇ- |
 go|ḷi|ndu Kupa|ṭā|tṛ ssa|ka| i-|vidy|ege tān e|ne ja|nma-|bhū|ta|ṇi ||
 ne|g i|d akh|ḷa ti-|pura|ṇa-|ka|ḷi-|ba|na-|tarka-|tantra-|pā- |
 ra|ga|r uchi|tā|dhva|rā|vabhṛi|tha-sa|msa|napanā|tipavitra-|gā|trā|ra a- |
 tyā|ga|ṇi|ta-|sṭya-|śū|ccha ti|thi-|pū|jana-|dē|va-|pū|jeyi|ni |
 so|za|yipa Kupa|ṭā|tṛa vi|bhu-|viprā|r i|d e|ṇi bhu|vana-|pra-|siddhā|rō ||
 dhā|re|ge cha|tus-|sa-|maya-|sa-|nu | śi|ra|ṇi|ga|ta-|ika-|rakṣhā|ma|ni|ga| ||
 ni|ra-|va|dya-|cha-|rita|r ā|nā- | dhī|ra|r ā|r i-|Kupa|ṭā|tṛa sāsir-|va-|ra-|vol ||
 Brahma-|kaś-|cha-|turā tha vi|budhā| dē-|vāḥ ka-|vir b|Bhā|rgga-|vō
 yē|shā|ma agra|ta ē-|va nā|nya i|ni yē pra-|stū|tya-|vidyā|ṇa-|vāḥ |
 ut-|tū|gāḥ ku|ḷaśa|ilava|t ta|ra-|pi-|vat tē|ja-|sini vā|rdh-|hi-|vat
 ga-|mbhī|rā bhu-|vi Kupa|ṭā|tṛ-|vvi|bhu-|va|rā vi|pṛā ja-|yanti sthī|ra ||
 pra-|ṇṭa|ni Bā-|na-|pikā-|su kṛi-|ta-|sa-|mban-|dha-|ma ja-|gakk ey-|de bhū- |
 śa-|na-|ni i-|Bra-|hma-|Jinā|lā-|va-|ma da-|l e-|ne pē|ḷi i-|Kupa|ṭā|tṛōḷ gu-|ḷō- |
 lva-|ne mu-|mā d i-|stha|ḷi-|kk ad ē-|le-|nā-|ḷōḷ ch-|il-|va-|ve-|ti-|rda Si-|d- |
 ḍa-|ni-|ya-|ma Mā|ḷa-|Dē-|vi tā-|m bṛi-|si-|da | śrī-|Kī-|rti-|ti-|bhū-|pā|ṇa-|ni ||

ant â-Bandapikâ-tirthâdi-sakala-chaityâlayakke âchâryyarum maṇi|âchâryyarum enisida Padma-
 nandi-siddhânta-dēvara guru-ku nva-|ya-|pra-|bhā-|vam e-|nt e-|ndō ||

du-|ri-|ta-|ku-|ḷā-|nta-|ka-|ma cha-|ra-|ma-|Tī-|rtha-|ka-|ra-|ma vi-|bhu-|Vi-|ra-|nā-|tha-|ni i- |
 dhā-|re-|ti-|lv-|an-|tu hē-|ya-|ni i|d a sa-|ma-|sta-|ta-|va-|na-|ma |
 pa-|ri-|v-|ḍi-|yinde pē|ḷu ja-|na-|ma-|ma va-|ra-|nō-|sha-|pa-|tha-|kke ti-|rddi bi- |
 ta-|ri-|si-|da mu-|kti-|kā-|ntē-|ya i-|tā-|ṇa-|ma-|ni a-|pi-|ḍa-|ni In-|tra-|va-|ndi . . ||
 â-|ne-|ga-|ḷi-|d-|an-|tya-|Ka-|śya-|pa-|ni-|ni â-|du-|du Kā-|śya-|pa-|gō-|tra-|ni i-|ja-|na-|ni |
 jñā-|na-|ni-|dhā-|na-|ni â-|Ji-|na-|na-|ni sa-|d-|ga-|ṇa-|ni-|ya-|ka-|ra a-|gri-|nā-|va-|dhi- |
 jñā-|ni-|ga|ḷi-| appa-|Gau-|ta-|ma-|mu-|ni mu-| rē-|S'ru-|ta-|kē-|va-|ja-|pra-|bhā- |
 bhā-|nu-|ga|ḷi-| appa-|Vi-|sh-|ṇu-|mu-|ni-|mu-|kha-|ya-|ra-|ma â-|pa-|tha-|ma-|ni mu-|ni-|ch-|i-|da-|ra ||
 ya-|ti-|ga|ḷi-| a-|va-|rin-|de pa-|la-|ba-|ru-|v | a-|ti-|va-| â ba-|ḷi-|kka-|ma a-|va-|ta-|ri-|si ba-|hu- |
 śru-|ta-|ni â-|gi-|yu-|m va-|la-|ma vi- | śru-|ta-|ni â-|da-|ma Bha-|dra-|bā-|hu-|ya-|ti-|y i-|du ch-|i-|tra-|ni ||

avarim baḷikke ||

śru-|ta-|pi-|ra-|ga-|ra a-|na-|va-|dyā-|ra | cha-|tur-|a-|ṇu-|ḷa-|chā-|ra-|ṇa-|r i-|hi-|sa-|mpa-|na-|na ssa-|ṇ- |
 hṛi-|ta-|ku-|ma-|ta-|ta-|va-|ra e-|ni-|si-|da | a-|ti-|r-|kya-|ga-|ṇa-|ja|ḷi-|du Ku-|ṇ-|ḍi-|ku-|ndi-|chā-|ry-|ya-|ra ||

â-Koṇḍakundānvayadoḷu ||

śrī-|Ku-|ṇ-|ḍa-|ka-|kun-|dā-|nva-|ya-|Mā-|la-|sa-|ṇ-|ghē-|Krā-|yū-|r-|ga-|ṇē-|gi-|che-|ḷa-|su-|Ti-|tri-|ṇi-|kā(y)|
 a-|mbhō-|ni-|dhā-|va in-|du i-|vō-|ḍa-|pā-|ḍi-| si-|ddhā-|nti-|cha-|krē-|ś-|va-|ra-|Pa-|d-|ma-|na-|ndi ||
 śā-|nta-|ra-|sa-|ṇi-|po-|na-|l-|va-|ri-|du sa-|nya-|na-|va-|āḷi-|ma-|ḷi-|du pa-|r-|b-|bi-|ti-|rō- |
 chā-|ra-|chā-|ra-|vra-|ja-|ma-|ni â-|tma-|va-|chō-|mṛi-|ṭa-|ni vi-|nē-|ya-|ra |
 svā-|nta-|ra-|jō-|ma-|ḷi-|ni to-|ḷe-|du pō-|yt e-|ne pē|ḷi bu-|dha-|Pa-|d-|ma-|na-|ndi-|si- |
 d-|dhā-|nti-|ka-|cha-|kra-|va-|rti-|ti-|ya-|ni ad ā-|ra po-|ḷa-|ra g-|ga-|ṇa-|śi-|la-|mū-|rti-|ti-|ya-|ni ||

â-praṭishthâchâryyar enisida śrī-Padmanandi-silhānti-dēvaṇi su-|pra-|ti-|st-|hita-|ni â-|da Kupa|ṭā|tṛa śrī-
 Pār-|ś-|vā-|dē-|va-|ra cha-|ityā-|lā-|ya-|na-|ma pa-|ṭi-|i-|mā-|lē-|vi Mā|ḷa-|Dē-|vi ne-|ḷe-|ye ni-|ḍi-|si-| sv-|stī-|ya-|ma-|ni-|ya-|ma-|svā-

dhyāya-dhyāna-dhāraṇa-maunī-muṣṭhi-śīla-guṇa-sampannar uppa śrīmad-anādiy-
 agrahāraṃ Kupaṭṭur-aśīṣa-in-dhānaṇṇaḥ paṇi yathōkta-viḍhiyā pūjisiy avarāṇi Brahma-Jinālayam
 endu pesariṭṭiy alliya Kōṭṭi vara-mūlasthāna-pramukha-padineṭṭu-sthānad āchāryyarup berasa
 Banavaseya Madhukēśvara-dēvar-āchāryyaram baiṣi pūjeyam koṭṭu jōga-vaṭṭegeyan ikkisiy ā-mahā-
 janaṇṇaḷigeṇ aynūru-honnam koṭṭu stala-vṛtti (following 3 lvs contain details of grant) Saka-nṛpa-
 varshada 997 ya Piṇṇa-sampvatsarad Akshaya-tadigeṇ amāvāsye-^ĀĀdityavāra-saṅkramaṇa-vyati-
 pātav ondida dinadola dēvara nitya-naimitta-pūjeyam pishiyar-āhāra-dānakkav endu Padmanandi-
 siddhānti-chakravarttigala kalam tol du dhārā-pūrvakam mēdi koṭṭu (usual final phrases) āru-
 vapava namasyavāgi bṛṭṭuru || (usual final verses) Baṇmāra-Haiyaṇṇa hēḷda śāsana maṅḷa
 mahā śrī ||

263

At the same place, on a 4th stone.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchanam |
 jīyāt tīrthōkya-nāthasya śā-anam Jina-śāsanam ||
 dvīpē jambūmati kshetrē Bhārātē S'rī lharānvitē |
 Chandraguptēna su-Kshētra-dharmma-jēhēna dhimatā
 rakshitō dakṣiṇā-pā . . . jana-sampad-virājitaḥ |
 akhaṇḍaiśvaryya-nīlayō Nāgakhṇḍaka-nāma-bhāḥ |
 svasti-bhāḥ asti viśhayō viśhayō' khulu-sampadām |
 nīlayō laya-rāhityād āsatām dhimatām satām ||
 tatra ||
 nāḷikērāṇra-pūgā [. .] dy-ārānēpa virājitaḥ |
 vidyatē Kupaṭṭur-ākhyō grāmō Gōpēśa-rakshitah ||
 tatrāstī Harīharādhiśa-bhū-sati-tīlākōpamaḥ |
 Jina-chaitya-ālayō nāma Kadambaiḥ kṛta-śāsanah ||
 tach-chaitya-pūjauḍyōga-chātmi-vārdhī-chandramāḥ |
 Chandraprabha iti khyāḥ Pārśvanāthasya bāndhavah |
 pitṛi-burggēśa-nirddishṭa-guru-paṇḍita-sēvakah |
 varttamānē Chitrabhāṇaṇ vatsarē Kārttikē cha saḥ ||
 māṣē sa kṛishṇa-daśami-tithan Sōma-samāhvarē |
 vārē duivvāra-Yama-rād-dū-a-jvara-gadārditaḥ ||
 āyuh-parisaṇṇptēś cha kṛta-punya-parigrahaḥ |
 sa-sutaḥ nitya-sukhāpadam ||

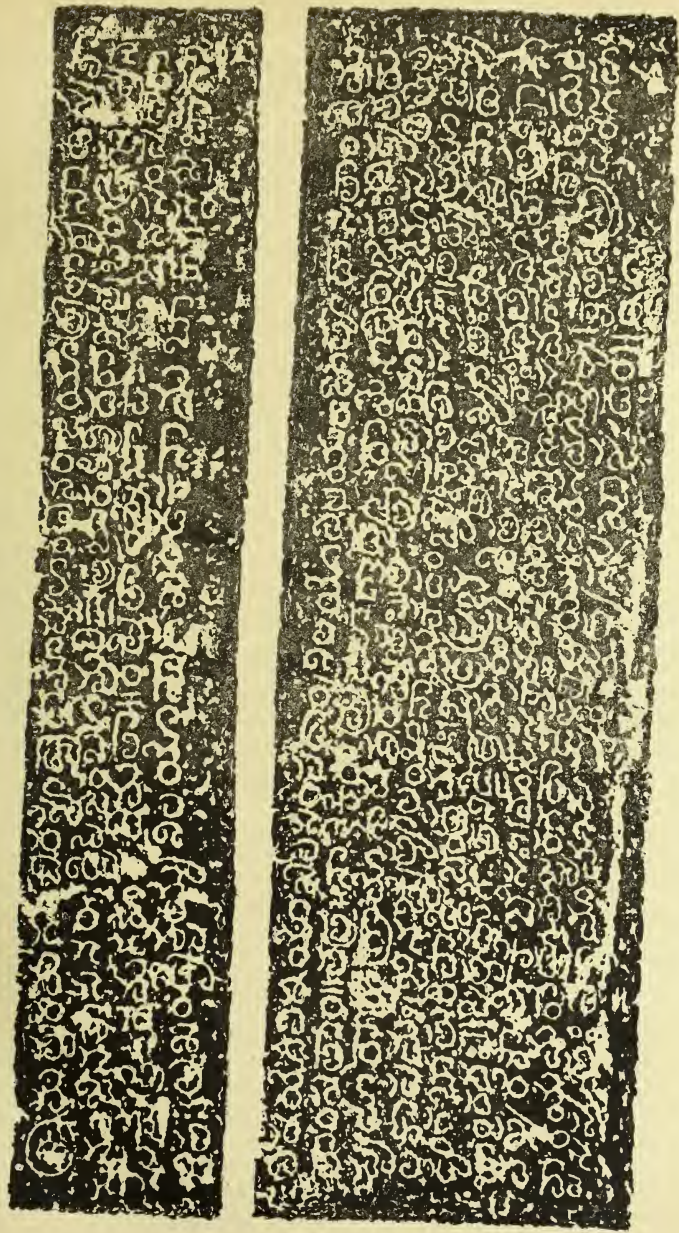
śrī śrī

264

At the same place, on a broken stone.

. manōratihārbhamaṇ |
 koḍuvan ad āru bandhanadin irddaran āsramaṇinda bēgadin |
 biḍisuvār illa bandhugaḷa pālāne pōdudu Gōpīnātha hā |
 maḍidan enutta kaṇ-baniya tādudu kundade dhāriṇi-jaṇam || 11 ||
 vapuvaṇ Gōpātī uliyal | vipulātara-parōksha-nutiyaṇ pēḷdam Vajraṇ |
 tapana-sasiy irppinaṇ var- , ttipa-teradin sad-budhāḷi pogaḷal kṛitiyaṇ || 12 ||

svasti śrī S'aka-varsha 1315 neya S'rīmukha-sampvatsarada ^ĀĀsvaya-ja-ba 4 Saṇmyavāradale śrīmann-
 āṭṭa-mahā-prabhu Kupaṭṭura Gōpa-Gaḍḍaru svārggasthar ādarū ||



STONE AT KUPPATÛR (Sb 263)

clatus-sameya-nistārakarum | Vira-Bapañju-sameya-samuddharanarum | Uldandā-sameya-kedālikod
apdaua-kuthārarum | para-sameya-gaja-kēsarigūlūm | sva-lēsa-para-lēsa-svāsthāna-para-sthāna-
dharminādharmima-nirṇaya-sūkshma-vichāra-pararum | arāti-bālī-kañjā-kuñjararum | śīrapāgata-
vajra-pañjararum | mārtaṇḍīlōja-līkīrti-yutarum | śvēta-chchhatra-chāmārādy-anēka-rājya-lakshapā-
lakshitarum | rāja-griha-pūjitarum | svasti-samasta-vastu-visīṭṭi-gluṇṇipātī-ṇava-prapātī-tā-
bhuvana-vikhyāta-paucha-sita-vira-sāsana-labdhā-śēka-guṇa-gaṇī-ukṛta-satya-sauchāchāra-chāritra
naya-vinaya-vijñāna-vira-virāvātāra-Vira-Bapañju-sameya-dharmma-pratipālakarum | naya-vinaya-
viśuddha-guḍḍa-Garula-dhavarum | virājīta-mānāndua-vira-lakshmi-pūjīkita-harsha-sadanandanarum |
sāhasa-sata-bala-tri-bhuvana-parākramonñatarum | Baladēva-Vāsudēva-Khaṇḍali-Mūlabhadra-vam-
śōdbhavarum | balu-kidāḷa-hastarum | tammoḷ ēka-hastarum | ēkaika-vīrarum | lōkaika-mānya-
rum | nūddānta-gaṇḍarum | gaṇḍ uolu gaṇḍarum | kadana-prachandarum | bhaya-lōbha-dulābha-
rum | satya-Rūdhēyarum | śaucha-Gāṅgēyarum | āchettum yaḍe-varigade sōladarum | neredade māñju
gaḷum | haradade māṇ .. gaḷum | hog-valli hullan ikkuvarum | āḷikāḷarum | baṇḍāḷi-kāḷarum |
kolvadake Javanannarum | baladalli Bliyanannarum | chhaladalu Daryōddharum | tyāḡadalu
Karunannannarum | bhōḡadalu Indranannarum | guṇṇinalu mahā-samudramāṇ pōluvarum | dushṭa-
chatusṭhāyara kṛte-hōte-niṭelu-gūṇāḷiyam mugidu tōdu būli-kombarum | Brahmarīkshasaṅge hogag-
ōddan oḍḍuvarum | kesara kiechhiduvarum | desege bobbiḡvarum | bōha Mānya chhalav-āḍuvarum |
nana Māriyan idirḡgombarum | bārada Mārige bāḷiyān aṭṭivarum | yidda Mārige biddan ikkuvarum |
beṭ-ēri mittiva karevarum | Javana mīseyan olad uyyal-āḍuvarum | mittuvam totta-māḍiy āḷuvarum |
arāḷiya hūtarāḷiya tiguḍa rakkasana dāḍiya b-ḷudiṅgaḷa noreya hebbuliya guṇu āsareya gōsaney ..
bidi baichadavam piḷidu pāla-mārga-ja-jala-mārga li nāni-paṭṭavam pokku chakravartīya māṇḷiya-
bhaṇḍiravam tiri mikka-drabyaman āḷi ābhaya-baisajya-śāstra-dāna-vinōḡḷiḷum | kistūrīkāṇḍōda-
rum | haya-Vatsa-Rājjarum | rāja-griha-pūjitarum | āsita-jana-kaṇḍa-vrāksharum | gōtra-pavitra-
chintānanigalūm | kanaka-kañchūḷike-Kīna-lēvarum | chēḷibharapa-bhūṣitarum | śrīmatu Kanaka-
Dēvana karunād ulalu Honamba tettiśida agapita-pratāpa-Laṅkēśvararum | śrī-vrī-lakshmi-nandana-
vanābhishṭa-Vasantarum | Chōḷi-kuḷintakurum | nāmīdi-samasta-prasasti-sahita o | chatur-yugabātā-
rābhīdhāna-paramparāyamañnamappa śrīmad-anāḍiy-agrahāram Bapañjuḍ-āḷi-v-ṭṭiṇam Jambūdvipa-
śrōmaṇi śrīmatu Bhagavati-dēvi-labliha-para-prasādonnatarum appa Ayyāḷeaya aynūrvva-svāmīgāḷu
eppatta-ēlu-kōṭi-ghaṭika-..nakke āchāryyara pratishṭhisuvalli samasta-prasasti-sahita dakshinā-
Ayyāḷeaya .. ha Kōṭiśvara la śrīmat-rāja-guru-mahā-vāli-Rudrasakti-dēvarḡḡ | koṭṭa śāsana-kra-..v
ent endide ā-Kōṭiśvara-dēvara yañja-bhōḡa-raṅga-bhōḡakke naḍab i-prathama-stala | yā-haḷḷi-
gaḷa ... vṛitti-valita-v-ṛttanagēya dharmnakke | sakala-sāmyav ellavay āch-mudrīkka-tāram baram
dharminā Sūrav āḷali yendu | dharminava pratishṭhisidarū yā stalakkeyum | vā-dharmmakkeyum |
yāchāryya-Rudrasakti-dēvarḡḡyem | yāvanāṇḍ vobbanu rāja-gimivā māḍilidē | chōra-gāmitva
māḍilidē | d-ṇ-j natvavum māḷilidē | purusha-lvēshava māḍidade | vikarmūya kartabyagatya gama-
nava māḍidavanu Brāhmanā | Kshatriya | Vaiśya | Sūdra yi-nāḷku-jāṭiyolaṇṇa āvavana kondidum jāti-
vijātiyiti enlu hōḍḍidēḷu | v-ṛeti māḍivavinu yashtīṅga-drōḷarum yay āvavirigēy | ēlu-vare-
hannondū-varigēy | nāḷku nāḍigēy | hadineṇṭu-sameyakey | kūḍe drōḷi nōḍ | lakṣiyya śiyasāluva-
nu yavag-yāṇṇi śrīsalilla | māṭṭi baisalilla | āvan oḍḍa dā hataharipite hūḷi | bilḷudē korāḍu |
yiridavanē biravāṇḡa samudranūta | yīhūṇḡe māḍita yiralu Ayyāḷeaya yaṇṇu v-ṛeru koṭṭi-k-ḷisa |
kaṇḍavarē n x varu | yiridavanē Biravāṇḡa-vijāya | yi-maryyāḍeyanu seṭṭ-gita m-ṇḍa sandarē bira-
vaṇḡa bīr karu-nkhyavigi samasti-sameya-vāḍigalū koṭṭidū | drōḷi x āyāra kōḷidum Rudrasakti-
dēvaru pūṇavakk | v-ḷiḷuḷi i-pipakke hogēḷu | sam-ya-vāḍigēḷe māḍilavaru | Kōśvarav embudu
dakshinā-Ayyāḷe | ā-bāla-brahmāchāry āḍiyāḡi āru mata-goṭṭidam aynūrvviru mukhyavāḡi samu-
dra-mata-vāḡi koṭṭidu | māṇḡaḷi mahā śrī śrī

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On a ttrakal in the yard of the same temple.

svasti śrinatu Yādava-Nārāyaṇaḥ bhujā-baja pratāpa-chakravartti śrī-Siṅghaṇa-Dēva-varushada
Manmatha-saṃvatsarada Āśāḍa-ba 8 Ā danda śrinann mahā-maṇḍalēśvaram hūsvara śūla gaṇḍara
dāvapi nig. jaṅka-malla chalaḍ-āṅka-Rāma Bandanikeya Sōyi-Dēvarasaru Vukkhadiyol irddu Sānta-
ligeyavara kiṇḍe kāduvālli ma . ya Basavanu hahav-ālu-kudureyam taṭt iridu meṇe . . . sura-lōka-
prāptan ādanu || (*usual final verse*) śrī maṅḡala mahā śrī

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On a 2nd pillar to the right of the east door of the same temple.

jāpa-jana-sēbya satu-kavi- |
vāpi-stuti-pātra sakala-saukhyā-nidhānam |
kshōpi-taladeḥ chelvina |
gaṇpōttarav eniku Vāpukhēḍa-su-dēsam ||
ā-nāḍa Dēṇḡāveya |
mānūnata Sōma-Dēva-Vāṇeyan adhikam |
dinānātha-su-mitrām |
nānā-guṇa-bhīṣaṇam jīṭhita-gōtram |

satu-putran appa Ravi-Dēva-Vāṇeyana pratāpōnnatiy ent endade ||

vara-mūrtti-Kāma-dēvam |
para-nāri-sahōdaram pratāpa-nidhānam |
dhare mecheche satya-sāgara |
ari-nṛpa-kālāgni-Rudran i-Ravi-Dēvam ||
Sarbbēśvara-sachchishyam |
sarbbārtthi-brāta-kalpa-kujan ati-tējam |
parbbida kirttig adhisam |
sarbba-kālā kuśalan ūrjitam Ravi-Dēvam ||
vandi-jana-kalpa-vṛksham |
sandapi-simbādi-biruda-bhūṣita-sauryyam |
Nandisa-nātha-bhaktam |
kundēndu-vijāsa-kittiy i-Ravi-Dēvam ||

antu negaḷda Ravi-Dēvana paṭṭa-mahā-dēviy appa Mallu-bāiyara guṇagaḷōnnatiy ent endade ||

pati-[h]ite sādhu sad-guṇi yāsōvati(m)junnata-dharmma-mūrtti ūrj- |
jita-nija gōtra-bhūṣaṇa jana-sūte yāchaka-kāmadhēnu san- |
nuta-mahaniya-vaibhava-guṇā-pade Mallu-bāiy end |
ati-mudadinde(w)baṇṇisuvud i-Ravi-Dēvana kāntē[yaṇ]janam ||

antu negaḷda Ravi-Dēva-Vāṇeyagam Mallu-bāiyigam janīyisida su-putra-kula-dīpaka end enisida Sōyi-
Dēvana pratāpav ent endade ||

jāla-nidhi-vēṣṭita-vasudhā- |
vaḷeya-nutam chhalada balada vikrama-guṇad u- |
jvaḷa-kirtti Sōyi-Dēvam |
phalita-sura-kshā . . . vandi-janatānanda ||
dhareyoḷu māṅṅamp adātara |
yiruḷu haḡaḷi toḷaldu kāpade Sōyam |

sura-lôkadolage kaligalan |

aṣasuva teṇadinda Yindra-puramam pokkam ||

A-Sôyi-Dêvanip kiṇiya Ekkama-Dêvana pratâpav ent endade ||

ari-biruda-sôṇe-kâṇṇi |

para-hita-nirata vrita-pratâpa-sahâyaṁ |

sphurad-uru-kirtti-viḷâsam |

vara-putram Mallu-bâyi-Ekkama-Dêvam ||

tad-anujan apa Vikrama-Dêvana pratâpav ent endade ||

vîradoḷu Vikramânkau u- |

dârada Ravisûnu dhairyya-sâgaran amalam |

chârutara-charita guṇa-gaṇa- |

vîrâjita-nija-kuḷâbdhi Vikrama-Dêvam ||

Kûḷamukha-chûḷâmani |

Bhâlêkshapa-nûrtti Ru .. sakti-yatipam |

pâlita-vibudha-brâta nri- |

pâlaka-Simhapa-vinûta-châru-charitram ||

jayati vitata-kirtti ḷ saj-janânanda-mûrttiḥ

śrîta-jana-paripûrttir dharmma-kâri kṛitârthi |

nata-jana-gata bhitir vairapâm datta-bhitiḥ

śruti-nikara-su-nitir bbbhûtalê Rudrasaktiḥ ||

..... Sarbbêšvara-dêvana guṇônṇatiy ent endade ||

sô'yaṁ Sarbbêšvarô bhâti jita-kalpa-drumônṇatiḥ |

brahmânḍa-maṇḍali chitrâ ya .. m ntaḥpurâyâtê ||

antu negaḷda Vikrama-Dêvanu Saka-varushada || 1172 Saumya-samvatsarada Srâvapada purnami-Sôma-vâra-byatipâtada andu śrî-Kôṭiśvara-dêvara sannidhânadalli tanna punya-sati Ellaha-Dêvi-sahita śrîm-¹1-²1-³1-guru-mithâ-vâli-ekkkôṭi-chakravartti-Rudrasakti-dêvara kayyalu Sarbbêšvara-dêvara mundiṭṭi mû ... yalu gadyâpada bhatta koṭṭu matta ... geṇa keḷage Sirada gaddeyan, koṇḍu tanna tande Ravi-Dêva-Vâṇeya Mallu-bâyi Sôyi-Dêva Ekka-Dêva yint ivaru sahita tandeyu deseyali ippattoudu tâya deseyolu ippattoudu kulavânu salisalu vēḍi devasa hattu-mânisa-brâhmṇa-bhōjanakke chhatra-lhirmnavanu māḍi Rudrasakti-lêvara kaiyalu eḍa-gaiyanu koṭṭu â-Rudrasakti-dêvara tanna sūrâ-¹1-²1-³1-⁴1-⁵1-⁶1-⁷1-⁸1-⁹1-¹⁰1-¹¹1-¹²1-¹³1-¹⁴1-¹⁵1-¹⁶1-¹⁷1-¹⁸1-¹⁹1-²⁰1-²¹1-²²1-²³1-²⁴1-²⁵1-²⁶1-²⁷1-²⁸1-²⁹1-³⁰1-³¹1-³²1-³³1-³⁴1-³⁵1-³⁶1-³⁷1-³⁸1-³⁹1-⁴⁰1-⁴¹1-⁴²1-⁴³1-⁴⁴1-⁴⁵1-⁴⁶1-⁴⁷1-⁴⁸1-⁴⁹1-⁵⁰1-⁵¹1-⁵²1-⁵³1-⁵⁴1-⁵⁵1-⁵⁶1-⁵⁷1-⁵⁸1-⁵⁹1-⁶⁰1-⁶¹1-⁶²1-⁶³1-⁶⁴1-⁶⁵1-⁶⁶1-⁶⁷1-⁶⁸1-⁶⁹1-⁷⁰1-⁷¹1-⁷²1-⁷³1-⁷⁴1-⁷⁵1-⁷⁶1-⁷⁷1-⁷⁸1-⁷⁹1-⁸⁰1-⁸¹1-⁸²1-⁸³1-⁸⁴1-⁸⁵1-⁸⁶1-⁸⁷1-⁸⁸1-⁸⁹1-⁹⁰1-⁹¹1-⁹²1-⁹³1-⁹⁴1-⁹⁵1-⁹⁶1-⁹⁷1-⁹⁸1-⁹⁹1-¹⁰⁰1-¹⁰¹1-¹⁰²1-¹⁰³1-¹⁰⁴1-¹⁰⁵1-¹⁰⁶1-¹⁰⁷1-¹⁰⁸1-¹⁰⁹1-¹¹⁰1-¹¹¹1-¹¹²1-¹¹³1-¹¹⁴1-¹¹⁵1-¹¹⁶1-¹¹⁷1-¹¹⁸1-¹¹⁹1-¹²⁰1-¹²¹1-¹²²1-¹²³1-¹²⁴1-¹²⁵1-¹²⁶1-¹²⁷1-¹²⁸1-¹²⁹1-¹³⁰1-¹³¹1-¹³²1-¹³³1-¹³⁴1-¹³⁵1-¹³⁶1-¹³⁷1-¹³⁸1-¹³⁹1-¹⁴⁰1-¹⁴¹1-¹⁴²1-¹⁴³1-¹⁴⁴1-¹⁴⁵1-¹⁴⁶1-¹⁴⁷1-¹⁴⁸1-¹⁴⁹1-¹⁵⁰1-¹⁵¹1-¹⁵²1-¹⁵³1-¹⁵⁴1-¹⁵⁵1-¹⁵⁶1-¹⁵⁷1-¹⁵⁸1-¹⁵⁹1-¹⁶⁰1-¹⁶¹1-¹⁶²1-¹⁶³1-¹⁶⁴1-¹⁶⁵1-¹⁶⁶1-¹⁶⁷1-¹⁶⁸1-¹⁶⁹1-¹⁷⁰1-¹⁷¹1-¹⁷²1-¹⁷³1-¹⁷⁴1-¹⁷⁵1-¹⁷⁶1-¹⁷⁷1-¹⁷⁸1-¹⁷⁹1-¹⁸⁰1-¹⁸¹1-¹⁸²1-¹⁸³1-¹⁸⁴1-¹⁸⁵1-¹⁸⁶1-¹⁸⁷1-¹⁸⁸1-¹⁸⁹1-¹⁹⁰1-¹⁹¹1-¹⁹²1-¹⁹³1-¹⁹⁴1-¹⁹⁵1-¹⁹⁶1-¹⁹⁷1-¹⁹⁸1-¹⁹⁹1-²⁰⁰1-²⁰¹1-²⁰²1-²⁰³1-²⁰⁴1-²⁰⁵1-²⁰⁶1-²⁰⁷1-²⁰⁸1-²⁰⁹1-²¹⁰1-²¹¹1-²¹²1-²¹³1-²¹⁴1-²¹⁵1-²¹⁶1-²¹⁷1-²¹⁸1-²¹⁹1-²²⁰1-²²¹1-²²²1-²²³1-²²⁴1-²²⁵1-²²⁶1-²²⁷1-²²⁸1-²²⁹1-²³⁰1-²³¹1-²³²1-²³³1-²³⁴1-²³⁵1-²³⁶1-²³⁷1-²³⁸1-²³⁹1-²⁴⁰1-²⁴¹1-²⁴²1-²⁴³1-²⁴⁴1-²⁴⁵1-²⁴⁶1-²⁴⁷1-²⁴⁸1-²⁴⁹1-²⁵⁰1-²⁵¹1-²⁵²1-²⁵³1-²⁵⁴1-²⁵⁵1-²⁵⁶1-²⁵⁷1-²⁵⁸1-²⁵⁹1-²⁶⁰1-²⁶¹1-²⁶²1-²⁶³1-²⁶⁴1-²⁶⁵1-²⁶⁶1-²⁶⁷1-²⁶⁸1-²⁶⁹1-²⁷⁰1-²⁷¹1-²⁷²1-²⁷³1-²⁷⁴1-²⁷⁵1-²⁷⁶1-²⁷⁷1-²⁷⁸1-²⁷⁹1-²⁸⁰1-²⁸¹1-²⁸²1-²⁸³1-²⁸⁴1-²⁸⁵1-²⁸⁶1-²⁸⁷1-²⁸⁸1-²⁸⁹1-²⁹⁰1-²⁹¹1-²⁹²1-²⁹³1-²⁹⁴1-²⁹⁵1-²⁹⁶1-²⁹⁷1-²⁹⁸1-²⁹⁹1-³⁰⁰1-³⁰¹1-³⁰²1-³⁰³1-³⁰⁴1-³⁰⁵1-³⁰⁶1-³⁰⁷1-³⁰⁸1-³⁰⁹1-³¹⁰1-³¹¹1-³¹²1-³¹³1-³¹⁴1-³¹⁵1-³¹⁶1-³¹⁷1-³¹⁸1-³¹⁹1-³²⁰1-³²¹1-³²²1-³²³1-³²⁴1-³²⁵1-³²⁶1-³²⁷1-³²⁸1-³²⁹1-³³⁰1-³³¹1-³³²1-³³³1-³³⁴1-³³⁵1-³³⁶1-³³⁷1-³³⁸1-³³⁹1-³⁴⁰1-³⁴¹1-³⁴²1-³⁴³1-³⁴⁴1-³⁴⁵1-³⁴⁶1-³⁴⁷1-³⁴⁸1-³⁴⁹1-³⁵⁰1-³⁵¹1-³⁵²1-³⁵³1-³⁵⁴1-³⁵⁵1-³⁵⁶1-³⁵⁷1-³⁵⁸1-³⁵⁹1-³⁶⁰1-³⁶¹1-³⁶²1-³⁶³1-³⁶⁴1-³⁶⁵1-³⁶⁶1-³⁶⁷1-³⁶⁸1-³⁶⁹1-³⁷⁰1-³⁷¹1-³⁷²1-³⁷³1-³⁷⁴1-³⁷⁵1-³⁷⁶1-³⁷⁷1-³⁷⁸1-³⁷⁹1-³⁸⁰1-³⁸¹1-³⁸²1-³⁸³1-³⁸⁴1-³⁸⁵1-³⁸⁶1-³⁸⁷1-³⁸⁸1-³⁸⁹1-³⁹⁰1-³⁹¹1-³⁹²1-³⁹³1-³⁹⁴1-³⁹⁵1-³⁹⁶1-³⁹⁷1-³⁹⁸1-³⁹⁹1-⁴⁰⁰1-⁴⁰¹1-⁴⁰²1-⁴⁰³1-⁴⁰⁴1-⁴⁰⁵1-⁴⁰⁶1-⁴⁰⁷1-⁴⁰⁸1-⁴⁰⁹1-⁴¹⁰1-⁴¹¹1-⁴¹²1-⁴¹³1-⁴¹⁴1-⁴¹⁵1-⁴¹⁶1-⁴¹⁷1-⁴¹⁸1-⁴¹⁹1-⁴²⁰1-⁴²¹1-⁴²²1-⁴²³1-⁴²⁴1-⁴²⁵1-⁴²⁶1-⁴²⁷1-⁴²⁸1-⁴²⁹1-⁴³⁰1-⁴³¹1-⁴³²1-⁴³³1-⁴³⁴1-⁴³⁵1-⁴³⁶1-⁴³⁷1-⁴³⁸1-⁴³⁹1-⁴⁴⁰1-⁴⁴¹1-⁴⁴²1-⁴⁴³1-⁴⁴⁴1-⁴⁴⁵1-⁴⁴⁶1-⁴⁴⁷1-⁴⁴⁸1-⁴⁴⁹1-⁴⁵⁰1-⁴⁵¹1-⁴⁵²1-⁴⁵³1-⁴⁵⁴1-⁴⁵⁵1-⁴⁵⁶1-⁴⁵⁷1-⁴⁵⁸1-⁴⁵⁹1-⁴⁶⁰1-⁴⁶¹1-⁴⁶²1-⁴⁶³1-⁴⁶⁴1-⁴⁶⁵1-⁴⁶⁶1-⁴⁶⁷1-⁴⁶⁸1-⁴⁶⁹1-⁴⁷⁰1-⁴⁷¹1-⁴⁷²1-⁴⁷³1-⁴⁷⁴1-⁴⁷⁵1-⁴⁷⁶1-⁴⁷⁷1-⁴⁷⁸1-⁴⁷⁹1-⁴⁸⁰1-⁴⁸¹1-⁴⁸²1-⁴⁸³1-⁴⁸⁴1-⁴⁸⁵1-⁴⁸⁶1-⁴⁸⁷1-⁴⁸⁸1-⁴⁸⁹1-⁴⁹⁰1-⁴⁹¹1-⁴⁹²1-⁴⁹³1-⁴⁹⁴1-⁴⁹⁵1-⁴⁹⁶1-⁴⁹⁷1-⁴⁹⁸1-⁴⁹⁹1-⁵⁰⁰1-⁵⁰¹1-⁵⁰²1-⁵⁰³1-⁵⁰⁴1-⁵⁰⁵1-⁵⁰⁶1-⁵⁰⁷1-⁵⁰⁸1-⁵⁰⁹1-⁵¹⁰1-⁵¹¹1-⁵¹²1-⁵¹³1-⁵¹⁴1-⁵¹⁵1-⁵¹⁶1-⁵¹⁷1-⁵¹⁸1-⁵¹⁹1-⁵²⁰1-⁵²¹1-⁵²²1-⁵²³1-⁵²⁴1-⁵²⁵1-⁵²⁶1-⁵²⁷1-⁵²⁸1-⁵²⁹1-⁵³⁰1-⁵³¹1-⁵³²1-⁵³³1-⁵³⁴1-⁵³⁵1-⁵³⁶1-⁵³⁷1-⁵³⁸1-⁵³⁹1-⁵⁴⁰1-⁵⁴¹1-⁵⁴²1-⁵⁴³1-⁵⁴⁴1-⁵⁴⁵1-⁵⁴⁶1-⁵⁴⁷1-⁵⁴⁸1-⁵⁴⁹1-⁵⁵⁰1-⁵⁵¹1-⁵⁵²1-⁵⁵³1-⁵⁵⁴1-⁵⁵⁵1-⁵⁵⁶1-⁵⁵⁷1-⁵⁵⁸1-⁵⁵⁹1-⁵⁶⁰1-⁵⁶¹1-⁵⁶²1-⁵⁶³1-⁵⁶⁴1-⁵⁶⁵1-⁵⁶⁶1-⁵⁶⁷1-⁵⁶⁸1-⁵⁶⁹1-⁵⁷⁰1-⁵⁷¹1-⁵⁷²1-⁵⁷³1-⁵⁷⁴1-⁵⁷⁵1-⁵⁷⁶1-⁵⁷⁷1-⁵⁷⁸1-⁵⁷⁹1-⁵⁸⁰1-⁵⁸¹1-⁵⁸²1-⁵⁸³1-⁵⁸⁴1-⁵⁸⁵1-⁵⁸⁶1-⁵⁸⁷1-⁵⁸⁸1-⁵⁸⁹1-⁵⁹⁰1-⁵⁹¹1-⁵⁹²1-⁵⁹³1-⁵⁹⁴1-⁵⁹⁵1-⁵⁹⁶1-⁵⁹⁷1-⁵⁹⁸1-⁵⁹⁹1-⁶⁰⁰1-⁶⁰¹1-⁶⁰²1-⁶⁰³1-⁶⁰⁴1-⁶⁰⁵1-⁶⁰⁶1-⁶⁰⁷1-⁶⁰⁸1-⁶⁰⁹1-⁶¹⁰1-⁶¹¹1-⁶¹²1-⁶¹³1-⁶¹⁴1-⁶¹⁵1-⁶¹⁶1-⁶¹⁷1-⁶¹⁸1-⁶¹⁹1-⁶²⁰1-⁶²¹1-⁶²²1-⁶²³1-⁶²⁴1-⁶²⁵1-⁶²⁶1-⁶²⁷1-⁶²⁸1-⁶²⁹1-⁶³⁰1-⁶³¹1-⁶³²1-⁶³³1-⁶³⁴1-⁶³⁵1-⁶³⁶1-⁶³⁷1-⁶³⁸1-⁶³⁹1-⁶⁴⁰1-⁶⁴¹1-⁶⁴²1-⁶⁴³1-⁶⁴⁴1-⁶⁴⁵1-⁶⁴⁶1-⁶⁴⁷1-⁶⁴⁸1-⁶⁴⁹1-⁶⁵⁰1-⁶⁵¹1-⁶⁵²1-⁶⁵³1-⁶⁵⁴1-⁶⁵⁵1-⁶⁵⁶1-⁶⁵⁷1-⁶⁵⁸1-⁶⁵⁹1-⁶⁶⁰1-⁶⁶¹1-⁶⁶²1-⁶⁶³1-⁶⁶⁴1-⁶⁶⁵1-⁶⁶⁶1-⁶⁶⁷1-⁶⁶⁸1-⁶⁶⁹1-⁶⁷⁰1-⁶⁷¹1-⁶⁷²1-⁶⁷³1-⁶⁷⁴1-⁶⁷⁵1-⁶⁷⁶1-⁶⁷⁷1-⁶⁷⁸1-⁶⁷⁹1-⁶⁸⁰1-⁶⁸¹1-⁶⁸²1-⁶⁸³1-⁶⁸⁴1-⁶⁸⁵1-⁶⁸⁶1-⁶⁸⁷1-⁶⁸⁸1-⁶⁸⁹1-⁶⁹⁰1-⁶⁹¹1-⁶⁹²1-⁶⁹³1-⁶⁹⁴1-⁶⁹⁵1-⁶⁹⁶1-⁶⁹⁷1-⁶⁹⁸1-⁶⁹⁹1-⁷⁰⁰1-⁷⁰¹1-⁷⁰²1-⁷⁰³1-⁷⁰⁴1-⁷⁰⁵1-⁷⁰⁶1-⁷⁰⁷1-⁷⁰⁸1-⁷⁰⁹1-⁷¹⁰1-⁷¹¹1-⁷¹²1-⁷¹³1-⁷¹⁴1-⁷¹⁵1-⁷¹⁶1-⁷¹⁷1-⁷¹⁸1-⁷¹⁹1-⁷²⁰1-⁷²¹1-⁷²²1-⁷²³1-⁷²⁴1-⁷²⁵1-⁷²⁶1-⁷²⁷1-⁷²⁸1-⁷²⁹1-⁷³⁰1-⁷³¹1-⁷³²1-⁷³³1-⁷³⁴1-⁷³⁵1-⁷³⁶1-⁷³⁷1-⁷³⁸1-⁷³⁹1-⁷⁴⁰1-⁷⁴¹1-⁷⁴²1-⁷⁴³1-⁷⁴⁴1-⁷⁴⁵1-⁷⁴⁶1-⁷⁴⁷1-⁷⁴⁸1-⁷⁴⁹1-⁷⁵⁰1-⁷⁵¹1-⁷⁵²1-⁷⁵³1-⁷⁵⁴1-⁷⁵⁵1-⁷⁵⁶1-⁷⁵⁷1-⁷⁵⁸1-⁷⁵⁹1-⁷⁶⁰1-⁷⁶¹1-⁷⁶²1-⁷⁶³1-⁷⁶⁴1-⁷⁶⁵1-⁷⁶⁶1-⁷⁶⁷1-⁷⁶⁸1-⁷⁶⁹1-⁷⁷⁰1-⁷⁷¹1-⁷⁷²1-⁷⁷³1-⁷⁷⁴1-⁷⁷⁵1-⁷⁷⁶1-⁷⁷⁷1-⁷⁷⁸1-⁷⁷⁹1-⁷⁸⁰1-⁷⁸¹1-⁷⁸²1-⁷⁸³1-⁷⁸⁴1-⁷⁸⁵1-⁷⁸⁶1-⁷⁸⁷1-⁷⁸⁸1-⁷⁸⁹1-⁷⁹⁰1-⁷⁹¹1-⁷⁹²1-⁷⁹³1-⁷⁹⁴1-⁷⁹⁵1-⁷⁹⁶1-⁷⁹⁷1-⁷⁹⁸1-⁷⁹⁹1-⁸⁰⁰1-⁸⁰¹1-⁸⁰²1-⁸⁰³1-⁸⁰⁴1-⁸⁰⁵1-⁸⁰⁶1-⁸⁰⁷1-⁸⁰⁸1-⁸⁰⁹1-⁸¹⁰1-⁸¹¹1-⁸¹²1-⁸¹³1-⁸¹⁴1-⁸¹⁵1-⁸¹⁶1-⁸¹⁷1-⁸¹⁸1-⁸¹⁹1-⁸²⁰1-⁸²¹1-⁸²²1-⁸²³1-⁸²⁴1-⁸²⁵1-⁸²⁶1-⁸²⁷1-⁸²⁸1-⁸²⁹1-⁸³⁰1-⁸³¹1-⁸³²1-⁸³³1-⁸³⁴1-⁸³⁵1-⁸³⁶1-⁸³⁷1-⁸³⁸1-⁸³⁹1-⁸⁴⁰1-⁸⁴¹1-⁸⁴²1-⁸⁴³1-⁸⁴⁴1-⁸⁴⁵1-⁸⁴⁶1-⁸⁴⁷1-⁸⁴⁸1-⁸⁴⁹1-⁸⁵⁰1-⁸⁵¹1-⁸⁵²1-⁸⁵³1-⁸⁵⁴1-⁸⁵⁵1-⁸⁵⁶1-⁸⁵⁷1-⁸⁵⁸1-⁸⁵⁹1-⁸⁶⁰1-⁸⁶¹1-⁸⁶²1-⁸⁶³1-⁸⁶⁴1-⁸⁶⁵1-⁸⁶⁶1-⁸⁶⁷1-⁸⁶⁸1-⁸⁶⁹1-⁸⁷⁰1-⁸⁷¹1-⁸⁷²1-⁸⁷³1-⁸⁷⁴1-⁸⁷⁵1-⁸⁷⁶1-⁸⁷⁷1-⁸⁷⁸1-⁸⁷⁹1-⁸⁸⁰1-⁸⁸¹1-⁸⁸²1-⁸⁸³1-⁸⁸⁴1-⁸⁸⁵1-⁸⁸⁶1-⁸⁸⁷1-⁸⁸⁸1-⁸⁸⁹1-⁸⁹⁰1-⁸⁹¹1-⁸⁹²1-⁸⁹³1-⁸⁹⁴1-⁸⁹⁵1-⁸⁹⁶1-⁸⁹⁷1-⁸⁹⁸1-⁸⁹⁹1-⁹⁰⁰1-⁹⁰¹1-⁹⁰²1-⁹⁰³1-⁹⁰⁴1-⁹⁰⁵1-⁹⁰⁶1-⁹⁰⁷1-⁹⁰⁸1-⁹⁰⁹1-⁹¹⁰1-⁹¹¹1-⁹¹²1-⁹¹³1-⁹¹⁴1-⁹¹⁵1-⁹¹⁶1-⁹¹⁷1-⁹¹⁸1-⁹¹⁹1-⁹²⁰1-⁹²¹1-⁹²²1-⁹²³1-⁹²⁴1-⁹²⁵1-⁹²⁶1-⁹²⁷1-⁹²⁸1-⁹²⁹1-⁹³⁰1-⁹³¹1-⁹³²1-⁹³³1-⁹³⁴1-⁹³⁵1-⁹³⁶1-⁹³⁷1-⁹³⁸1-⁹³⁹1-⁹⁴⁰1-⁹⁴¹1-⁹⁴²1-⁹⁴³1-⁹⁴⁴1-⁹⁴⁵1-⁹⁴⁶1-⁹⁴⁷1-⁹⁴⁸1-⁹⁴⁹1-⁹⁵⁰1-⁹⁵¹1-⁹⁵²1-⁹⁵³1-⁹⁵⁴1-⁹⁵⁵1-⁹⁵⁶1-⁹⁵⁷1-⁹⁵⁸1-⁹⁵⁹1-⁹⁶⁰1-⁹⁶¹1-⁹⁶²1-⁹⁶³1-⁹⁶⁴1-⁹⁶⁵1-⁹⁶⁶1-⁹⁶⁷1-⁹⁶⁸1-⁹⁶⁹1-⁹⁷⁰1-⁹⁷¹1-⁹⁷²1-⁹⁷³1-⁹⁷⁴1-⁹⁷⁵

273

On the same pillar to east.

śrīmatu sāvanta-Sadāpa-sihva Vikka-Dēva ghaṭīyārake koṭṭa 1126 matta upāra nandāvalake ga 100
koṭṭa barasida śāsanama [

274

On a pillar of the same raṅgamaṇṇapa.

Bāṇṭeya Nāga-Dēva Kōṭinātha-dēvarali i-Nandiya pratishṭheya māḍida maṅgaḷa mahā śrī śrī śrī

275

On a slab on the raised ground near the southern entrance of the same raṅgamaṇṇapa.

namas tuṅga- &c. ||
śrīmatē Kōṭināthāya paramānanda-mūrttayē |
sarva-bhūta-hitārthāya jagat-kāraṇa-kīrttayē ||
śrīmad- Gaṅgā-taraṅgōchcha | ta-kaṇa-lavaṇ-mauktikōdbhūsha-jūṭam |
vyōmātmēnūgrarōchi-prithuvi-hutavaham mārutāmbhōsha-mūrttam |
Vāmas Sadyōdbhav-Īśāny aṭha Tatpurnshāghōra-sat-paṇcha-vaktrap |
śrīmat-Kōṭīśan Īśam sakala-jana-mauḍbhīṣṭamam māḍug endum ||

ka || oppuva Nāgarakhaṇḍado |
irppudu tāu agrahāra vasudhā-ramaṇi- |
darppa-saṇḍagrahāram |
tarppad ena! Kuppatāru ramaṇiyateyim |
taradind oppuva dēvatā-bhavanadim poṇ-gōṇṭiyim chelvan āld |
re saudha-grahadim lasad-vipaṇi-vidhī-mārgg ulim khātikā- |
parivēshṭy-antaradim chaḷat-sa haṅgūlim vēṣya-man- |
diradindam neṅ Kuppatāre karam ad ēṇ kaṅ ēṇ beḍiṅg āduḍo |
ēḷisit Alakā-puramam |
chāḷisit Amarāvati-lasat-pura-varamam |
mōḷisitu Bhōgavatig ene |
pōlipu n abhirāmateyam |

ant ā-grāmāntaradoḷu ||

Kaiḷāsādriyan ēḷisi |
pāḷisuvam bhakuta-janaman emb i-bharadim |
S'ūli bhavāni-samētam |
lileyin eḷtandu ninda Kōṭinātham |
.. .. driya Viśvakarmmane Bhavaṅg end oldu sad-b'aktiyo |
bharadim kaṇḍarisiṭṭan embineṅ anēka-Drāviḍam bhūmiyam |
piridun Nāgarām emba bahuvidhada bhadrōpētadim kange vand- |
ire K'ṭṭā-Phivālayam su-lalitam saumyam karam saushṭavam |
talirund oppuva śāke paṇ-bharadin imbhāgirda rambhā-vanam |
tīli-utram talēdirpa kāy-dugūgalam pīṇirdda chen-d ōgu kat- |
taleyam sandipa nāga-vaḷḷi koneyim chelv āda pūga-drumam |
kaḷikā-brātaman ānta chūtav esegum Kōṭīśa-purāntiyado |

ka || pāḍuva tomligūḷim kaḍu- |

gōḍava puḷḷum taliritta vana-rājige band- |

âduva naviliṇ virahige |
 sūḍaṇi māduva latā-vanam paura-vanam ||
 tāmarasa-kumuda-kuṭṭa|a- |
 hēma-sarōjam rathāṅga-kuravaka-ninadam |
 kōmaja-bharitam chalitam |
 sāmaja-nivaham taṭāka paura-taṭākam ||

va || antu virājisuv Ananta-Kōṭiśvara-tribhuvanaika-rakshā-maṇiyan āsrayis irdda || svasti yama-
 niyama-svādhyāya-dhyāna-dhāraṇa-mōṇānushīthāna-japa-tapa-samādhi-śīla-guṇa-sampannarum sakaḷa-
 vidvaj-jana-prasannarum Rug-Yajus-SāmĀtharvapa-chatur-vvēda-vēdārththa-praviṇarum (y)ati-chatu-
 ra-kṛti-kākararum | pratīpaksha-tārkkika-manōgarvva-parvata-chchhēdana-vajra-danḍarum upanyāsa-
 gīrvvāṇa-vāṇi-tarat-taraṅgarum S'ivāgama-vārddhi-varddhana-sudhākararum vādi-gaja-mastaka-śūla-
 rum chaturddaśa-pramāṇavita-prasiddha-pratīpaty-anavadya-hṛīḍya-nitya-jñānānanda-para-S'iva-sva-
 rūpāvalōkana-tat-svarūparum yati-sārvabhaumarum yekkōṭi-samaya-chakravartti-saptāhattari-sthā-
 nāchāryyarum śrī-svayambhu-Kōṭinātha-dībya-śrī-pāda-padmārādhararum duḥ-karma-bādhararum
 appa Rudraśakti-dēvara tapa-prabhāvam ent endade ||

vṛi || kāmavan ervvi krōdhanan aḍarppisi lōbhaman eyde tūḷdi mat- |
 tam mulisinde mōhad aḷavam per puṇḍisiy unnadaṅgaḷam |
 sāmadi nūḷki māt-sariyanam biḍe pārisid and enalke matt |
 ā-muni-puṇḍavaṅge Hara-mūrttigey ār ddore Rudraśaktiyoḷ ||
 Girijeya saṅgam illada Marunnadiyoḷ samasallaḍ āvagam |
 maruḷa gaṇaṅgaḷoḷ berasiy āḷa kapāḷa hastadoḷ |
 dharisida ruṇḍa-māḷe koraḷall inis illada S'ambhuv embud ī- |
 śvara-vara-mūrttiy embudu yatindran-atandrana Rudraśaktiyan ||

va || ant enisirdda yatiśvaram Rudraśakti-mahā-mahimara prēmānujam vinēya-jana-kalpa-bhūjan
 ēkaika-vākyan ubhaya-bhava-sāphalya tri-karaṇa-śuddha chatur-vidha-tantra-sāra Pañcabāṇa-
 vidhvamsana ari-shaḍ-vargga-vichchhēdana sapta-byas - varjita aṣṭa-mada-nivāraṇa nava-nidhi-
 sanātha daśa-diśā-dhavalīta-kīrttiy ēkāśa-Rudrāvatāra dvādaśāditya-pratāpan enisida Chikka-
 Sarvvēśvaraśakti-dēvara mahā-mahimey ent endade ||

vṛi || vananam pokka Vasantakam bhayade puttam pokkan ā-chandramam |
 jinuguttum biḍe pāridatt aḷi-kuḷam teṇ-gāḷi meyyokkuv inn |
 enag ārum nerav illa matte geḷi inn ēn ārppen end Aṅgejam |
 tanuvam bi[. .] si bhitigōḍan enal inn ēn embe Sarvvēśanā ||
 Kāḷāmukha-bratānvaya- |
 śīla-guṇam S'iva-kathādy-anēka-smṛity-ar- |
 tthāḷaṅka-sāra-vākyam |
 pālita-saj-jana-vinūta-yati Sarvvēśam ||
 koraḷoḷu kaṇe śiradoḷu pere |
 piridum jaḍeyalli Gaṅge toḷeyoḷ S'ive matt |
 uradoḷu karōṭi tolagida |
 Haran embudu yati-varēṇya-Sarvvēśvaranā ||

vṛi || jaḍeyind oppuva Puṇḍabāṇa-sita-bhasmōddhūṭiṅgakke nēr- |
 ppadeḍ irdd aṅgaja-mitra-chārutura-kāṭa-prachēḷa-ā-chchhāditaḷk |
 eḍeḷott ippa āśāṅkan emba nudiyaḷ lōkake niḥchaysidaḷam |
 gaḍa tām endoḷ ad ē-vogaḷdapudo pēḷ Sarvvēśa-yōgindranā ||
 ugra-tapaś-charaṇadi lō- |
 kāgraniyam raḷ - e da b - radim M anam |

nigrahadinde sa-yôga-sa- |
 magrateyiṃ nindan enisuvam S'arvvéśam ||
 S'ûliya nosal-uri-gaṇṇ ene |
 bālendu-prabhana kôpad urutara-śikhi ene |
 Kâlâgnirudran end ene |
 sâlvam Sarvvéśa-munipa dorvâḷa-vijayam ||

vri || bharadindam balu-villu dibya-sarav ettâṇam kaiaṃ kaige vand |
 irad att âdode pôḷal ên aṅiyen ettam bandu sannaddhan âg |
 ire nind irddode vugra-kôpa-śikhiyindam blasnam ên âgadê |
 dharai-maṇḍalamuṃ Haram Tripuramam suṭṭante Sarvvéśanâ |
 siḍila poḍarppuv ugratara-Mâriya mâmasakam gaḷûriyoḷ |
 toḍarda parâkramam tarai-maṇḍalaḍ êlgeya tēja-râji nôr- |
 ppaḍe laya-kâla-Rudran-uru-mûrttate Bhairavan-ânta-raudra nêr- |
 ppaḍid ire Chikka-dêva-yatipâgrapiyoḷ nelegonḍu nindudô ||

ka || nachchina billu Pinâkam |
 urchchi karam pâyva bâṇa Pâśupatâstram |
 hechchida kôpâṇaḷa nosa- |
 l-achchiy enalu Kali-kâla-Rudran i-Sarvvéśam ||

va || antu negaḷte-vetta Rudrâkti-dêvarum Sarvvéśvaraśakti-dêvarum tad-agrajanujaru śrîmad-
 Ananta-Kôṭinâtha-dibya-śrî-pâda-padma-sêvanôpajivanadin sakala-sêbya-junamam pratipâlisuttum
 ire || svasti samadhigata-paûcha-mahî-śabdam Dvârâvati-pura-varâdhîvarum Vishṇu-vaṃsôdbhavam
 Yâdava-kuḷi-kamala-kalikâ-vikâsa-bhâskaram ari-râya-jagayhmpa Mâlava-Râya-Madana-Triḇetra
 Gûrjjara-Râya-bhayaṅkaram Teluṅga-Râya-sthâpanâchâryya ityâdi-nâmâvali-samâḷaukṛita śrîmat-
 prapṇḍa-pratâpa-chakravartti śrî-Sêvûṇa-vira-Siṃhaṇa-Râyaṃ sukhdim râjyam geyyuttum irḍḍu śrî-
 mad-Ananta-Kôṭinâthana mahâtmeyam kēḷḍu vikasita-hṛidayan âgi ||

Vâsugi-Nâyakag endam |
 Vâsugi-bhûshanan enippa Kôṭîśvara-lô- |
 kēśaṅge nōdi dakshiṇa- |
 dēśadoḷ ond ūran ivud atyunnatamam ||

va || endu Siṃhaṇa-Râyaṃ nirôpise svasti śrî S'aka-varshada 1153 Khara-samvatsarada Chaitrad
 amavâse-Âdityavîra-byatipâta-uttarâyaya-saṅkramapaḍoḷu śrî-Kôṭinâthaṅge dhârâ-pûrvvakadin Siṃ-
 haṇa-Dêvana-pratihastadin Bâsûra-nâḍa Kâgeneleya Taḍasamam sarvvanamasyadin koṭṭu viśêsha-
 taram appa puṇyanam sâdhisidan-anantaram ||

vri || bāgiḷoḷ irḍḍu m embavanâr ggaḷa jiya bhaṭṭ in int |
 ig ivanam pugala goḍisidam nere Mâriyan eyde taudan inn |
 êgaven âva-buddhi-gaḷivem paḷig aṇḷidoḍ-âga nûṅku pô |
 pôgaliy emba lôbhigaḷa ḍavo Honna-Râyanam ||

va || antu negaḷte-vett âdi-gaṇâvatâram Honna-Bommi-Setṭṭiyaru śrî-svayambhu-Kôṭinâthaṅgey aṅga-
 raṅga-bhōgakkam pâtra-pâvulakkam Sattuga-nâḍa Bannihalliyam sarvvâbhyantarav âgi dhârâ-
 pûrvvakadin koṭṭu yaśô-vṛiddhiyam puṇya-vṛiddhiyam sâdhisidan allim baḷikke ||

Yâdava-Râya-Siṃhaṇa-ḍala-pramukham nija-vikrama-pratâ- |
 podaya-mûrtti-kittî-vanitâ-mukha-maṇḍana gaṇḍa-tirttha sam- |
 pādita-sach-charitra su-bhaṭṭigraṇi vidisha-gai bba-parvvata- |
 elichhêdana-śumban endu pogaḷgom bhuvanam kali-Vaṅka-Dêvanam ||

va || antu negaḷte-vetta Vaṅka-Dêvam śrîmad-anâdi-svayambhu-Kôṭîśvara-mahâtmeyam kēḷḍu ||

ka || Nāgarakhaṇḍadoḥ irppudu |
 nāga-vibhūṣhaṇaṇ Ananta-Kōṭīśage tān |
 āgaḷey ekkāṭiyam mada- |
 nāga-balaṇ koṭṭa Vaṇka-Dēva guṇāḍhiyam ||

va || antu dhārā-pūrvvakadiṇ yekkaṭiyam Vaṇka-Dēvam koṭṭu viśeṣhaṇ appa phalaṇaṇ paḍedanu |
 vara-Kōṭīśvara-dharmmanap bharadin āvam pāhsutt iriḍavap |
 piriḍuṇ kōṭi-sahasra-dhēnuva sa-vatsāṇkam Kurukshētradoḥ |
 nirutaṇ viprarig itta puṇyad anit alkaṇ matte tat-kshētradoḥ |
 . . . tad-dhēnuvaṇ eyde konda phalaṇ akk . . . idaṇ pāṭakaṇ |

(usual final verses.) Sarvveśvaraḥ sthiraṇ jiyāt || .. Bāgaḷage-nāḍa Kabbina-sirivūra Siddhanātha-dēvara sthāṇaṇ Kōṭīśvaraḍa pratibaddha || ekkōṭi-samaya-chakravartti-baḷige chatur-yyugada paṭṭa-ṇaṇ Kallamaḷugundada Svayambhu-dēvara sthāṇaṇ Kōṭīśvaraḍa pra-ib-iddha || ||
 E .. nūra Rāmanātha-dēvara sthāṇaṇ Kōṭīśvara-sammanḍha || K iṇvaḍ-ya Rāmanātha-dēvara sthāṇaṇ Kōṭīśvara-pratibaddha || Abbalūra Grāmēśvara-sthāḷaṇ Kōṭīśvara-pratibaddha || Tiḷuvalḷiya mūla-sthāṇa . . . vantēśvaraṇ Kōṭīśvara-pratibaddha || Dēvaṇgeriya J iṭāpuram Kōṭīśvara-samman-ḍha || Hānugalla mūla-sthāṇaṇ Kōṭīśvara-pratibaddha || Kuppaṭūra Rāmanātha-dēvara sthāṇaṇ Kōṭīśvara-pratibaddha || (usual final verse) maṇḷa mahā śrī śrī śrī svasti śrīmatu Yādava-Nārāyaṇaṇ bhuja-balaḷa pratāpa-chakravartti-śrī-Rāma-Dēva-rāya-vijaya-rājyōḍayada 12 neraḍuneya Vikrama-saṇvatsarada Kārttika-ba 10 Ādivāradalu svasti śrīmatu ekkōṭi-chakravartti śrī-Kōṭinātha-dēva-śrī-pāḍa-padmarādhakarum appa Sarbbēśvaraśakti-dēvara . . . dey ā-Kuppaṭūraṇ ūriya-Saṇkaṇṇa Nēḷigeya Sivapa-Gauḍa ā-Kāḷa-ṭavuḍa Mūvadiya Lakha-Gavṇḍi Nēḷigeya Rāmanātha-dēvara Māde-jiya kavi-jana-pūjya Rāmaṇṇa yint ivara munde gereya Sōva-Gavṇḍanu taṇna vumbaḷi-yanu śrī-Kōṭināthana unadā-valake koṭṭanu ||

śrīmat-traiḷōkya-nātham sura-nara-mani-sampūjya-pādama Bhavānyā- |
 prēma-sthāṇaṇ su-vidyā-nikara-viḷasitaṇ Kōṭināthaṇḍe bhaktyō- |
 ddāma-prā . . . Tembaṇaḷ reya-adhipaṇ Bhāva-Gauḍātma [jāṭap] |
 Sōmaṇ nandā-valakk umbaḷiyuman anitaṇ koṭṭa ||

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At the same entrance, on a stone in the inner pial.

namas tuṅga-ēc. ||

śrīmad-dēvādhidēvam sura-nara-bhujagārādhya |
 Kāmōddāma-pratāpa-prabaḷa-ghana- amiraṇ trilōka nātham |
 śrīmat-Sarvveśvara-śrī-guru-ḷiṭ[u]-kamaḷānta- sthitaṇ Kōṭinātham |
 prēmam kai ānaḍamaṇ māḍut irkaṇ ||
 udadhi-prāṇṇita-Jambu-divadolu tōrpp i-Mandara-kshmidharēn- |
 drada dig-dakṣiṇa-bhāgaḍalli Bharata-kshētram karaṇ raṇji-sikk |
 aḍaroḷ eṣeguṇ tad-dēśadol santataṇ |
 padapiṇ Nāgarakhaṇḍam embudu karaṇ chelvāyṭu nāḍ-ḍiṇṇi ||

ka || ā-nāḍa grāmāgrāṇi | nānā budha-jana-vinuta talḷiṇ |
 tāu eṣevud agraḷhāṇ | sānaḍade Kuppaṭūra nāmāvaliyim ||
 aḷi-giḷi-viṇḍuṇḍ uliva naḍanaḍiṇ kaḷahamṣa-matta-kē- |
 kiḷa-kaḷa-nāḍadind eṣev alar-gg-ḷaṇiṇ beḷad oppi tōrpra key- |
 volanoḷ anēka-ratna-maṇi-kūṭadin oppura dēvatāḷavaṇ- |
 gaḷi nege Kuppaṭūr kkarame raṇjisugum dharāṇi-taḷāgradoḷ ||

mattam ā-grāmāḍ Aindri-bhāgaḍoḷu |

vri || Kṛita-yugad ādi-liṅga Kupaṭṭhano |
 satataṇ Ananta-Kōṭi-Girijēśvaranam nelasirppan āvagam |
 kshitiyo | udagra-puṇya-nīlayam nere dṛiṣṭa |
 .. tiśayam appa dhamma bhūpati ||

va || endu biṇṇapam geyyal adane manade goṇḍu svasti śrī S'aka-varṣada 993 Sādhāraṇa-samvatsarada
 Chaitrad amāvāse-Ādityavāra ttarāyana-saṅkramāṇada puṇya-tithiyoḷu dhārā-pūrvvakadiṇ ||

vri || dharanivallabha-Sōma-Dēva-nṛipa-chakrēśam manōrāgadiṇ |
 parama-śrīmad-Ananta-Kōṭi-bhuvanēśaṅ aṅga raṅgake vi- |
 stara .. dāvaḷa-pātra-pāṭṭa-mahā-prāsāda-kūṭakke bi- |
 ttaradindam Keṇḇaḷliyuṇ berasu Puṇḍa-grāmamam koṭṭapam ||

va || antu dhārā-pūrvvakadiṇ Puṇḍa-varddhanamam Keṇḇaḷliyu dhammamam sāsirvvar-
 ggam Udeyādityaṅgam pratipālisuvud endu niyāmiśi yaśō-vṛiddhiyam puṇya-vṛiddhiyamam sādhiśi
 kṛitārtthan āda ||

svasti samadhiyata-paṇḇa-mahā-śabda mahā-maṇḍalēśvaram Jayanti-Madhukēśvara-dēvara labdha-
 vara-prasāda sāhasōttuṅga satya-Rādhēya gata-vajra-paṇḇara Kādamba-kuḷa-kamaḷa-
 mārttaṇḇa kadana-prachandān uddandā-maṇḍalika-gaṇḇa-garvva-śuṇḇāḷa-mastaka-piṇḇa-khaṇḇana-
 kaṇḇhīra va ity-ādy-anēka-nāmā ||

. Kādamba-chakrēśvara-Hara bhāḷa-nētrō- |
 ddāmas sad-vamśa-Rāmam nija-bhujā-baḷavad-vikramam Vikramāṅkam |
 sōma-pradyōṭa-kirtti-prakaṭita-daśa-dig-bhitti |
 Kāma-Dēva-kshitiapati gaṇanātita-tējaḇ-pratāpam ||

va || antu poḷaṭṭegam neḷaṭṭegam neleyāda Kādamba-chakrēśvara-Kāma-Dēva-mahibhujam Guttiyoḷ. .
 .. tad-pāda-padmōpajivi samasta-vastu-vistīrṇa-ghūrṇṇitārṇṇava-gambhīra chātūr-vvidha-purushārtha-
 sāra mantri-māpikya niti-Chāpikya niyōga-Yōgandharām pati-kāryya-dhurandha niyōgādhipati
 sakala-lakshmi-pati vividha-sāhitya-vidyādharaṇ akhīḷa-budha-janādhāra bhūdevatā-kuḷa-pavitra ..
 agaṇita-puṇya-gāṭraṇ enisida Sōvi-Dēva-daṇḇādhīśvara .. prabhāṇnatīy ent endoḇe ||

māḷiṇi || aḷaḷita-guṇa-dāmā vipra-vaṇṣē lālāmaḷ
 mṛigadhara-nibha-kirttiḷ yāchakādhāra-mūrttiḷ |
 su.. rita-kṛita-puṇyaḷ saj-janānām varēṇyaḷ
 mugu. bhāvah bhāsatē Sōyi-Dēvaḷ ||
 kuḷa-dēyvam Girijēśan ādi-Kṛita-liṅgam Kōṭināthālvayam |
 sale tann iśvara Kāva-Dēva-mahipam Kādamba-chakrēśvaram |
 kuḷav aty-unnata-vipra-vaṇṣam enal int i-Svāmi-daṇḇēśanam |
 gelevandar peṇar āro bhūtaladoḷam nāṇ-geṭṭa durmantriḷa ||
 vri || pala-kāḷam paṇipattū pōdud idu jīrṇōddhāramam mādi bhū-
 ṭaḷadoḷ kirttiyūm ond anūna-vaṇa. sādhipem |
 palavarkk endu tadiya-dēva-bhavanam bandad i- |
 palavum chitra-vichitradim rachisidam Svāmīśan uddāmanū ||

va || antu Svāmi-Dēva-daṇḇādhīpam śrīmad-Ananta-Kōṭīśvara-dēvara jīrṇōddhāramam mādi su-
 varṇṇa-kalaśa-pratiṣṭhā dēvar-aṅga-raṅga-bhōgakkam nandīvuḷa-pātra-pāṭṭakkam naivē-
 dyakkam jīrṇōddhārakkav i-dhammav ā-chandrārka-tāram-baram saluvantu tanna Svāmi-Dēva-
 chakrēśvaran-anumatyadi ||

śrī-Sarvvēśvaraśakti-dēvara padāmbhōjaṅgaḷam karchchiy and |
 ā-sāsirvva neḷaṭṭey embinega dhārā-pūrvvakam koṭṭa dhar- |

mmâsarâṃ kali-Sôyi-Dêva... daṇḍâdhîśvarâṃ niśchalaṃ |
bhû-sâraṃ Benavûran urvvi-vanità-śrîṅgâra-hârâṅkamaṃ ||

va || antu tanna kula-svâmiy app Ananta-Kôṭinâthaṅge jîṇṇôḍdhâramâṃ mâḍi Benavûra sarvvâ-
bhyantaravâgi Kâva-dêvargge biḍsiy anûna-dharmmamâṃ sâdhisi kṛitârthtan âdan allim baḷikke ||
svasti samasta-prâśasti-sahitaṃ śrîman-mahî-maṇḍalâśêśvarâṃ śaraṇâgata-vajra-paṇḍjaraṃ para-ba[la]-
Bhima gaṇḍaroḷu gaṇḍa gaṇḍa-nârttaṇḍi Jaṅguli-manneyyara gaṇḍan akhaṇḍita-pratâpan enisida ||

ka || Jaṅguli-manneya-gaṇḍam | saṅgaradoḷu mârânta-vairi-manneyar entôm |
nuṅguan adaṭam jagidaḷa- | siṅgam sale Boppa-Dêvan i-Vala-dêvam ||

va || ant enisida Sattalige-nâḍa manneyam jagadâl | Boppa-Dêvarsaru tanna nâḍa Muḷugundaḍol
sukhadim râyam geyyuttam irḍdu ||

Bâpâsura-pratishṭhâ- |
Sthâpuvin-âlayavam âdi-liṅgam nege pau- |
râṇôktam endu kêḷd a- |
kshûṇa-balaṃ bhakti-bharadi nirad eḷtandam ||

antu bandu ||

vri || Kailâṣam... n ollad illige Bhavam bandam gaḍam rayya... |
lilâ-sthânâṃ id altu nandana- vana-brâṭam sarôjâkaram |
kêḷi-nâda-marâḷa-kôḷi-a-śukâṇikam latâ-maṇḍapam |
bâlâbḍavâlîy ondu nôḍi... ânandadim S'ûliyam ||

va || antu nôḍi tanna Sattalige-nâḍa Alahûra śrîy-Ananta-Kôṭinâthan-auga-raṅga-bhôgakkam
pâtra-pâṭḷakkam jîṇṇôḍdhârakkam dhârâ-pûrvvakadiṇ koṭṭu kṛita-kṛityan âdanu ||
svasty anavârata-vinaya-vinamita-vandî-sandôha-santushya nânânûna-dâna-mânasôḍâranam para-
nârî-sabôḍâranam Sindhu-kuḷjanvaya-vârdhî-varddhana-sudhâkaranam parama-Vaishyaṇam Vishṇu-
pada-padmâmanda-makaranda-sugandha-b andhura-śilîmukham śrîman-mahâ-maṇḍalâśêśvarâṃ Îś-
vara-Dêvarasara pratâpam ent endade ||

vri || chaladim Chôraha-manneyarakkala mahâ-durggaṅgaḷam tanna dôr- |
vvaladim sâdhisi banda Yâdâvara daṇḍam diḍḍuvâyidikki Bel- |
vala virâ... eyde tējada poḍarppim kappamam koḇḍu niś- |
chalaṃ app i-Malaparkkaḷ âḷ-vesasuvand ên Îśvaram ūranô ||

va || antu pratâpamam perchchisi kirtti-lateyam nimirchchisi Koppale talaviḍâgi śrîman-mahâ-
maṇḍalâśêśvarâṃ Îśvara-Dêvarsaru râyam geyuttam irḍdu ||

ka || nâḍâḍiy altu sitakara- | chûḍan enipp amaḷa-Kôṭinâtha-sthânâṃ |
rûḍhiyoḷ â-chandrârkkam | kêḍ illa... êḷkum emb i-bharadim ||

antu tarisandu tann Elavaṭṭu-nâḍa Mîsûram dhârâ-pûrvvakadim Îśvara-Dêvam puṇya-tithiyoḷ koṭṭu
dṛishṭâdṛishṭamam sâdhisi kṛitârthtan âdanu ||

svasti samadhiyata-paṇcha-mahâ-śabdam Uvârâvati-pura-varâdhîśvarâṃ Vishṇu-vaṃsôḍbhavam Yâ-
dava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaram ari-râya-jagajhampa Mâlava-Râya-Madana-Trinêtra
Gurjjara-Râya-bhayaṅkaram Teluṅga-Râya-sthâpanâchâryya ity-âdi-nâmâvali-samâlâṅkṛita śrîmat-
prauḍha-pratâpa-chakravartti ||

ka || Vellugi-Dêva-tanûjam | Bhillaman â-Bhillamaṅge puṭṭidan adaṭam |
ballida Jaitugiy avauim | sallalitam janisi negaḷda Siṃhapa-bhûṇam ||

ant-â-Simhanana pratâpam ent endode ||

vri || chekadim dhâtṛiyoḷ uḷḷa bhûbhujarumam dôr-vvikramôdyat-sikhô- |
jvâlînindam nege suṭṭu vairi-lalanâ-vaidharyamam mâḍi kun- |

da-latântôjvaḷa-kirttiyaṃ meredu pārāvāra-paryyanta mār- |
 ttaley ill emba negaḷte-vettan atuḷaṃ śrī-Siṃhaṇōrvviśvaram ||
 giri-durggaṃ vana-durggaṃ āyda jala-durggāṇēka-durggaṅgaḷaṃ |
 bharadiṃ suttalu-muttaluṃ suḍalu kādalk illam embante uir- |
 bbharadiṃ sādhisī mūru-rāyar-adaṭaṃ kiḷṭṭi rājyāṅgaṇā- |
 taraḷāpāṅga-sukhāvaḷōkanadin irppaṃ Siṃhaṇōrvviśvaram ||

va || mattam ā-pratāpa-Laṇkēśvaran Āśvara-samārādhanaḷpachāra-ḥarāu-charita guṇa-gaṇa-gaṇanātita
 bhuja-baḷa-parākrama krama-kamaḷa-yugaḷa-vinamitākhiḷa-rāja rāja-vidyādharma dharanipāḷa-kuḷa-ka-
 maḷa-mārttaṇḍan enisi vijaya-rājyaṇu uttarōttarābhivṛddhiyini saluttum ire || tad-pāda-padmōpajivi ||
 saṅgaradol atuḷa-bhuja-baḷa- | tuṅgaṅg eṇey āro parama-viśvāsiyoḷaṃ |
 bhaṅga-virahitanu birudara | kaṅgaḷa muḷḷ enisi negaḷdan Āhira-Jaitaṃ ||

va || antu negaḷd Āhira-Jaitugi-Dēva Hiriya-Balḷigāveya nelaviḍiṇoḷ irddu Jidḍuḷige-mukhyav-āda dak-
 shiṇa-Jiśivaramaṃ dushṭa-nigraha-śiṣṭa-pratipāḷanaḍiṇ pāḷisuttum irddu ||

paurāṇōktadoḷ ādi-lūṅgaḍ idu divya-kshētrav i-dharmmamam |
 (sāraṃ) sāraṃ-māḍisi puṇyavaṃ nerapuvem pō māṇbud ill endu gam- |
 bhirā... .. y āḷaṅte parama-śrī-Kōṭināthaṅge tāṃ |
 dhārā-pūrvvakadinde Chikka-Sakuna-sva-grāmamaṃ koṭṭapaṃ ||

va || antu Chikka-Sakunamaṃ śrī-Kōṭināthaṅgey Āhira-Jaitugi-Dēvaṃ koṭṭu viśēshataram app
 agaṇya-puṇyamaṃ sādhisidan ā-mahāpuruṣhana dharmmamam kēḷdu ||

ari-biruda-mada-nivāraṇa | para-baḷa-vijayaṃ niḷēśa-Siṃhaṇa-bhūmi- |
 svaraṇa parama-viśvāsiye | nirupama-Pōtāra-Nāyakaṃ bhuja-vīryyaṃ ||

va || ant enisida Pōtāra-Nāyakaṃ vairi-naṇ ḷaḷamaṃ Daṇḍadharanḷ agraśanamaṃ ittu bhuja-[ba]a-
 parākramaṃ Ṭiḷuvaḷḷiya nelaviḍiṇoḷ Nāgarakhaṇḍamaṃ pratipāḷisutt irddu ||

ka || Kṛita-yugaḍ ādiya lūṅgaṃ | sruti-dūraṃ Kōṭinātha-Pārvvati-ramaṇa |
 stuti-vet āśrayav end ā- | mativantaṃ dharmma-buddhiyini chintisidaṃ ||

antu nenadu ||

dhārā-pūrvvakadindaṃ | kāruṇya ... Kōṭinātha-Mahēśaṅg |
 ōrantir Ālahalḷiya | sārataṃ koṭṭu dharmmamam nirmmisidaṃ ||

va || antu Pōtāra-Nāyaka Ālahalḷiyaṃ b ṭṭu yiratreyā sukhamaṃ patretya gatiyaṃ paḍeda... .. ||
 svasti samasta-prāṣasti-sahitaṃ śrīman-mahā-maḍḍaḷēśvaram para-nāri-sahōdaran uḍḍaṇḍa-maṇḍa-
 ḷika-vēśyā-bhujaṅga saṅgrāma-dhira bhuja-baḷa-parākramaṇ ativishama-bayārūḍha rēkhā-Rēvanta-
 num para-baḷa-Kṛitānta śaraṇāgata-vajra-paṇḷjaraṇ enisida Drōṇapāḷana pratāpaṃ eṇt endodeḷ ||

jiragey okkilg eṇey ene | vairigaḷaṃ tuḷidu kolve bhuja-baḷa ... |

... .. enal | dhāriṇiyōḷ Drōṇapāḷan urvviḷpāḷaṃ ||

ant-ā-Drōṇapāḷaṃ ||

ḷaḷandihi-parivṛita-vasudhā- | taḷadoḷ śrī-Kōṭinātha-dēvasṭhānakk |

uḷid Īśa-bhavanav entum | gelev enal... .. ||

va || antu smṛity-arṭṭhaḍiṇ kēḷ | adṛiṣṭi-sādhanōtsukum śrīmat-Kōṭināthaṅgeḷ uttarāyaṇa-saṅ-
 krānti-vyatipātadoḷu dhārā-pūrvvakalim jirṇnō ḷḷhārakk endu taḷa... .. paḍḍu aliṇṇ baḷikke ||

sakaḷōrvvipati-Siṃhaṇa-kshitiṇa-rājyāmbhōdhi-pūṇṇēndu sand |

akaḷaṅkaṃ bhuja-vikrama prabaḷa-vikhyātaṃ sādānānvitaṃ |

su-kaḷādhāra dharādhārōnnata |

bukutisam S'iva-Nāy[a]kaṃ S'iva-padāmbhōja-dvirēphāhvaṃ ||

va || antu negaḷte-vetta S'iva-Nāykan Ananta-Kōṭi-S'iva-nāykaṅge Jidḷḷige-niḷa Kummūraṃ dhārā-
 taravāgi āge koṭṭu kṛitārtṭhan āḍanu ||

svasti samasta-prasasti-sahitam śrīmat- sarvvādhikāri sakaḷa-jana-manōhāri rāya-śrēṣṭhī-sarōjini-
rājahamṣa vidagdha-yuvati- . . . mālāṅkṛitan enisida ||

vṛi || ādi-gaṇāvatāran uditōdita-kirtti-latā-vitāna-puṇ- |
yōdaya-mūrtti bandhu-jana-kaḷpa-kujaṇ bhuja-vikramaṇ pari- |
chehhēdi payōruha-matta-bhṛīṅgan i- |
mēdininātha-Siṇhaṇana mantri-śikhāmaṇi Honna Rommigam ||

va || ant enisida Honna-Rāyaṇ śrī-svayaṇbhu-Kōṭināthaṅgē puṇya-tithiyoḷ jīrṇō-
ddhārakke Kabbilavaḷiyaṇ dhārā-pūrvvakadim koṭṭu kṛitārtthan ādan anantaram ||

svasti samadhigata-paūcha-mahā-śabda mahā kuḷa-tiḷakam ari-rāya-gajāṅkusam
śrīmach-Chandāvurada Bira-Dēvarsaru ||

ka || pūrvva-Kṛita-Kōṭinātham |
Pārvvati-ramaṇaṅge Bira-Dēvaṇ dhārā- |
pūrvvakadind osed i . . |
. geḇeyam ||

antu Bira-Dēvaṇ biṭṭu śaktiyaṇ bhaktiyumaṇ paḇedanu |

sva-dattāṇ para-dattāṇ &c. ||

(details of boundaries and usual final verse).

277

In the same raṅga-maṇṭapa, on a stone near the north door.

Abbalūra Grāmēsvarada śāsana

namas tuṅga-&c. ||

śrī-vadhu vakshadoḷ vijaya-kāmini dōr-vvaladoḷ lasad-yaśah- |

śrī-vadhu dhātṛyup nirdajāṇḍa *taraṇ baravaṇ . . . mbaraṇ |

tivire kūrṭtu rakshisutav irkk Agajēsvaran Īśvaraṇ Mahā- |

dēva-chamūpanaṇ prabaḷa-chāpanan apratima-pratāpanaṇ ||

S'ri-vallabhan-atuḷa-jaya- |

śrī-vallabhan-amala-nābhi-padmōdbhava-Vāk- |

śrī-vallabha-bhuja-sambhavar |

i-vasudheyoḷ esedar akhiḷa-Chāḷukyēśar ||

avaroḷ vikrānta-lakshmi-nidhi vitata-bhujāṭopadiṇ Lāḷanaṇ Mā- |

ḷavanap Chērammanam Gūrjjaranan aledu Chāḷukya-sāmrājya-lakshmi-

dhavan udyad-dbvajadiṇ nimird amarda yaśō-rāṣiyiṇ lileyindam |

bhuvana-prastutya-Taila-kshitipati taḷedaṇ vīra-Chāḷukya-Rāyaṇ ||

ātana tanuṇam dhairyyō- |

pētaṇ Satyāśraya-kshitisaṇ bhuvana- |

khyātaṇ negaḷdam *dattama- |

jātaṇ vikrama-hitan apratirūpaṇ ||

atibaḷan ātana tammam |

kshitipati-Daśavarman-ātma- bhū- |

nuta-Jayasimba-nṇipaṇ tat- |

sutan apratimallan enipaṇ Āhavamallaṇ ||

Āhavamalla-Dēvana tanūbhavan ā-Bhuvanaikamallan u- |

dyō- . . . vikramaṇ vibhava-S'akran udagra-payōdhi-vēṣṭitō- |

rvi-hita-káryyan átan-anujam samaraṅgaḷa Bhīman ugra-vi-
 dróhi-vimardi víra-para-mardi-viśāḷa-bhu . . . hibujaṃ ||
 Javanoḷ sauryakke dhātridhara-nikaradoḷ tuṅga-dhairyyakke Kumbhō-
 dbhavanoḷ biṇṇiṅge vārānnidhiyoḷ eseva guṇṇiṅge mārāmpa . . .
 . . . nañ-gaiya . . . emba . . . n atiśayaṃ pūrttiyaṃ tōrppin atyud-
 bhava-tējaś-chakrau udyan-nija-ḡuṇa-ḡaṇadim víra-Hemmadī-Rāyaṃ ||
 vikramadim tanage diśā-
 cha keyva Vikramādityaṃ bhū-
 chakraman āḷdam nata-ripu-
 chakraṃ durllāṅghyam enisal ājñā-chakraṃ ||
 Bhūlōkamallan urbū-
 pāḷakan asuhṛin-nripāḷa-kuḷa-vikrama-saṃ . . .
 tanayaṃ
 pāḷisidaṃ saḷaḷam enipa viśvambhayaṃ ||
 dhareyaṃ tāḷdal Ahiśvaraṃ nija-bhujā-sāhasramaṃ tāḷdi dik-
 kariyaṃ porde kaṭhōra-piṭha-ka śrāmā . . . -tat-
 paran end ikshise lileyaṃ nija-bhujā-prasphūrttiyaṃ tāḷdidam
 dhareyaṃ tuṅga-kubhrit-payōdhareyan ī-Sōmēśvaraṃ rāgaḍim ||
 a ge
 nallaṃ nirmūta-jaḷa-ripu-vanitā-da(r)mm-
 ellaṃ bhūpāḷa-kuḷakk
 ellaṃ Jagadēkamallan aṇratimallaṃ ||
 ari-dhāt-īpati-Chōḷa-Gūrijara-chamūpā . . . bāhu-Man-
 dara-mantha-kriyeyinde puṭṭida ka . . ndrā . . niyaṃ Lakshmiyaṃ
 tu agāṇikam n aide koṇḍu jagadoḷ vikshātiyaṃ tāḷdi . . .
 . . . gadēkamalla-vesariṃ Chāḷukya-chakrēśvaraṃ ||

vachana || tad-anantaram tad-anujana pratāpam ent endoḍe ||

yimmaḍi Daśakaṇṭhaṅge pad-
 irmmaḍi
 g ātam
 nūrinmaḍi Tailapa-mahipān ūrijitan ādam ||
 dhareyaṃ vistirṇva-lakshmi-dhareyaḥ anudinōpārjitāḡaṇya-puṇyō-
 dhareyaṃ sā da-sampatti-nissīma-kēḷi-
 dhareyaṃ nār āvidhāsīr-dhareyan atiśayaṃ svachchha-sat-kirti-vallī-
 dhareyaṃ Traiḷōkyamaḷla-kshītipati tāḷdam víra-lakshmi-viḷāsaṃ ||

 natiy āḍal enalke viḷaya-lakshmi-īṭhā-
 nata-bāhu . . . aprati-
 hata-tējaṃ vairi-hr dayā-sellaṃ Tailaṃ ||

va || svasti śrī bhuvanāśrayaṃ prithvi jādha rāja paramēśvaraṃ parama-bhaṭṭāraḷam Satyā-
 śraya-kuḷa-tiḷakam Chāḷukyābharaṇaṃ śrimach-chakravarti-Traiḷōkyā malla-Dēvaṃ nirupama geyi-
 yuttam ire tat-kāḷadoḷ || svasti samadhigata-pāñcha mahā-śabda mahā-maṇḍaḷēśvaraṃ Kālāñjara-
 pura-varādhīśvaraṃ suvarṇva-vrūsha tūrya-nirghōshaṇam Kaḷachūryya-kuḷa-kamaḷa-mār-
 ttāṇḍam kadana-prachāṇḍam māna-Kanakāchaḷam subhaṭar-ādityaṃ kaligāḷ-āṇkuṣaṃ gaja-
 sāmanta jra-paṇāram pratāpa-Laṅkēśvaraṃ para-nārī-sahōd raṇ Sānivāra-siddhi Giri-durgā-

vṛitta || phaḷa-bharadīm manaṅgoliṇa pūga-vanaṃ vanadoḷ sarō-jalam |
 jalada ponaḷaḷim bejadu kattalisipp ele-valḷi baḷḷigonḍ- |
 uliva pikaṃ pika-dhvanigaḷim naliḍāḍuv Anaṅga aṅgaṇā- |
 kuḷam ade Lakshmi lakshmiḡe samṛiddhikaram Banavāse-dēśadoḷ ||

vachana || ā-Banavāse-dēśakke tiḷakam ippant ippa mahā-paṭṭaṇ | vinirjita-Purandara-puram Balli-
 puram adara viḷāsam ent endoḍe ||

ka || kaḷahamṣa-gatiya mṛidu-kō- |
 kiḷa-nādada niḷa-kachada tanu-madhyada maṇ- |
 gaḷa-kaḷasa-kuchada sogayipa |
 lalita-manōjanam ad ettalum Ballipuradoḷ ||

va || mattam Dhanadōpar enipa nagaṅgaḷim Tripurāṅge liḷa-nivāsam enipa mūrum puraṅgaḷim
 sva-daruśaṇaṇusāri-sadāchārācharaṇadīm nissāṭhyam enipa Paṇchamaṭhaṅgaḷim dharmma-pra-
 varddhanak endu mūrum . . . gaḷim | mane kaṭṭidandir oppuva mūrum Brahmaṇḍaḷim | vividha-
 nānā-ramya-harmmyaṅgaḷim | atisaundaryyam enipa Balipuradoḷ | duṣṭa-nigraha-viśiṣṭa-prati-
 pālanaḍīm śrīman-mahā-pradhānam kari-tureya-paṭṭasahani-sēnādhipati Huligere-Banavase-nāḍa
 sarvādhikāri śrīmanu-Mahādēva-ḍaṇḍanāyakaṃ suka-saṅkathā-vinōḍadīm rājyaṃ geyyuttam irdd
 ondu-devasaṃ ||

vri || keladoḷ niḷāḷakāḷaṅkṛite sasi-mukhi Niḷā . . ti-Dēvi mattam |
 keladoḷ lāvaṇya-lakshmi-nidhi nija-vadhu Padmāvati-Dēviy inti |
 keladoḷ porddi . . lakshmi-dvayāḷaṅkritaṃ nava . . . |

(stops here).

278

On a beam at the same temple.

. namaḥ svasti śrī jayābhyudaya-S'aka-varusha 1440 neya Bahudhānya-samvat-
 sarada Jyēṣṭha-śuddha 15 Sōmavāra-sōmōparāga-punya-kāladalu śrīmad-rājādhirāja-rāja-paramēś-
 vara śrī-vira-pratāpa-śrī-Kṛishṇa-Rāya-mahārāyarū Kōṭinātha-dēvar-aṅga-bhōga-vaibhavaḷe saluva
 grāmaḷu kḷilav āgi yidare ā-Kṛ'shṇa-Rāya-mahārāyarū Vidyānagaraḷa biḍinalu sukha-rājyaṃ gaiūt-
 iha sameyadali Kōṭinātha-dēvarige pūrvada grāmaḷaḷoḷage jirṇpōdhārava māḍi S'aka-varusha 1440
 neya Bahudhānya-samvatsarada Jyēṣṭha-śu 15 Sōmavāra-sōmōparāga-punya-kāladalu Pampā-kshē-
 tradali Tuṅgabhadra-tira-Virūpāksha-līṅga-saundhiyali ā-Kṛishṇa-Rāya-mahārāyarū Kōṭinātha-
 dēvarige biṭṭa grāma Kōṭisvara Ānevaṭṭi Ayanakere Asaganahali Lokkuvaḷi ī-yidu-grāmavanū ā-
 chandrāka-sṭhāyiyāgi naḍava mariyāḍeyali Kōṭinātha-dēvara śrī-pādakkē samarpisidānu (usual final
 verses) śubham astu maṅgaḷa mahā śrī śrī śrī śrī

279

At the same temple, on another beam.

śubham astu Upamanyu-gōtrada Kaṭṭha-śākhya Siddhara Nārāṇa-bhaṭṭara makkaḷu Hēmaṇa-
 bhaṭṭaru ā-Dēva-Nāyakara mukhadindalū Kṛishṇa-Rāyaṇa kaiyyalū Kōṭinātha-dēvarige grāmaḷaḷa
 biḷisikonḍu bandaru || śubham astu

283

At Kallūru (same holi), on a stone in front of the Rāmēśvara temple.

svasti Saka-nṛipa-kālāṭita-samvatsara-saṭhaṅgaḷ 945 Rudirōḍgāri-samvatsaradu svasti samasta-
 praśasti-sahita śrīmat-Jagadēkamalla-Jayasiṅga-Dēva-prithuvi-vallabha prithuvi-rājyaṃ geyye

Kundayya Banavāse-pannirchhāsīraman ālutt ire ma... Sāntayya... dīnge. geyu...
 ...liruvudum geye | svasti yama-uēma-guṇa-gaṇita. dhēsa... daranandā... svasti śrī...
 liṅgada pratishṭhe geydu... nam koṭu... tra-mitra-kālatram...
 yaḷabam .. m akku | i-darmma... mitra-kālatra...
 udu vāpa...

284

At the same temple, on a virakal.

jitēna labhyatē &c. ||

svasti śrīmatu Yādava-Nārāyaṇam bhuja-bala-pratāpa-chakravartti śrī-Rāmachandra-Rāya-vijaya-
 rājyodayada 14 neya Svabhānu-samvatsarada Jyēsthā-suddha 1 S'ukravāradandu Chenna-Bommi-
 Dēvanu Kuppaṭṭū-agrahāraṇan iṇḍu seṇa-danava koṇḍu hohalli śrīman-nāl-prabhu-gaṭa-sarppa
 Haḍavaḷa-Birayyanu huyyalam haridu k'ididalli ā-Haḍavaḷana rāvuta Siva-Dēvanu kādi ta
 ...ptan ādanu

285

On a 2nd virakal in the same place.

namas tuṅga-&c. ||

svasti śrīmatu Yādava-Nārāyaṇa bhuja-bala-pratāpa-chakravartti Mahadēva-Rāya[ra]varusada neya
 ... samvatsarada Vaisākha-bahula 5 Sōmavāradandu svasti sa ... gata-paṭīcha-mahā-sabda
 mahā-maṇḍalēsvaram Banavāse-pu ... dhīsvaram Jayanti-Madhukēsvara-dēvara la ...
 ... kaligaḷ-aṅkusa vira-Kāva-Dēvarasara ... sana mēle etti naḍuvalli Sorabada kāḷaga ...
 ... sarpa Haḍavaḷa-Kāmayana mayda ... Billayya kudareya kūḍe ...
 dēva-dundubhiga ...

286

On a stone near the same temple.

namas tuṅga-&c. ||

(usual final verse) svasti śrīmatu Kaḷachuryya-chakravartti-rāya-Murāri-Sōyi-Dēva-vijaya-rāyam
 uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram saluttam ire ||

vṛi || sāgara-vāri-vēshṭita-samasta-dharā-ramaṇi-ghana-standā- |
 bhōgav id embinam vidita-vistrita-sāratarāgrahāradim |
 Nāgarakhaṇḍa patra-parivēshṭanadim jana-nētra-putrikā- |
 rāgaman ittu māndude manas-sukhadam Banavāsc-maṇḍalam ||
 adan ālvan akhiḷa-ripu-nṛipa- |
 mada-marddanan arthig arthamam paded ivam |
 pada-natara raksba-daksham |
 vidita-yasam Sōyi-Dēva-bhūtaḷa-nāthan ||

ā-nṛipati dushṭa-nigraba-śiṣṭa-pratipālanam geydu sukheḍ'm rāyam geyyuttirey ire ||

ā-nāḍoḷu raṭṭipod int |
 i-nāḍ ene sakaḷa-kōvida-kuśala ... |
 rūḍhivadē irdḍ inal .. ud |
 .. i-nēle de vāḍ adu tām ... raṭṭisugum ||

Eḍenāḍolu rañjisuvudu |
 naḍe nōḍalu Divijarājag Amarāvati ... |
 ... rayyav āgi tōrkkum |
 poḍavige tām tilakadante Tarevura nirutaṃ ||
 āpa ... enipa |
 chāpada... yage Kusumachāpaṃ negaḷḍaṃ |
 ... nipa guṇadi |
 ... pati-bhaku .. Kāḷa-Gavuḍa mahātma ||
 ā-vibhuvina sati Lakshmi- |
 dēvige Pārsvatige Ratige Rambhege migil end |
 āvaga baṇṇisugum dhare |
 bhū-vīḍiteya Kañchi-Gauḍiyaṃ padapindaṃ ||

va || ant ā-Gāvaniga-kula-pradīpakam śrīman-nāḷ-prabhu-Kāḷa-Gavunḍaṅgaṃ parivāra-chintāmaṇi
enisiḍa Kañchiyabbe-Gāvunḍigaṃ su-putra kuḷa-dīpakaṃ enisi ||

ā-dampatigaḷg agraṇaṃ |
 āḍaṃ guṇa-nīḷaya Bamma-Gavunḍaṅg anujaṃ |
 mēdini baṇṇise Tārakaṃ |
 āḍaṃ su-janaika-bandhu vinaya-nidhānaṃ ||
 ātana priyānujaṃ tām |
 bhūtaḷaḍolu sarva-sāstra-kuḷaṇaṃ enal vi- |
 khyāta-yaṣaṃ sale negaḷḍaṃ |
 māt ēṃ gaḷa Jōma-Gaunḍan āhava-ṣaunḍaṃ ||

va || ant ā-mūvaruṃ chāḡaḍa chalada nanniy-olpin ... diṃ prajeyaṃ pālisi |Tareyūru-panneraḍak-
kaṃ nāḷ-prabhugaḷ enisi sukhadin ire ||

Sīva-pāda-śekharaṃ nava- |
 yuvati-manōramana nanniyolu Dinapasutaṃ |
 bhuvana-jana-prastuṭyaṃ |
 kavi-jana-surabhūja ... pa Tāraka-Gaunḍaṃ ||
 osedire vibudha-janaṅgaḷu |
 jasad eseṃ yuvati-nivaha ... vad eḍeyol |
 kusidire virōdhi-vargaṃ |
 pasarisidaṃ kirtti-lāṭeyan ā-chandrārkkam ||

antu negaḷḍa Tāraka-Gaunḍan-agra-mahisiya guṇa-prabhāvaṃ ent ene ||

nuta-śaubbhāgyaḍol Avaniḷe |
 satataṃ chāritradind Arundhatiy enipaḷ |
 pati-bhakte Kāmiyakkam |
 kshitiyolu Pārsvatiya permmeṃ sale taḷedaḷ ||
 Tāraka-Gaunḍaṅg oppuva |
 nīraja-daḷa-nayane Kāmiyakaṅ olaviṃ |
 dhāriṇi baṇṇisal ogedaṃ |
 chāru-kaḷādhāra ... Kāḷa-Gavunḍaṃ ||
 Udayādriyinde dinakaraṃ |
 udadhiyān amṛitāṃsu vudayipant udayisiḍaṃ |
 madavad-ari-mardanaṃ bhū- |
 vidita-yaṣaṃ Kāḷa-Gauḍa Bhava-pada-bhaktam ||

para-hita Khacharēśvaranoḷe |
 yerada budhāvalige Dinapasutanoḷ märkkoṇḍ |
 ari-samitige Marutajanoḷ |
 dorey enipaṃ Kāḷa-Gauḍan i-vasumatiyoḷ ||
 ā-vibhuvin-aṇuga-dammaṃ |
 bhū-vaḷayaḍoḷ adaṭin ārpṇin eḷtaradinam |
 pāvana-sugaṇḍa-tirtṭam |
 Bhivaṇanam pōlva puṇyavāsigaḷ oḷarē ||
 vinaya-nidhi-Kāḷa-Gauḍana |
 jana-nuta-Bhivaṇana tamma Kalla-Gavuḍam |
 Manu-charita sujana-yutan enal |
 anavaratam nachchi melchhi poḷaḷadar oḷarē ||

va || antu chatura-kaḷā-nidhigaḷ enisida mahānubbhāvar tṭanage mūvar nnija-putrar enise āhārābhaya-
 bhaisajya-śāstra-dāna-vinōḍam Bhava-pāda-paṅkaja-bhramaram śrīman-nāl-prabhu-Tāraka-Gauḍa
 putra-mitra-kaḷatra-samanvitam sukhadin iruttam ||

ettisidam S'iva-grihamam |
 suttisidam kirtti-latikeyam daśa-diseyam |
 matt enisade prajeyam meyi- |
 vattisidam satyadinde Tāraka-Gauḍam ||
 nākadin iḷitandudo phaṇi- |
 lōkadin ogetandudo vasundhareg āg i- |
 lōkam baṇṇise Tāraka |
 S'rikanṭha . . . man esevinam māḍisidam ||

svasti śrī S'aka-varisha 1090 neya Sarvvadhāri-samvatsarada Vaiśākha-suddha 14 Ā-vyatiṇṇipāta-saṅ-
 kramapaṇa-punya-dinadoḷu śrīman-nāl-prabhu Tāraka-Gāvuḍam Kāḷa-Gāvuḍaṅgaḷu tāvu māḍisida śrī-
 mūlasthāna-śrī-Kali-dēvara nitya-naivēdya-saṇṇe-soḍaru-Chaitra-pavitrakkaṃ tapōdhanar-āhāra-dā-
 nakkam svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhi-siḷa-saṃ-
 pannaṇ appa | Kalimēśvara-paṇḍitara kālam karēchchi dhāra-pūrvvakam māḍi sarbba-namasya-
 sarbbābādha-parihāraṇ āgi (here follow details of gift and usual final phrases and verses).

287

On a virakal by the side of a roal behind the sun temple.

svasti śrīmatu Kaḷatūryā-bhuja-baḷ i-chakravartti-Tribhuvanamalla-Bijjaṇa-Dēva-varśada 8 neya
 Subhānu-samvatsarada Chaitra-baḷuḷa 5 Adivāradandu Tarevūra Haṇḍiya Sōva-varmma Huliya-
 jaṅguḷiya Guttiya kōṭeje Bijjaṇa-Dēvanu palara ḍaḷikaram besase dhāḷiyittu mutti
 lagge mu ḍaḷika Barmmaṇam besase palaroḷu Saṅkaṇṇam sura-lōka-prāptan āda
 śrī Kaliyugaṃ pravarttise 4365 neya Subhānu-samvatsarada Chaitra-baḷuḷa 5 Adivāradandu |

mārvvaladavargaḷu poḷaḷalu |
 tāgiva nissaṅka-Saṅka kudurē-ḍaḷamam |
 vōḷadisadeche' u keḍapidan |
 i-jagaḍoḷu viran enisi Saṅkam bidḍa ||

Jōma-Gāvuḍam bareḍam || Banavāseya kōṭeya Madhukēśvara-lēvara pādārādhaka Bammōja kallam
 besageyda śrī śrī śrī

289

On a 3rd virakal in the same place.

namas tuṅga-ēc. ||

svasti śrīmach-Chālukya-Bhōlōka-varshada Kālayukta-samvatsa... Kārtti[kaj]-sudha-paūchami-Brēshpa-tivāradandu Banavāseya kōṭeya ...teppava yiridu tuṅvum koṇḍu bhōhalli Taḍeyūra Kaggajjana maga Doḍḍa-Bēlaya haridu Hasaveya bayalalu tāgi taḷṭṭi iridu palaram kondu tuṅvum pintikki sura-lōkake sanda ... mārvalava .. nṇam ā-taḷavāra-Puṇṇa nettara .. nela sāle yiriyalu Bēlaṇṇane balla bhuvanadalu || Jōma-Gāvunḍa barada Taleveya Dāsōja besageyda ||

290

On a 4th virakal in the same place.

svasti śrīmatu Chālukya-chakravartti-Trailōkyamalla-varshada 9 neya.. ra-samvatsarada Bhādra-pada-suddha 5 Brihaspativāradandu Padmaṇḍa.. yaka tuṅvum koḷvalli Herariya Kētanahāliya Mālaha kudureyoḷu tāgi taḷṭṭi iridu sura

kudureya kura-puta-gāṭadi |

.... irddudu

..... Mālan orvada |

kudareya kepaḷi iridu sattu sugatige sanda ||

291

On a 5th virakal in the same place.

1239 neya Naḷa-samvatsarada Mārggasira-ba 14 Gu śrīman-ma Gōvinda sitagara gaṇḍa pātāla-chakravartti Bhōgavat-pura-vara sarppa ālam āḷi irivan iridu nūmmaḍi-rāvuttara..... kōvida śaraṇāgata-vajra-paṇḍara..... tuṅvum koṇḍu mara (2 lines gone) sūregonḍanu

293

On a 7th virakal in the same place.

svasti śrīmatu Siṃhaṇa-Dēva-varushada 16 neya Tārana-samvatsarada Bhādrapada-bahuḷa 5 Sōma-vāradalu Talevūra kōṭeya Kāḷeyanu śrī-Kale-dēvara śrī-padava kūḍidanu

295

At the same village, on a 4th virakal in front of Nāgarahonḍa.

namas tuṅga-ēc. ||

svasti śrīmatu Yādava-Nārīyaṇa bhujā-baḷa-pratāpa-chakravartti-śrī-vira-Rā .. Dēva-varshada 6 neya Paridhāvi-samvatsarada Jyēshṭha-ba 11 Bu ... svasti śrīmatu Sinda-Gōvinda sitagara gaṇḍa pātāla-chakravartti Bhujāgēndra-vamśōdbhavam rāya-pada-vāla Sāvasigara ... śrīman-nāḷ-prabhu-ghaṭa-sarppa Haḷavaḷa-Kāmaya Sāteyanahāḷige dhāliya haridu sattu sūregonḍu tegadu bahalli ātanika-paḍalu Bommayya ... tāgidalīy ā-Kāmaya-Haḷavaḷana bīva Hēsesya Bommayya Haḷavaḷanu palav ālu-kudureyam taḷṭṭi iridu meredu sura-lōkakke sanda ||

296

On a 5th virakal in the same place.

namas tuṅga- &c. ||

..... rāya-padaṇāla śrīman-nāl-prabhu-ghaṭa-sarppa vira-ha-..... sādāridu-gauḍanu
śrīman-mahā-pradhā..... ri-Setṭhira Sāti-Setṭharannu..... sūregonḍu bōhalli adḍaha tāgi kādu-
valli Kēti-Gauḍana maga Goṇṭeya Kēṭayanam ko .. pandol kudureya kaṇate taḷt iṇḍu meḍu sura-
lōka-prāptan āda (*usual final verse*).

297

On a 6th virakal in the same place.

svasti śrīmatu Kadamba-chakravartti-Kāḷa-Dēva-varushada 11 neya Nāḷa-samvatsarada Vaiyisākha-
su 4 Sō vanu Hānuṅgala (3 lines (one) halambarole tāgi taḷt iṇḍu sura-lōka-prāptan
āda ||

298

On a 7th virakal in the same place.

..... Yādava-Nārāyaṇam bhujā-bāḷa-prauḍha-pra... śrī-Rāma-Dēva-rāyādhirāya-rājyōdaya...
tsarada Āshāḍha-śu 11 Sō | svasti śrīmatu bhujā gaṇḍa pātāḷa-chakravartti Bhujagēndra-
vamśōdbhava ... nāl-prabhu-vairi-ghaṭa-sarppa Kāmeya-Haḍavaḷa.. Sōyi-Dēvaru... Saṅga-Gauḍanu
Yādenāda māḍi dāliya kaṭṭi kolluva..... . Yeḍeya-nā...palarolu taḷt iṇḍu ... lōka.
prāptan ādanu maṅgala mahā śrī śrī (*usual final verse*).
.....

299

At Torevanda (same hobli), on a 2nd stone near the Bayala Basava temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirāja paramēśvara parama-bhaṭṭā-
rakam Satyāśraya-kuḷa-tīlakam Chāḷukyābharaṇam śrīmad-Bhuvanaykamalla-Dēva-vijaya-rājyam utta-
rōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram saluttam ire Vanikāpurada neleviḍinoḷu su-
kha-saṅkathā-vinōdadim rājam geyye tatu-pāda-padmaṇḍipati || svasti samadhi-gata-paṇḍita-mahā-śabd-
mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyakan āsthāna-vastu-nāyaka niyōga-Yōgandharāya
nam chatura-pārāyaṇam vivēka-vidyādharam sakaḷa-kaḷā-dharam vikramōttuṅgan asaḥāya-siṅgam
śrīmad-Bhuvanaykamalla-Dēva-pāḍāravinda-śaṭcharaṇam śrīman-mahā-pradhāna hiri-sandhi-vigra-
hi maneveggade-daṇḍanāyakan Udayādityam ||

jagam ēka-chchhatram āyat urkkida dharanidhara-drōhar akkāḍidar bhū- |
nagaram sindhūra-mudrāṅkitam enisidud anyāvanipālakar kai- |
mugid ettam tettu.. nyāvaśa... āgirddu ... cha- |
kriḷe tanninda..... virano negard Udayāditya-daṇḍādhipatam ||
idirol Rāvaṇa... mārmaledodaṇ geluṅ jagam bēḍi band |
idirol nindadam iḷum int iv eradarkk and innam ittam kaṇutt |
idir āḷim kavitandu bēḍim iḷuṅ pūḍ iḷum end andu bārpp |
Udayādityanoḷ anmin-ārppin-esekam meyvattu kaṅ oppuṅum ||

int Udayāditya-daṇḍādhipati Banavāse-pannirchchāsiramumam S'antalige-sāyiramumam padineṭṭu-
bhatta-grāmaṅgalaṃ Mēlvattiya vadḍaravūḷada suṅkamumam sukha-saṅkathā-vinōdadind āḷdu rājyam
geyuttam ire Banavāse-pannirchchāsirada bāliya kampaṇa Nāgarakhaṇḍav-erppattar-olagaṇa Tore-

varddhanada Dāsa-Gāvuṇḍa-daṇḍanāyakan Udayādityana besadiṁ mūlasthānada Gaṅgēsavarada Svayambu-dēvargge Saka-varsha 995 neya Pramādicha-saṁvatsara-Paushya-suda-ashtami-Āditya-vāram uttarāyaṇa-saṅkrānti-vyatipātam kūḍida puṇya-dinadandu Pālāya-maṭad anyayada Tatpuru-sha-paṇḍitara śiṣhyar svasti yama-niyama-svādhyāya-dhyāna-maunānushthāna-japa-samādhi-sila-saṁpannar appa śrīmat-Sômēsvara-paṇḍitargge tamm-ayya Kāsaunara Kappa-Gāvu... tāyi Ara-seyabbe-Gāvuṇḍigam parokṣha-vinayam endu Dāsa-Gāṇḍam kālgaṛechchi dēvargge khaṇḍa-sphuṭitar dhūpa-dipa-nivēdyakkam ... ṅgereya (*here follow details of gift and usual final phrases and verses*) śrīmad-Uchchaṅgiya kōṭeya Chāvuṇḍiyyam baredam | śrīmatu Tiḷivallīya Birōjana magam Kālōja śāsanamam māḍida besakke Sômēsvara-paṇḍitar varshaṁ-prati avalakkige khaṇḍuga-bhattava koṭṭar maṅgaḷa mahā śrī ||

300

On a 3rd stone near the same temple.

(upper part is illegible) ... Dāsi-Rājana suta Kāmanam pogali .. dūvam ballanam ||
keṛeyam kaṭṭisi tumban ikki negald ā-jirṇō |
..... ādhāraṇ Kalināthaṅg imbināl |
Kaṛekaṇṭhaṅg atibhakti māḍi |
.. rīvam māḍisi tanna pergaḍatanam Kāmaṅg ad ēn oppitō ||
ant ā-sēnabūva-Malaiyyana guṇōnnatiy ent endade ||
vinaya-midhi-Dēva-Rājana |
tanayam Mallayya niti-Chāṇṇikyane tāṁ |
ghanam enipa Vatsa-Rājana |
vinayada mantriyy chadura-viḷasam ||

ant enisida ... Sridhara-paṇḍita dharmma-kathā... va Liṅgapurāṇamam kēḷdu śrī-Rāmanātha-dēvara jirṇōḍdhāravam māḍisi ā-dharmmak aṇṇavapavam biṭṭa || Gaṅgādhāra-nāmada Gāḍeya-jiya Kāmāy-an-enipam stānikarigam tuṅga-bhuja-Sridharāryyam magam ... dhāreyam salsi koṭṭam || svasti Saka-varuṣa *1174 neya Virōdhi-saṁvatsara-la Phāḷguṇa-bahuḷa 15 Ā || sūrya-grahapādalu sarvvanamas-sivāyava māḍi dhāreyam koṭṭa (*usual final verse*) yi-śhāsanava barada Vāṇḍē[va]-Rāja-paṇḍitaru binōṇi Binayōja || (*usual imprecatory phrases*).

301

At Sidḍahalli (same hobli), on a stone on a large tank bund.

svasti śrī jayābhūditya-S'ālīvāhana-śaka-varuṣa sāviradaneya 1502 Pramādi-saṁvacharada Puṣya-sudha-davaṣeyu Maṅgaḷavāra Arasappa-Nāyakara kūladali Saṅkhaṇa-Nāyakarigū Arasappa-Nāyakarigū jagaladalli Sorabada pārapatēgāra Virūpākshayyanu Mandi-Kūḍura Hēmājīya .. űgaḷavanu mutti sūreyāgi koṇḍu Sidḍahallīya-grāmavanu muta.. kauṇgina Kumuguhallīya stalava koḷade Malli-ṇa-Gauḍara maga Ch kaṇa-Gauḍanu bhāgi koṇḍu tanna grāmada
takoṇḍu datti-jalavanu biṭṭa ... tupika ke nāya anal āgi Arasappa-Nāyakaru ...harusadinda Kuppūthura pārapatēgāra Liṅgappayana maga..... (*on a side*) saṇṇa .. makkaḷige svasti nettara goḍge koṭṭa lu Tumborehallīya hola Veṅgaṇageroya Durugi-Nāyakarige Sidḍahallīya umbaliya koṭṭam.. kala

302

On a virūkal on the same bund.

svasti samasta-prasasti-sahitam śrī-prthivī-vallabha mahārā[jā]dhirājam rāja-paramēśvaram parama-bhaṭṭārakam Satyāśraya-kuḷa-tīlakaṁ Kādamba-vaṁśōdbhavam kaligal-aṅkuṣan appa śrī... -Kāva-

Dêva-varshada 29 Pramôde-samvatsarada Mârggaśira-śu 5 Â-Kiṛumaḍivûra kaḷḷaru hâyḍ irivalli Kiriya-Mâguḍiya Kôte-Setṭiya Kalleyam taḷṭ iridu meḇuḍu sura-lôka-prâptan âda

304

At Hâya (same hobli), on a virakal in front of the Kallê'svara temple.

svasti śrīmatu Vikrama-varshada 15 Vikri .. samvatsarada Bhâdrapada-suddha-pañchami-Budha-varadandu Erahī-Setṭiyara maga Tippapaṇ appaṇge kalla niṛisida Kuppapa taḷṭ iridu sura-lôka-prâptan âda

jitêna labhyatê &c. ||

305

On a 2nd virakal in the same place.

svasti samasta-prasasti-sahitaṁ śrīmatu Ho[y]sapa-Yâdava-chakravartti vira-Ballâla prithuvi-râjyaṁ [ge]jyuttam iralu Vibhō-samvatsarada Chaitra-dasamī-Sôma-vâra svasti śrīmatu Kâ.. Dêva Hayava hâyidu turuvaṁ koḷuvalli Hañcheyā Bijeyana maga Viṛaha taḷṭ iridu sura-lôka-prâptan âda

306

On a 3rd virakal in the same place.

svasti samasta-prasasti-sahitaṁ śrīman mahâ-maṇḍalêsvaram Banavâsi-pura-varâdhisvaram Jayanti-Madhukêśvara-dêva-labha-vara-prasâdam Pârttivo-samvâścharada Mâgha-bahula-ashṭami-Budhavâradandum Kaḍamba-kuḷa-tiḷakam Kirtti-Dêvarasarum maṇḍalika-Bammannaṇum Giṇṇalaguṇḍiya kôṭeya mutti kâduvalli Chauvuḍi-Setṭiya magam Hiriya rê.. ya Mâcheyā taḷṭ iridu sura-lôka-prâptan âda Sivana kûḍi

307

On a 4th virakal in the same place.

svasti samasta-prasasti-sahitaṁ Yâdava-chakravartti śrī-Ho[y]sapa-vira-Ballâla prithvi-râjyaṁ geyu-[ta]v iralu 19 tteneya Vibhō-samvatsarada Chaitra-mâśa-dasamī-Sôma-vâradandu śrīmatu Kâva-Dêva-navaru Hayavan iridu turuvaṁ koḷuvalli Haṇḍiya-Sômaya taḷṭ iridu sura-lôka-prâptan âda

jitêna labhyatê &c. ||

308

On a 5th virakal in the same place.

svasti śrīmatu Yâdava-chakravartti Sîngaṇa-Riya prithvi-râjyaṁ geyuttam iralu Saka-kâla sâsirada nûṛa-nâluvattu-nâkaneya Chitrabhânu-samvatsarada Mâga-suddha-talige-Sukravâradandu || Hayama huyalu baḷukade bâya ride Javanante kaḷḷaram naḍoḷu bina-vaṁ bila kondu divija-kanne u

309

At Dôravaḷli (same hobli), on a stone north of the Basava temple.

namas tāmra-jatâ... bâlā-pallava-dhârinê |

... ḍapârambha-pûrṇa-kumbhâya S'ambhavê |

svasti sama śrayam śrī-prithvi-vallabham para ya Âṅgīrasa-samvatsarada Va'śākha-śu 15 Sôma-vâradandu Sîngaḷa-Dêvana dīli Bandalikeya . dum jana-danavam

koṇḍu haṅkaḷu . muchchuvalli Dōravaḷiya Maḍikaḷa-Gauḍana maga Channanu tuṟuvam maguḷchi palabaram kondu sura-lōka-prāptan āda ātana kaḷatre Kaṟiligeḷa mahājanagaḷu āre-mattalu keya ā-chandrārka-tāram-baram salisuvaru maṅgaḷa mahā śrī śrī ōm namaś S'ivāya śrī

310

At Mūgūru (same hobli), on a stone in front of the Rāmēs'vara temple.

śrīmatu Bhūlōkamalla-varshada 9 neya Sau n'ya-samvatsara-Māgha-ba-anāvā .. sūryya-grahanaḍalu kali...taḷeda .. Rācheya-jīya... bhaṭṭa agni-pravēsa māḍi ka-prāptan āda avar-anṇa Nā.. siṃha-Kāḷaya kala kaṭṭi

313

At Agasanahalli (same hobli), on a stone to the south of the Rīmēs'vara temple.

svasti śrīmach-Chāḷukya-Vikrama-varisa Du samvatsarada Chaitra-bahuḷa
 haḍuḍaḷasvara.. Paḷedarasa ne Jābākayyama mēḷāḷke magniyadan aḷi .. tu
 Permmaḍi-Dēva-magaṇ Tailapa-Dēva umāḍimmediyu śrīmatu agrahāram Neṟilageyahaḷḷi
 Asaganahalliyam dāḷi bandu tuṟuva koṇḍuhōhalli Dākaṅganu Māli-abbeya putra Kālamoga ..
 mēḷāḷe kudureya yiridu tuṟuvam magarchchi sura-lōka-prāptan āda śrīmatu āsēsada
 Basava-Keḷema tandale maga Anuma.. | int idan aḷidava Kurakshētrada

314

At Lūkkuvaḷḷi (same hobli), on a virakal near the Rāmēs'vara temple.

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājādhirāja paramēśvaram parama-bhaṭṭā-
 ra..... bharavaṇam śrīmad-Bhuvanaikamalla-Dēvara rājyam uttarōtta saluttam
 ire | tat-pīda-padmōpajivivaru Banavāsi-pannirchhāsiramum Sāntalige.....
 mire | Saka-varsha .. 998 neya Rākshasa-samvatsarada ..
 agrahāram Kuppuṭūra sāsirvvara magam Gaṇḍara-Dēva śvara Kādambara
 Sāntaya-Dēvan ākshapisi samasta-ḍalamumam pannirvvar-nāyakarū ṇḍ ātana Lokkivaḷḷiya
 tuṟuvam koṇḍu peṇṇureyan urrchuvalli Gaṇḍara-Dēva . ya (usual final verse)
 Nāyaka kādi palaram kondu talegaḷa tōraṇaṅga..... kalam parayisi tuṟuvam magur-
 chchi jayan-koṇḍu dēvāṅganeya navan ēṇi dēva-dundubhiḷaḷ eseye dēva-lōkakke
 sanda ||

sura-lōka |

..... naṅga Gaṇḍara-Dēvam |

sura-vaniteya ādaradiṃ |

suripare pū-maḷeyani ||

... kilava barapa Chemvuḍōjana magam Bammōjana besa maḷ

315

On a 2nd virakal in the same place.

Kuppuṭūra Sārakalla magam Nāgaḷe me.... ṭṭa vumbaḷi hāda ondu-mande svasti śrī prithvi-vallabha
 mahārājādhirājam para ra parama-bhaṭṭārakam Satyāśraya-kuḷa-tiḷakam Chāḷukyābhara-
 ṇam śrīmatu Bhuvanaikamalla-Dēva .. vijaya-rājyam saluttam ire Saka-varsha 998 ya Rākshasa-
 samvatsarada Pāḷguṇa-suddha 14 yandu tuṟuvam magurchchi palaram kondu Sovara Nāga sura-
 lōkakke sandam

316

At the same village, on a vīrakal in Jōgiyarakoppal.

śri-Virūpāksha-dēvarē gati śrīmatu Ananda-sampvatsarada Bhādrapada-ba-dasamiyalu śrīmatu Kupa-
tūra Virapa-Gaudana ba . . . Lokuvallīya Mala-bōvana tamma Puṭa-bōvanu Hantikeya māḍida virakala
Palahayana kelasa

317

At the same village, on a stone in Gejēhalli Vīraṇṇa's wet land.

. samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājā . . . ja paramēśvara parama-bhāttāraka
Satyāśraya-kuḷa-tīlaka Chālūkyābharanāṃ śrīmad-Bhuvanaikamallā-Dēvara uttarōttarābhi-
vṛiddhi-pravarddhamānam ā-chaundrārkkā-tāraṃ-baraṃ saluttam ire samadhigata-pañcha-mahā-
śabda mahā-maṇḍalēśvaraṃ Banavāsi-pura-varādhīśvaraṃ Kādamba-cha jja-dēvi-labdha-vara-
prasādam Male-gaja-kēsari mūvaḍi . . . ra jūba nāmādi-samasta-prasasti-sahitam śrīma . . . bā-maṇḍalēśva-
rap Kirttivaruma-Dēva Banavāsiyalu rājyaṃ goye svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-
maunānushthāna-pārāyaṇa-japa-samādhi-samasta-guṇa-sampannar appa śrīmad-agrahāra-Kuppatūra
sāsirvvaruṃ tri-vāchhiyind ēka-vākyam geydu samasta-guṇa-sampanna nuḍidu matt enna nāyaḍ
āchāryyan asahāya-sauryya . . . svarana putra gōtra-pavitra vairi-mada-bhañjanam ganikā-manō[ha]-
raṃ bari . . . nija-kula-padmākaraṃ satya-ratnākara samaya-samuddharanāṃ samasta-guṇa-gaṇā-
bharaṇaṃ piṣuṇa-mūgarivaṃ koṇḍeya-taḷa-prabhāri dharinmakke nalla Nodageṛe-malla maṛge vare
kāva gaṇḍara dēva Seṭṭi kaṭṭisida Hosageṛeyuman ā-keṛeya keḷagaṇa kādū-gaḍidu māḍida hosa-
garddeyumaṃ sāsirvvaruṃ mechchi Saka-varsha 993 raneya Virōdhikṛit-sampvatsarada Paushya-
suddha-saptamī-^AĀdityavāradandu Seṭṭige Seṭṭikeṛeya keḷage chandrārkkā-tāraṃ-baraṃ biṭṭa gadde
Kachchhaviya galeyalu mattal ondu ā-keyya teṛeyam Seṭṭi Seṭṭikeṛege biṭṭan (*usual final phrases
and verses*).

318

At the same village, on a stone in purōhita's wet land.

śubham astu Yīśvara-sampvatsarada Jyēsthā-ba 30 S'ukravārada dinada sūryya-grahaṇa-puṇya-kāla-
dalū ^AĀdiyapa-Nāyaka-Nayanapa-Nāyakara sēvakaru Kuppatūra simeyan āluva Yajus-śākhya
Maudgalya-gōtrada

319

At Tuḍintru (same hobli), on a stone on the bund of a pond.

svasti śrī mahā-maṇḍalēśvaraṃ Banavāsi-pura-varādhīśvaraṃ Madhukēśvara-dēva-pāda-padmārā-
dhanam . . . naya-Dēva-rājyaḍa 4 neya Viṇambi-sampvatsarada Phāḷguṇa-su . . . Siṃhaṇa-Dēvana nāyaka
. mukhyavāgi . . . mūvattu-sāvira-kudare dalaṃ etti naḍadu bandu Guttiya durgava
koṇḍu nāḍa suṭṭu sūre-gāṇuttam barppalli Yiḍa-Gauḍa Heggade-Ballayyana maga Haripayanu Yaḍa-
nāḍa Tāḷaguppeyalu Kāḷeya-Haḍaḷana maga Hemmayyana kūḍe yiddu yā-vūralu kādi mārppeḍeyam
keḍsi halabaram kondu sura-lōka-prāptan ādanu || yātana tamma Heggade-Baichayya māḍisida kalu ||
(*usual final verse*).

321

At the same village, on a stone to the left of the Rāmalinga temple.

svasti śrīmatu Yādava-Nārāyaṇa bhujā-baḷa-pratāpa-chakravartti Siṃhaṇa-Dēva-varshada S'ubha-
kṛitu-sampvatsarada Bhādrapada-suddha-dasamī-Brihaspativāradalu Mata yanavaru giḍu-
goṇḍu Tavarūrige tā . . . tana kalu Kāmeya-Haḍaḷa dāl iṭṭu muttidalli Nāga-Gaudana goṭṭa gadi-

yalabiya Kêta-bôvana maga Boppa-bôvan orvva baladoḷu kâli sura-lôka-prâptan âda Dêvage.. ya
keḷage hûdôṇṭad .. rivaḷli Kâmeya-Haḍavaḷa nettaru-goḍegeya 5 koṭṭanu ||

322

On a stone to the right of the same temple.

svasti śrīmatu Yādava-Nārāyaṇaṃ bhuja-bāḷa-pratāpa-chakravartī-śrī-Sīṅha-Dē[va]-varshada Krôdhi.
saṃvatsarada Kārttika-bahula 5 Śukravāradandu Tavarūralu Kāmaya-Haḍavaḷan iddaḍa Bīraraṣana
dāji bandu â-vūra muttīdaḍey â-Kāmaya kadi goludaṃ hōhalliy ātana gandha-vāraṇa kumbara-
Sōmayyana maga Nāḡeyanu halabaraṃ konu sura-lôkava prâptan ādanu

jinēna labhyatē &c. ||

323

At Bhārūgi (same hobli), on a stone in front of the Hanumantu temple.

namas tuṅga- &c. ||

..... saṃvatsa[ra]-Bhādrapada-śu 10 Sô-yalu śrīman-mahā-nāyākachāryya svāmi-drôhara
gaṇḍa gaḍiy-aṅka Yallappa-Voḍeyara pradhāna Kallaṇṇayya Mallarasayyanu â-
Kuppuṭūra Bhārūgiya-sīmeya rājyavanu Yallappa-Voḍeyaru tamma rāṇivāsa Chikkarasi-Bommaras-
ammanavarige bhāḡaṇeyāgi pālisilalli avara pradhānanāgi yiddu yi-rājjyada pārupatyavannu māḍali-
kke bandalli grām ivanū grāmagalanū pokku viḥārīsēnū yendu B-ḡegeyera-grāmakke bandu yi-
Nārāyaṇa-dēvara sthānakāgi paḍitara nīsi â-dēvarige saṃprôkshaṇeyanū māḍisi â-dēvarige pūje-
punaskārāṇṇu naḍava mar-yāḍeyāgi ... biṭṭa śāsana

324

At the same village, on a stone to the south-east of the Nārāyaṇa temple.

Sivāya [nama]ḥ || svasti samasta-prasasti-sahitaṃ rti Trailôkyamalla-Dēva-varishi-
ada 12 neya Bahu tsarada S'rāvay-bahu 11 Brihavaradandu ḍa-Gāvupḷaṃ Hānuṇ-
galla-nāḍiṃ tanna heṇḍir-mma halli baṭṭeyalu kaḷḷaru tāḡidalli tanna

jinēna labhyatē &c. || (usu l final verse).

325

On a stone to the south of the same temple.

namas tuṅga- &c. ||

nuta-Vidyādhara-Kinnara-prakaradiṃ chandrārka-jyôṭ'shkarim |
sataṭam maṅgaḷa-kāyaka-nivahadiṃ śrī-Rudran-iśthānadim |
brati-saṅghātadin â-suvarṇa-vīḷasat-saṃvêdikt-saṃp'v'â- |
vṛitadind unnata-dēva-dampati-rata-sri-sundaram Mandavam ||
makara-brātābhigātôchchaḷita-kamaṭha-saṅghaṭṭa-saṃsparāddhi-mina- |
prakara-prakshôbhītodyat-tarūḷatara-taraṅgôṭkara-kshipta-muktā- |
nikaram kaṅ eḍe chelvaṃ paḍedud aviraḷôṭṭāḷi-kallôḷa-māḷā- |
dhika-sa[.....]rsha-prabaḷa-ghana-ghana-dhivāna-raudraṃ samudra ||
adu nānā-nakra-chakra-krama-kari-makarôḍḍina-pāṭhina-puchcha- |
chchhada-vātāghāta-bhitāchaḷa-chaḷana-chaḷat-tuṅga-... taraṅgau- |
gha-duranta-prāntam ujjirimbhita-bahaḷa-taḍij-jāḷa-līḷā-viṇḷām- |
buda-bimbāḍanbaraṃ kaṅ eṣevudu lahari-lôḷa-bāḷa-pravāḷa ||

âvarisi jaḷadhi-taṭaman I-
 jāvritav allim baḷikke teṅkalu sale sau-
 khyāvaha Harivarsham dhā-
 tri-vara Kimpurshav ante Bharata-kshētra ||
 ant ā-Bharatāvaniyam |
 santānāntaradin āḷdar urbbi-sēbyar |
 Kantu-niblar amaḷa-charitar a-
 nantar chChāḷukyar āḷdar allim baḷika ||
 Thāneyak etti mummuriya goṃmuri-goṇḍa padakke Chāra tann-
 āneyan iṭṭu Kāñchiya nirākuḷadiṃ Polakēsi suṭṭa Ka-
 lyāṇava Chōḷa suṭṭan enal onde-gajēndradin eydi kondan a-
 kshūṇa-parākramam su-bhaṭa Chōḷanan Āhavamalla-bhūbhujam ||

tat-sutam ||

Chōḷika-Lāḷa-Gauḷa-Maleyāḷa-Teluṅga-Kaliṅga-Vaṅga-Paṇ-
 chāḷa-Turushka-Gūjjara-Jajāhuti-Māḷava-Koṅkaṇādi-bhū-
 pāḷakar sūji berchchi besakeyye dharitriyan ēka-chakradim |
 pāḷisi Vikramāṅkan esedaṃ vibhu permmeya Permma-bhūbhujam ||

svasti samasta-bhuvanāśrīyam śrī-prithvi-vallabhām mahārājādhirājām paramēśvaram parama-bhaṭṭā-
 rakam Satyāśraya-kuḷa-tiḷakam Chāḷukyābharaṇam śrīmat-Tribhuvanamalla-Dēvara vijaya-rājyam-
 uttarōttarābhivṛddhi-pravardīhamānam ā-chandīrākka-tāraṃ-baraṃ saluttam ire tat-pāda-padmōpa
 jivi ||

sārada-niradam pudidudō nabhamam sutanam sudhāśuvam |
 kshira-gabhira-niradhi nirikshisal end irad eyde vardu nind |
 i-raseyim nabhakk ogeyal irddudo pēl enip udgha-kirtti-vi-
 stāraman eyde baṇṇipud Ananta-chamūpanan i-jagaj-janam ||
 ivara negalṭey intū ivar illige takka[va]r i-niyōgav int |
 ivarg idu takkud endu paribhāvis tat-patig eyde bandu bin-
 navisi niyōgadoḷ nilisi rakshisuvam kaṭṭakakke tande-tāy |
 tavatavag endu baṇṇisuvār agra-chamūpan Anantapālana ||

tat-pāda-padmōpajivi ||

Hari-putram Hari-nandanam Hari-sutam bēlpargge māḡimpavargg |
 aravindāśyeyarg endoḷ ārgg upaman atyaudāryyadiṃ śauryyadiṃ |
 vara-rūpōnnatiyim navina-purashargg end-endu viśvōrvviy ā-
 daradiṃ baṇṇipud i-viśiṣṭa-jana-kalpārāna-Gōvīndanam ||

svasti samasta-prasasti-sahitam śrīmad-daṇḍanāyakam Gōvinda-Rājām Banavase-pannirchchāsira-
 mam duṣṭa-nigraha-śiṣṭa-pratipālanadin āḷuttam ire Kādamba-vaṃśa-varddhanam śrīmat-Tlaiha-
 Dēvarasaru Hānuṅgaḷ-aynūṇu Banavase-pannirchchāsirakam maṇḍāḷika-vṛittiyōḷ iral ā-nāḷoḷu ||

chūta-vanaṅgaḷim khaga-kuḷaṅgaḷin ā-kadaḷi-vanaṅgaḷim |
 nūtana-champaka-prakara-chandana-pūgava-nāḷikēra-saṇ-
 ghātadin oppi tōrppa posa-sāḷi-vanaṅgaḷim ettalim rata-
 brātadin oppi tōruvudu kaṅgoḷe Nāgarakhaṇḍa-kampanam ||
 ā-nāḷge manneyam la-
 kshami-niḷayam Boppa-Dēvan ātana sati sad-
 bhū-nute Siriyā-Dēvig a-
 nūna-guṇam Sōma-bhūpan udayai-geydam ||

tire Nāgarakaṇḍa-elpattakkam eṅṅam nḍi geye Bichchara Erega
regenu Baraṅgiya ūrggavunḍu geye baṣarikaṛuvā .. Muddaṇṇa-Kaṇṇa... geyya tuṇu Baraṅgiya
pebba .. munda hariye idir āntu ta(gi)lḥ iṇḍu sarggake san ṛega kalla nillisirḍa

327

On a 2nd virakal in the same place.

śrī prithivī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kula-tiḷakam
Chālūkyābharāṇa śrī-Tribhuvanamalla-Permmāḍi-Dēvaru chandrārka-tāram rājyam geyuttire || Nā-
garakhaṇḍa-elpattara manneyam Bopparasam manneyuman ālut ire | śrīmaṇu-niahā-prachaṇḍa-daṇ-
ḍanāyaka-Gōyindara Banavāse-pannirchhāsīraman ālutire Jagadēkamalla-Tribhuvana-
malla-Dēvar .. Chālūkyā-Vikrama-varshada 37 nē Nandana-samvatsarada Kā suddha-puṇame-
Maṅgaḷavāradandu Nāgarakhaṇḍa 70 ṛa prabhu raṅgiya Borppa-Gāvuṇḍa Bandanikeya
Borpparasana dāyiganam .. ḍa teṛeya koḷalliye kādu sattu sarggake sandi || nāḍuma .. ṇanum
irḍḍu jayaviṭṭa koṭṭaru biṇṇaṇi Mārōjana baraba

328

At the same village, on a stone to the east of the Kallēśvara temple.

śrī

namas-tuṅga-ḥc. ||

. kke deye nd ogetandum jarā-marāṇa-vināsi
. dham nirṇidhanatvamam taleda rōḍ-madhyadoḷ nāḍe bhā- |
vise vaitrāsana-jhallari-muraja-rūpakke eyde pakkāgi chā- |
ru-samēta-traya-vēṣṭanā-viḷasitam shaḍ-drabya-sampūrṇaṇ ḍn |
esakam-bettudo kattu-kṛittima-vihinānitya-lōka-trayam ||

ka || ā-lōka-triṭṭiyadoḷam |

bhū-lōkam rayyāv alli Jambū-dvipam |

lilāspadav aḍaḷoḷu sō- |

bhālanibam nāḍe nōḍe Bharata-kshētra ||

ka || ā-Bharata-kshētradoḷam |

*śōbhāspadav āytu Kuntalōrvvi-taḷa-maṇḍala-viḷasa- |

prābhavamam tāḷḍidar Chālūkyā-uripāḷar ||

ant ananta-Chālūkyā-chakrēśvara-pravarattanānanta ||

vṛi || dhareyam tāḷḍidar int anukramadin ant ā-Taḷipam tat sutam |

śaraṇyāta-śaraṇyan ūvāḷa-yaṣam Satyāśrayam tat-sahō- |

dara-putram vibhu Vikramāṅka-dharaṇinātham tad-urvvisvārā- |

varajātōḍbhavan Ayyaṇṇayan asuṛit-kāntāra- lāvāṇalam ||

āhava-dhīran ātan-anuḷam Jayasimhan avaḷḍe sūnu sand |

āhavamallan ā-uripa-sutam dharaṇipati Sōyi-Dēvan aty- |

āhita-sauryyan ātan-anujātan a ēsha-jagad-vinūtan u- |

grāhita-bhūmipāḷa-viḷaya-prathan ā-Parama-ḍḍi-bhūbhujam ||

viśva-jaga-stutam neḷaḷḍan ā-uripa-nandanān udgha-kirtti Sō- |

mēśvara-Dēvan ā-dharaṇinātha-sutam Jagadēkamalla-bhū- |

mīśvaran ā-uripāḷan-anuḷam tri-jagat-parivarttitollasach- |

chhāśvata-kirtti tāu enisi nūrmāḍi-Tailan ataḷḍa-vikramam ||

tat-kāḷadoḷu ||

jagamam kaiyāni i-tōrpp-Amara-giri-samasparddhii ādattu dhairyam |

mige-vaḍatt abdhiam gunp aledudu Kaliyam chāru-chāritram ugrā- |

ri-gaṇa-prāṇāmbuvindaṃ tapidud asi-latā-yasṭi dig-danti-dantā- |
nuga ḁdatt udgha-kirtti-prasaram enisidaṃ Bijjala-kshōṇipāla ||

tat-pāda-padmōpajī ||

Manu-charitaṃ vimaḷa-yaśō- |
dhanan uddhata-vairi-marddanam satya-vachaṃ |
ghanatara-vitarana-lilā- |
bhinutaṃ Kasapaya-Nāyakam pesarvettaṃ ||

ant ā-Kasapaya-Nāyaku Banavāsi-punnirchhāsiramumam dushṭa-nigraha-śishṭa-pratipālanadin
āḷuttam iral ā-dēśadol ||

pūga-vanaṅgaḷim baḷeda śāli-vanaṅgaḷin opputippa pun- |
nāga-vanaṅgaḷim viḷasad-āmbra-vanaṅgaḷin āgaḷum manō- |
rāganan iḷa champaka-vanaṅgaḷin ā-kadaḷi-vanaṅgaḷim |
Nāgarakhaṇḍa-kampaṇav ilā-maṇi-darppaṇam oppe tōrugum ||

va || antu sogayisuva Nāgarakaḷaḷ-erppatūṭi manneyakk adhipatiyūṃ Kādamba-kuḷa-kumudini-
tārāpatiyuv enisi ||

vri || pesarvettaṃ tōḷa kūrvāḷ ari-nripara kula-dhvaṃsaṃ nam māde vākya- |
prasaram śri-Bāma-bāṇakk adhikateyan aṇam tūḷde bhāśvad-vivēkam |
Bisajaprōdbhūtanam dikkarise vitaranam vandi-sandōhamam ra- |
kshise tann āchārav i-Kalkeyen aleye dharādhiśvaram Sōvi-Dēvam |
nuta-Boppa-Dēva-bhūmi- |
pati janakam Siriya-Dēvi janani Kaḍambā- |
tata-vamṣam kulam emb un- |
nnatiyam kshitiyolage Sōma-bhūpane paḍedaṃ ||

tat-pāda-padmōpajī ||

arig abaḷā-janakk erada vandige viradin ātma-rūpa-sun- |
darateyoḷ ārppiniṃ palavu kūrggaṇeyam naneyambin ōḷiyam |
śuruchira-kāñchana-prakaramam sale tannaya hasta-yugmadim |
suridapan endad ār vvagedu baṇṇisar i-nuta-Biri-Setṭiya ||

tad-anvaya-prabhāvam ent endade ||

siddha-rasōdadinda keṇeyam neṇe kaṭṭisi kaḷpa-vriksha-sam- |
siddha-sampriddha-varddhanadin āraṇeyim parusādi-sailadim |
paddhatiinda māḍi S'iva-līngaman ā-phalādinav i-mahā- |
śuddha-guṇātmanam paḍedaḷ Ambike san-nuta-Taili-Setṭiya ||
pati-hite Rājikaṇvegav aśeṣa-guṇāgrani-Taili-Setṭig un- |
natan atibhaktan Īśvara-padānatan anvaya-ratoa-paṭṭan ud- |
dghata-ripu-(...) marddanam vijaya-kāraṇan ūjjita-puṇya-kāraṇam |
kshiti-taḷadalli puṭṭidan udāra-guṇān vitan appa Biraṇa ||
Biraṇa satig Arasaueg u- |
dāra-guṇam Kēti-Setṭi puṭṭidan ā-sura- |
bhūruhad-ant iral anujar |
ddhāriṇiyol Chāri-Setṭi Tailam sahita ||
anupama-lileyind eseva Kētanam iḷa suvarṇa-vriddhiyim |
janivisi lileyind ogeda kirtti-latāṅgane dig-viḷāsini- |
janada diśārṇava-prakarad adri-nikāyada dig-gajaṅgaḷ ēḷ |
inana hayaṅgaḷ emb ivara mēle manō-mudadinde māḷuval ||

Kētan-udāra-lakṣmīg adhināthe kulānvite Kālīkauvegāṃ |
 nūtan udāran urvvig atisebhan anindyan avāryya-sauryya-vi- |
 khyāta-parāyayaṇaṃ negaḷda Birane puṭṭidan anvaṃbābhi-chan- |
 drātapān Īśa-pāda-vara-paṅkaja-bhriṅgan ilā-taḷāgradol ||
 Biraṃ S'iva-samayakk ā- |
 dhāraṃ (Biraṃ) sujana-praharshan asatī-dūraṃ |
 Biraṃ S'iva-pada-natau i- |
 Biraṃ nija-kula-payōdhi-varddhana-chandraṃ ||
 vinayāmbhōnidhi-Biri-Seṭṭhi-vibhugaṃ Bichauvegāṃ puṭṭidaṃ |
 vinutaṃ śrī-prabhu-Chauḍaṇ ante mudadiṃ Gaurauve viśvōrvviyoḷ
 jana-samstutyar umā-padastar amaḷar ggōtrābdi-chandrātapar |
 vvinatar śrī-Tripurārig endad avariṇd ār unnatar mmānavar ||

Bira-Seṭṭhi-y-ōḍavuṭṭida ||

unnata-vapśan ūrjita-bhujā-baḷan udgha-parākramaṃ jagat- |
 sannuta-śauryyan apratīma-dhairyyan apāsta-samasta-lōbbhan u- |
 dyan-nava-mauktikōḷvaḷa-yaśaṃ paripīḷita-S'aiḷa-dharman ā- |
 sanna-budhaṃ parārttha-charitaṃ jagadol sale Mūḍan oppuvaṃ ||

ant ā-Bira-Seṭṭhiyaru Nāgarakhaṇḍav-eppa[ttā]ra baḷiya-bāḍaṃ Bhāraṅgi-puradolū śrī-Kēdārēśvara-
 dēvara pratishṭheyam māḍal ā-dēvargge vṛittiyam biḍal anukūlarād ā-grāmādhipatiḷaṇ-anvaṃvātā-
 ram ent endade |

Chaṭṭaṃ para-vaniteyaram |
 muṭṭaṃ vitaranaṃ amanāra-bhūruḷadol kōḷ- |
 iṭṭaṃ pāpada pathamaṃ |
 meṭṭaṃ sāsṡvata-padakke kaḷasaman iṭṭaṃ ||

at-putraṃ ||

vinutaṃ nāl-prabhu Chauḍa-Gaṇḍan avanī-samsēryan atyunṇataṃ |
 jana-samstutyar udāra-tējan adhikaṃ sāhitya-vidyādharaṃ |
 ghanatārātī-ghanāghana-praharaṇaṃ tān embiṇaṃ nichchalūṃ |
 dhana-kāmyārtthiḷaḷ eyde koṇḍu konevaṃ chandrarkkar uḷḷannegaṃ ||

tat-taneya ||

kamaṇiya-kāmini-mukha- |
 kamaḷa-daḷa-sphuṭita-bhānu lakṣmi-lalanā- |
 ramaṇiya-stana-hāraṃ |
 saman enipaṃ Kētan iḷal ā-sura-kuḷadol ||

ant ā-Biri-Seṭṭhiyaru svasti s'masta-prasasti-sahitaṃ śrīman-mahā-maṇḍalēśvaraṃ Sōvi-Dēvarasaru-
 maṃ Chauḍa-Gāvuḍa-Kēta-Gāvuḍa-pramukhav aṇuvattokkaluman oḍambaḍisi śrī-Kēdārēśvara-
 dēvar-aṅga-bhōga-raṅga-bhōgakkam nitya-nivēdyakkam khaṇḍa-sphuṭita-jimṇōddhārakkav allirppa
 sthānika-tapōdhana.. grāsakkav... biṭṭa dharmma || ... deneya Bahudhānya-sampvatsara-Phāḷguṇa-
 śuddha-ēkādasi-Sōmanāra-byatipāta-sūkrumaṇaṃ kūḍibanda puṇya-tithiyoḷ svasti yama-niyama-
 svādhyaṃya-dhyāna-dhāraṇa-manuśushṭhāna-jana-samādhī-śiḷa-guṇa-sampannar appa Chikka-Kereyṭi-
 ra śrī-Grāmēśvara-dēvar-ābhāryyar appa Kriyāśakti-paṇḍita-dēvara śiṣhya Kalyāṇaśakti-paṇḍita-
 dēvara kālaṃ kachchi dhārā-pīrvvakam māḍi Dēviṅgereya keḷage (6 lines contain details of gift)
 svasti samasta-prasasti-sahitaṃ śrīmad-daṇḍanāyakaṃ mahā-pradhānaṃ Suṅkada Māyi-Dēvarasaru
 Banavase-pannirchāśirada suṅkaman ēkādhishṭhitadind āḷuttirḷu Bhāraṅgiya śrī-Kēdārēśvara-
 dēvara nitya-nivēdyakam aṅga-bhōgakkam endu biṭṭa ett-ippattakam Bhāraṅgiya sthaḷadalli āva baḷa-
 ṅḷigar irḍdu bēḷidaḍa n(v)alli okkalu dēre mūle-suṅkam māḍidaḷe tē tana.. gaṇṇa nēḍedaḍe boḷeya biyaṃ
 yand int initumaṃ sarvvābādhya-parihāraḃ āgi biṭṭaru || śrīman-mahā-maṇḍalēśvaraṃ Sōvi-Dēva-
 rasaru Kēdārēśvara-dēvara nandādivigege (here follo v details of gift and usual final ver:ce).

At the same village, on a stone in the same basti.

..... khaṇḍitānaṅga-rājas
stuta-hita-Jina-rājaḥ prāpta-sat-pāda-pūjaḥ |
dhṛita-suguna-samājō vādinām vādi
..... rājō 'bhūn natāśeṣha-rājaḥ ||
sarasi cha sita-sarasijam iva
gaganē vidhur iva Harir iva Hara-hasanam |
iva Haladhara-ruchir iva vilasa...
..... muni-pati-vara viśada-yaśaḥ ||
tachchhishyō Jayakirtti-nāma-munipas tat-pāda-sēvā-rataḥ
Siddhānta-vratipō natākhila-nṛipas siddhānta-pāraṅgataḥ |
tachchhishyōttama-Bulja-Gauḍa-tanujaḥ śrī-Gōpināthō 'bhavat
tachchhishyaḥ svayam apy abhūt sva-janani śrī-Māli-Gāruḍy api ||

kramadind iy-ellara guṇa-stutiy ent endode ||

S'ēshō'py astu sahasra-ramya-rasanas stōtrē samarthō hi yō
bhūyō yā dhishanā [.] śrī-S'ārādāpy astu sū |
sō'py astv atra Gurur ggurus sura-tatēr yyaś sūddha-badhya gurur
vaktum śrī-Jayakirtti-vṛttam aśakan nānyaḥ katham mādrīśaḥ ||
yama-niyama-samētō dhyāna-dagdhāgha-jātō
japa-śata-vidhi-tushṭō 'bhūd anuśṭhāna-niśṭhaḥ |
anugata-guṇa-jālō varddhitātmiya-śilō
bhūvi kila Jayakirttiś chāru-mūrttiś su-kirttiḥ ||
dīkshā-svikāra-kālāgata-jana-nivahē jāta-tōśhāt prabhūtāt
kirttiṃ kurvaty anūnām jaya-jaya vachasā yasya nunnākhilārttiṃ |
sā nānāyaiva nāmābhavad iti bhuvanē khyātir āsid itidam
jānē vaktum tadyān apagata-gaṇanān naiva jānē guṇaughān ||
tachchhishyaḥ śrūta-vārdhhi-varddhana-vidhus siddhānta-pāraṅgataḥ
siddhāntābhidha-sūddha-nāma-sahitō 'bhūchchhuddha-vidyōdyamaḥ |
Bauddhādy-uddhata-vā li-baddha-namanah siddha-stutau tatparas
siddhēśas cha viśuddha-buddhi-sahitō hṛidyō 'navadyō bhūvi ||
yad-vānimaya-darppanē śuchi-guṇē dhi-bhasma-sandīpana-
prakshīṇavarāṇādi-kalmasha-gaṇē satyam jagad-darppanē |
Bhavyā vikshya nija-svaiūpam amalām ratna-trayākālpakam
svikṛityāmṛita kāmīnīm nija-vaśē kurvanti śīghram kila ||
Siddhānta-dēva-munipasya yaśō vidhāya
hṛidyāvaśīṣṭa-paramāṇu-gaṇair vVidhātṛā |
nīhāra-hāra-Hara-hāsa-Harī a-tārā-
tārādhirāja-kirapādi kṛitam vadanti ||
indivaram kinu kṛipā-sarasi-samuttham
piūchchhātapatram uta samyama-bhūpatēr vva |
kṛip vāgha-vārdhhi-parimanthana-mantha-danḍam
Siddhānta-dēva-kara-piūchchham itīva bhātī ||
kṛip karṇābharaṇais suvarṇa-rachitaiḥ kṛip mauktikair nīrimmitaiḥ
kṛip nānā-maṇi-nirmmitair api varair mmatvēti muktā punaḥ |

Siddhânta-vartipasya mânasahitâm vâñim suvarṇpôjvalâm
 karṇṇâkalpa itîva śâśvat imâm kurvanti sarvvê janâḥ ||
 Sâñkhyâḥ kîrkaratâm itâḥ kila punar yYaugâ niyôgam kila
 Chârvâkâś cha varâkatâm kila gatâ Bauddhâś cha durbbuddhitâm ;
 Bhâtṭô bhrashtî-matiḥ kilâbbavad imam Prâbhâkaram vetti kaḥ
 tasmât kô madâm âtanôti p : ratas Siddhânta-vâdiśinaḥ ||
 syâd-vâda-vâr-âkara-śitabhânôḥ
 Siddhânta-dêvasya manôjñâ-śishyaḥ |
 abhûd asau Buḷḷapa-Gauḍa-nâmâ
 châritra-vâr-âkara-śitarôchiḥ ||
 Jinêndra-gandhâdaka-pûta-gâtrô
 Jinârchchanâ-pushpa-nivâsa-mûrddhâ |
 Jinârchchanâ-chandana-kânta bhâlô
 Jinêndra-mantrâlaya-mânasâbjah ||
 nityam viśuddhyâ kṛita-dharma-chakrô
 nityam lalâṭṭe kṛita-dharma-chakraḥ |
 nityam mudâ pâlita-dêhi-chakrô
 nityam yaśaḥ-pûrita-bhûmi-chakraḥ ||
 dinêdinê sambhṛita-dharma-vṛiddhir
 ddinêdinê varddhita-dâna-vṛiddhiḥ |
 dinêdinê vṛitta dayâbhivṛiddhir
 ddinêdinê vṛitta-hiraṇya-vṛiddhiḥ ||
 amî guṇâś santy akhilê janê'pi
 samyaktva-ratnâkaratâ tu naiva |
 sâ Buḷḷa-Gauḍê khalu satyam asti
 kô vâ tatô varṇayati prabhup tam ||
 tat-putras tata-sad-guṇa-stuta-Jinas Siddhânta-nâmnô munêś
 siddhântôddhata-vârdhi-varddhana-vidhôs śishyaḥ supushyad-dayaḥ |
 satyâbjâkara-bhâskaraḥ priya-karâś châritra-vâr-âkaraḥ
 śrî-pûrṇô bhuvi Gôpaṇa-prabhur abbât samyaktva-ratnâkaraḥ ||
 Siddhânta-dêva-guru-pâda-payôja-bhaktâḥ
 śrî-Buḷḷa-Gauḍa-hṛidayâmbuja-bhânubimbah |
 san-Malli-Gauḍi-kara-paṇkaja-bâla-bhṛîgaḥ
 śrî-Gôpaṇô nikhila-bandhu-manîṣṭha-sindhuḥ ||
 kirttir dḍik-kâmininâm śirasî vitanutê mallikâ-pushpa-tôbbâm
 têjas sinantininâm vilasati vimalê kânta-simanta-bhûmau |
 sindûra-śrîr ivâśâ-paravaśa-vidushâm priti-kṛid dâna-sampad
 vâñi piyûsha-sâmyâ sakala-guṇa-nidhêr gGôpinâtha-prabhôḥ syât ||

srimad-râya-râja-guru-maṇḍalâchâryya mahâ-vâda-vâdiśvara-râya vâdi-pitâmahâ sakal a-vidvaj-jana
 chakravarttigal appa srimad-Abhayachandra-Siddhânta-dêvara-priyâgra-śishyan aha Buḷḷa-Gauḍana
 maga Gôpa-Gauḍan âva-parakk adhipatiy endode ||

dvipaṅgal-olage Jambû- |
 dvipaṅgal-olage Kannaḍa-dêśam |
 rūpu-vibhavadali satyâ- |
 lâpadi sogayisutam irppav atimudadindam ||

ant â-Jambû-dvipad-olagaṇa Karṇpâṭa-vishayad-olage ||

phala-bharav âda śâli taḷiḷ êrîda chûta-kujâli teṅgu kaṇ- |
 golisuva kauṅgu pûta late pû-giḍu pû-maraḍôḷi pallavañ- |
 gaḷa poḷap ondi tâṃ nimirva śâka-kujam tiḷi-nir-ggolaṅgaḷim |
 sulalitav âgi rañjipudu Nâgarakhaṇḍam ad etta nôḷpaḍam ||
 â-nâḍiṅge śirô-vibhûshaṇav enal Bhâraṅgi chelvâgi su- |
 jûâna-vyâpakar appa Bhavya-janadiṃ vidvaj-janânikadiṃ |
 nânâ-niti-vidagdharîṃ dhanikariṃ tiv irddu lakshmi-mahâ- |
 sthânam tannoḷag irppud emba bage-dôḡutt irppud ellâgaḷum ||

â-purada madhya-pradēsadoḷu ||

olakoṇḍ abhraman eyde chumbip Udaya-śrî-śalav â-bhânu-maṇ- |
 ḍalavôy embavol unnatônnatadoḷ â-chaityâlayam chenna poñ- |
 gaḷaṣam rañjise bhittigaḷ poḷapu-dôḡalḡ â-mahâ-sadmadoḷ |
 vilasat-pârśva-Jinêsan irppan adaḡoḷ dēvâdhidēvēśvaram ||
 ant â-purad adhipati bhû- |
 chintâmaṇi Gôpa-Gauḍa-suta-Buḷḷappaṅḡ |
 int udayisi Gôpaṇṇam |
 Kantu-samâkritiyoḷ oppuvam vasumatiyoḷ |
 Jina-sad-dharmmaman ellamam tiḷipi matt â-mûla-san-mantramam |
 nenevutt irppud enuttal echcharisidam Siddhânta-yôḡindran â- |
 tana kârūnyaman appukeydu mudadiṃ sarvvajûa-pâdâbja-van- |
 daneyam mâḍuta dharmmadinda naḍevam Gôpaṇṇa-Bhavyôttamam ||
 Gôpativâhana-prabheyan êḷisi Gôpati-vâhanâṃsumam |
 rūpu-giḍalke jaḡeḍu Gôpati-vâhana-kântiyam mahâ- |
 tōpade tâne nindisi manôharad êḷgeyoḷ opputam bahu- |
 dvipaman eyde parvvidudu Gôpaṇan-aggaḍa-kirtti pâṇḍuram ||

punaḷ ||

akhaṇḍatara-pâṇḍitya-maṇḍitânana-maṇḍalah |
 Paṇḍitâchârîya-varyyô'syâkhaṇḍa-śrî-kâraṇam kila ||
 yat-kârūnya-kaṭâksha-vikshita-pumân lakshmi-patis syât kila
 yat-pâdânati-mânitâmalâ-manâs satyam Mahêśaḷ kila |
 tachchhri-Paṇḍita-dēva samyata-kṛipâvâsaḷ kilâsau prabhus
 tasmâd asya su-Gôpaṇasya sukṛitam tat kēna vâ kathyatê ||
 êkô nivarttayati durggati-mârggatô yam
 anyô hi darśayati nirvr̥iti-vartma yasya |
 yau Paṇḍita-S'ruta-muni munipau tayôs tat
 tad-Gôpaṇasya bhuvi puṇyam aganyam atra ||

matte ||

Jina-pada-sarôja-bhṛiṅgam |
 Jina-vâṇi-vâri-dhuta-kalila-malaugham |
 Jina-muni-jana-pada-bhaktam |
 vinayâḍhyam Gôpa-Gauḍan akhiḷa-guṇâḍhyam ||

intu kirttig âvâsav âgirddu || punaḷ ||

anyadâ guṇa-mâṇikyâ-bhûshaṇâ Gôpaṇa-prabhuh |
 martya-lôkôdbhavam saukhyam sâdhitam bhuktam uttamam ||

tasmâd anêna bhuktêna sukhênâlam atah param |
 svargga-lôkôdbhavam saukhyam bhôktavyam adhikam mayâ ||
 ittham svântê vichintyêva Gôpañô vâsarê śubhê |
 Purandara-puram śighram hanta gantu-manâ abhût ||

śubha-vâsarav ad âvud endođe ||

sapta-tripsat-samêta-tri-sata-daśa-śatê'bdê S'akê Manmathâbdê
 mâsê ch Ashâdha-samjñê vara-Guru-divasê sat-trayôdaśy-upêtê |
 kṛishnê pakshê manôjñê nikhila-guṇa-gaṇô Gôpañô bhûshaṇâtô
 bhôktum vâ svargga-saukhyam sura-puram agamaḍ divyam avyâhata-śrîḥ ||

âtana samâdhi-vidhânam ent endođe ||

parama-Jinêndra-mûrttiyane jânisutam hridayâmbujâtado |
 parama-Jinêndra-mantramane jihveyo| uchcharisutta nishṭheyim |
 beraḷgaḷol oyyanoyyan episutta japâvadihy âge dēhamam |
 tvaritadi biṭṭu mukti-vaḍedam kali-Gôpaṇan êp kṛitârthanô ||

bhadram astu ||

pûrvvasmin S'aka-vatsarê śubhatarê pakshê cha kṛishnê'dhikê
 mâsê Bhâdrapadê'shtamî-tithi-yutê śrî-Bhaṇavârê varê |
 â-târâpati-bhânubhûdhara-dharâ-tâmbaram tishṭatu
 śrî-Gôpîsa-parôksha-śâsanam idam sat-karmmaṇâ sthâpitam ||

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At the same basti, on a 2nd stone.

śrîmat-parama-gambhira-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkyâ-nâthasya śâsanam Jinu-śâsanam ||
 svasti śrîmati Mûla-saṅgha-tilakê śrî-Nandi-saṅghôdbhavê
 svachhê Pustaka-gachchha-śâlini śubhê Dêśi-gaṇê yas sukhî |
 syâd-vâdâri-nagâśanir gguṇa-mapi-śrêṇî-mahiyah-khaniḥ
 śrîmân êsha jayaty alap S'ruta-muniḥ kaivalya-janmâvaniḥ ||
 êshyas tasya munêś tiraskṛita-tamas-stômaḥ samudyamâś chirât
 syâd-vâdâchalataś chid-ambara-talê dēdipyamanas sadâ |
 dinam viśvam idam kṛipâṃṛita-bharair ujjivayan pâvanah
 chihnâtîta-kalânidhir vvi Jayatê śrî-Dêvachandrô munih ||
 tach-chhishyô'bhayachandra-rundra-karupâ-saudhollasan-nirjjhari-
 sampurṇpâmala-mânasah Kali-yugê êrêyamâś cha Gôpîpatêḥ |
 sūnus sūnrita-dharma-karmmaṇi rataḥ śrî-Jaina-chûḍâmaṇir
 ddûram Bullapa ity ayam prabbur ayam khyâty-âtmanâ śôbhatê |

yintu negaltevett â-vibhuv irppa grâmaḥ âvud endođe ||

sâram Guttige sandu barppa padinentum-kampanam bhûmiyo |
 sâram Nâgarakhaṇḍam ant adoḷo| irpp â-grâma-sandôhadol |
 Bhârâṅgi-puram abja-shaṇḍa-lasitam chaityâlayânika-vi- |
 stârôdyat-kalâśâṃsu-śôbhita-... sâram jayat-samstutam ||
 â-puramam bhû-kântâ- |
 nûpuramam nûtna-ratnamaya-gôpuramam |
 bhûpati-sabbâbhiramam |
 Gôpa-prabhu-sûnu-Bullapâryyam porevam ||

Kaliyaṃ māṅkarisittu tanna charitaṃ kalpāvanijātadoḷ |
 chalamaṃ māḍidud atyudārate mahā-dhairyaṃ surōrbbidhradoḷ |
 maletatt endoḍe Buḷḷapa-prabhuge bhavyāchāraḍiṃ chāgaḍiṃ |
 vilasad-dhairyyadin i-dharāṭaḷadoḷ anyar ppōlal ēn ārpparē ||

kaṃ || chāgade dhana-rāsiyan uru- |
 bhōgade tann āyurāsiyaṃ sameyisidaṃ |
 tyāgaṃ śrēyāṃsanoḷ uru- |
 bhōgaṃ sukumānanalli saman embinegaṃ ||

vṛi || yinituṃ chōdyame rāya-rāja-guru-lōkāchāryar āsthāna-rañ- |
 jana-vidvāj-jana-chakravarttigalaṃ iṃ durvvādi-mātaṅga-bhē- |
 dana-paūchānanar oldu bōdhisidavar sSiddhānta-yōgindrar end |
 ene Buḷḷappanoḷ udgha-kīrttiyūm anūnāchāramuṃ dharmmamūṃ ||
 chiram all itanuv āpta-pūjey-odavaṃ sat-sēveyaṃ bhaktiyiṃ |
 gurugaḷg iṃ mige māḷpar apparō peṇar mēṇ āgarō māḷpen āṃ |
 chiramam dharmmaman endu koṭṭ adake bhū-dānaṅgaḷam dirgghikō- |
 tkaramaṃ kaṭṭisi Buḷḷapa-prabhuv ad ēṃ dharmmakḷ aḍarpp āḍanō ||

kaṃ || Jina-pada-yugadoḷ Jina-muni- |
 jana-sēveyoḷ uchita-dānadoḷ saliyisidaṃ |
 manamaṃ tanuvaṃ dhanamaṃ |
 vinaya-param Buḷḷapāryyan achalita-dhairyyaṃ ||

intu sukhadin irppanegaṃ samādhi-kālam atyāsannam āge ||

vṛi || Jina-patiyaṃ Jinēśvarana nāmaman ā-Jina-nāma-saṅkheyam |
 manadoḷam āśya-paṅkajadoḷam kara-śākhayoḷam samādhi sañ- |
 janiyipa kāladoḷ nilisi sarvva-nivṛittige sandu mukti-sā- |
 dhana-manan aididaṃ tridaśa-dhāmaman i-kramadinde Buḷḷapaṃ ||

va || antu paūcha-Paramēśṭhigala dhyānaḍiṃ tāṃ paḍeda samādhi-kālada japa-kramam ent endoḍe ||

adu mūvatt-aidarindaṃ kramadoḷe padināṛāgi matt āṇaroḷ san- |
 dudu bandatt aidaroḷ nālkaḷoḷ eṇaḍaroḷ irdd onḍaroḷ nindu nākā- |
 spadamaṃ sait ittud āpta-stava-japa-vilasad-varṇṇa-sandōham iṃ-an- |
 dadin ā-jihvāgradoḷ san-matiyin enal ad ēṃ dhanyaṇō Buḷḷapāryyaṃ ||
 sarigāṇṇem dhareyalli chāgigaloḷ ennoḷ polke-vappannaraṃ |
 sura-bhūṭjaṃ saman appoḍ appud adan āṃ nolpēṃ samant embavol |
 dhareyoḷ pom-maḷe sōrdda pāṅginole chāgaṃ geydu sōpānam āg |
 ire dharmmam tridivakke Buḷḷapan amartyāvāsamaṃ porddidaṃ ||
 mānyō rāja-sabhāsu Buḷḷapa-vibhur yyaḷ Pārthivē vatsarē
 māsē Bhādrapadē trayōdaśi-tithau pakshēḷkkavarē sitē |
 śrīmat-paūcha-namaskriyāmaya-sudhām svairam piban śrī-gurun
 dhyaṃs samādhi-vidhinā sa prāpa divyāṃ śriyaṃ ||
 ā-kalpaṃ bhuvi Buḷḷa[pa]-prabhu-yaśas sthāyy astu saṃ . . .
 ity achikarad imāṃ asmai nishadyāṃ kalām ||
 tat-prēmātma nātha-paramārādhyā |
 chandra-sūrir aniśaṃ jīyād idaṃ śāsanam ||
 varsha-sahasradoḷ . . daśa-sa |
 varshame Pārthivaṃ pudiye Bhādrapadam vara-māsad ondu . . |

... sita-pa ... Prabhâ- |
kara-vara-vâram âge vibhu-Bullâpan aidida ||

331

On a 3rd stone near the same basti.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jiyât trailōkya-nāthasya śāsanam Jina-śāsanam ||
nirupama-Dhātu-vatsarada Mādhava-māsada śuddha-saptamī- |
Kharakaravārado! dinakarōdayav āgada manne sanda sach- |
charite Jinēndra-rundra-pada-padmanan oppire chitta-vrittiyo! |
.. ruyisi nāḍe Bhāgirathi tālḍida! āyata-svargga-saukhyamam ||
abhavam śrī-Vitarāgam tanage nijadoḷam daivam ā-yōgi . . . |
vibhu Siddhāntākhyar ārādhyaru Jina-mata-vārāśi-sampūrṇa-chandram |
prabhu Bullappam pitam bhāsura-guṇavati Mallabbe tāt endoḷ i-sad- |
vibhavam nōntar . . . āyire dharāṇi-chakrado ||

sukhamaya Bhāgirathi nirupama-saukhyā . yippa . . . pritiya
bhadrām astu

332

At Kuṇṭiteppa (same hobli), on a viakal in front of the Basavaṇṇa temple.

śrīmatu vira-Ballāḷa-Dēva-varishada Krōdhana-sampvatsarada Chaitra-su 10 Brihavarādandu śrīmatu
Kāva-Dēvarasaru Tevarateppa. . n iṇivalli Madavari Hariyapanu. iṇidu sura-lōka-prāptan ādanu

335

At the same temple, on a virakal to the south.

svasti samasta-bhuvanāśrayam śrī-prithivī-vallabhaṇ mahārājādhirājam paramēśvaram parama-bhaṭṭā-
rakam Satyāśraya-kuḷa-tiḷakam Chālūkyābharanam pratāpa-chakravartti Jagadēkamalla-Dēva
rājam geyye Māda-verggade . . . yaka Bammaṇayya Banavāse-pannirchhasiraman āluttire Nā-
garakhaṇḍa-yepattarām nāl-gāvunḍu geyye . . . Gāvunḍa

336

On a 2nd virakal in the same place.

svasti śrī prithivī-vallabha mahārājādhirāja paramēśvaram parama-bhaṭṭārakam Satyāśraya-kuḷa
tiḷakam Chālūkyābharanam śrīmat-Tribhuvanamalla-Dēvara vijaya-rājam uttarōttarābhivṛddhi-pra-
varddhānam ā-chandra-sūryya-tāram-baram saluttam ire || tat-pāda-padmōpajī[vi] || svasti sama-
dhigata-pāñcha-mahā-sabda mahā-sāmantādhipati mahā-prachanḍa-danḍanāyakam . . . bara . .
bhu Sāntalige-sāyiramumam Jīḍḍulige-yerppattumam sukhadin āluttam ire || Chālūkyā-Vikrama-kāla
6 neya Durmmati-sampvatsarada Chaitra-ba-amāvāsyē-Ādityavārad . . . Nāgarakhaṇḍa-yerppattakam
Boppa nār-gavunḍu geye || Koḍadateppada Nāga-Gavunḍa ūrgāgavunḍu geye || . . . nneyara Nāga-
Setṭiya magam Māchi-Setṭi gaṇḍara gaṇḍam toḷare balgavunḍam Koḍadateppada tuṇu pariye paridu
Kelligaṭṭiya bayaloḷu tāl iṇidu kīdi sattu sura-lōkake sandam (usual final verse).

337

On a 3rd virakal in the same place.

svasti śrīmatu Chālūkyā-Vikrama-kālaḍa 41 neya Durmmuki-sampvatsaradalu svasti samasta-prasasti-
sahita śrīmad-danḍanāyaka Gōpanarasa Banavāse-pannirchhāsiraman ālutt ire Nāgarakhaṇḍa-

eppataka Boppa-Dêva ...yatana geye Kala-Gavunḍan ūr-ggavunḍu geyye Kadaba ... Kirtti-va... na
pīḷiya padava Haruvateppavan ilīal endu ākshēpisi ūranīṇaṃ eḍige alivinaṃ peṇḍira uḍeyan
uchhalu tuṇu hari śrīmatu Nā kaṇḍa 70 tṭara prabhu Kuḷiyateppada Mala-Gavunḍan-āḷiya
Makaḷamaṇi gaṭā ... surigiridu sura-lōka-prāptan āda i-kala nīṇisi .. ātana Gōvaṃ Malla-Gavunḍanu
Meri-Setṭiyu Bava-Gaunḍanu besageyda baḷige .. Māmōja bareḍa Mala-Gaunḍana māyu .. na ..
miṭṭa .. Chāṭūro-Gaunḍa magale kōpa śrī

338

At the same temple, on a vīrakal to the north.

Saka-varuśa 1361 naḍava Siddhārtti-saṃvatsarada Āsvayīja-suda 4 vāra-nakshatra-Vishakeyalu
Kuṇiyateppa Tevarateppa svasti śrīmatu Saka-va 1361 Kala-Gauḍa nānu
ātanaṃ Bomma-Nāgaṇa kōnda ātana madavaḷige Bhairāyi sahaga .. nava māḍidaḷu Maha-
dēvanu mā... danu

339

On a 2nd vīrakal in the same place.

svasti śrīmatu Yādava-Nārāyaṇa pratāpa-chakravartti śrī-Simhaṇa-vijaya-rājyada 88 neya Āvara-
saṃvatsarada Puśya-suddha 8 Bṛi 1 Tevarateppava Siṅgarasa-Birasanavaru hāyidalli Lōka-
Gaunḍan-āḷiya Goggi-Gauḍa tuṇuva maguḷchi sura-lōka-prāptan ādanu ||

340

On a 3rd vīrakal in the same place.

svasti śrī Yādava-Nārāyaṇaṃ bhuja-baḷa-pratāpa-chakravartti śrī-Kannahasa-Dêva-varshada 3 neya
Savamy-saṃvatsarada Jyēsthā-ba 13 Budhavāradandu Tribhuvanamalla hāyega-
bēṭekāra Hariyapa-Setṭiya besavaga Kuḷiyateppava kammāra-Malōjana maga Bomōjanu bēṇṭege
hōḍali handi mēlavāyidaḍe surigiridu meḡaḍu sura-lōka-prāptan āda maṅgaḷa mahā śrī

341

On a 4th vīrakal in the same place.

ōṃ namaḥ namaḥ tuṅga-ēc. ||

S'aka-varuśa 1330 neya Manmatha-saṃvatsarada Mārggasira-baḷuḷa-saptamī-S'anivāra-Hubbe-
nakshatra-ṇṇi-yōga-bhadrakaraṇaḷu śrīmatu-āḷu-mahā-prabhu Nāgarakhaṇḍeya-nāḍo-ḷagaṇa
Kuṇiyatapa Tevaratepa.. ḷigabhāle mūru-grāmada ēka-prabhu Dēma-Gauḍa ātana maga Nāga-Gaunḍa
ā-Nāga-Gaunḍana maga Dēma-Gaunḍaru samasta-kama.. vanu pālsi dakṣiṇāyana-puṇya-tithiyalu
svarggasthan ādanu.

343

On the Basava pillar near the same temple.

śrīmatu Nāgarakhaṇḍeyada nāḍ-ōḷagaṇa Kuḷiyateppada mūḷiga Nāga-Gauḍana grāmavanu Gadugina
Triyambaka-dēvara amṛitapaḍige biṭṭa pura maṅgaḷa mahā śrī

344

At Tevarateppa (same hobli), on a stone in front of the Virabhadra temple.

parama-Jinēndra-rundra-pada-dvandvadōḷ ondisi chittamaṃ maṇḍ- |
harataram appa pañcha-padadiṃ charamaṃ kiviyoḷe kēlutam |
guru-vachanaḷaḷam padeḍu bhāvisutaṃ vibhu-Kēta-Gauḍan i- |
dhare pogaḷal samādhi-vidhiyṃ padeḍu Indra-nivāsam eydidan ||

On a stone in front of the same temple.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchchhanam |
 jiyāt trailōkyā-nāthasya śāsanam Jīna-śāsanam ||
 sāgara-vāri-vēshṭita-samasta-dharā-ramaṇi-ghṇa-ṣṭanā- |
 bhōgav id embinam vidita-vistṛita-sāratarāgrahāradim |
 Nāgarakhaṇḍa-patra-parivēshṭandim jana-nētra-putrikā- |
 rāgaman ittu mōṇḍe manas-sukha-dam Banavāsi-maṇḍalam ||
 baḷasida nandanāvaḷigaliṃ śuka-saṅkuḷadim pikāḷiyim |
 baḷe eṇagirdḍa śāḷi-vanadim bhramarāḷiyin ikshu-vāṭiyim |
 tiḷigoḷadim latā-bhavanadim kamaḷākaradim kumudvatī- |
 kuḷadin id ēṇ manaṅgoḷipudō satatam Banavāsi-maṇḍalam ||
 adan āḷvan akhīḷa-ripu-nṛipa- |
 mada-marddanan arththig arththamam paded iṇam |
 pada-nata-rakshā-ḍaksham |
 vidita-yaṣam Sōvi-Dēva-bhūtaḷanātha ||

ā-Kādamba-kuḷa-tiḷakana vikrama-prakramav ent endade ||

adaṭar mmeyyikke bīrar bbirudan uḷidu kumbikke vidviṣṭa-bhūpar |
 mmadavam biṭṭikke śēshākshataman osevar ōtikke sarvvasvamaṇ ba- |
 llidarum tandikke māṇṭavanipa-satīyar kkaṇṇa-nīr ikke pūṇḍ i- |
 kkidan ā-Chaṅgāḷva-dhātṛipatiṇe niḷaḷavam Sōvi-Dēva-kshitiṣam ||

(ka) || madavad-arāṭiyam tavisal aggaḷa-gaṇṇa Kaḍamba-Rudran em- |
 bude pesar ugra-maṇḍāḷika-gaṇḍara dāvaṇiy embudē diṭakk |
 adirad arāṭi-maṇḍāḷika-Bhairavan embude Sōvi-Dēvan em- |
 bude Niḷaḷaṅkamalla-nṛipan embude satya-patākan embudē ||

ka || para-nṛipa-bandhakanē gaṇ- |
 ḍara dāvaṇi kaliye maṇḍāḷika-Bhairavan ēṇ |
 sthira-satya-vākyanē husi- |
 vara sūlam Sōvi-Dēvan anupama-bhāvam ||
 Nāgarakhaṇḍam Banavaseḷ |
 āgikkum bhūshapam-bol ant adaḷoḷag im- |
 bāgi sale Tevarateppam |
 nāga-latā-pūga-vanadin asaḍaḷav esegum ||
 ā-Tevarateppad adhipati |
 bhūtaḷapati Sōvi-Dēva-pada-yugaḷa-sarō- |
 jāta-mada-madhukaram vi- |
 khyāta-yaṣam Boppa-Gauṇḍan āhava-saunḍa ||

vṛitta || Anarēṇyam mantradoḷ sauchadoḷ Amaranadijam prajā-pālana-pra- |
 kramadoḷ Dharmmātmajam saprabhuteyoḷ anālābjēkshanam niśchayam tā- |
 ne mahi-lōkāgradoḷ Gāvaṇa-kuḷa-tiḷakam Boppa-Gāvuṇḍan end en- |
 du manas-sampritiyim baṇṇipud akhīḷa-dharā-cakrav ānaḍadindam ||
 ā-Tevarateppad adhipa- |
 khyātiya nāu ēṇan-ēnan ābhivarṇṇisuvem |
 bhūtaḷame tāne baṇṇipud |
 itane guṇiy endu Boppa-Gauḍanan anīṣam ||

â-vibhuvina sati Lakshmi- |
 Dêvige saubhâgya-bhâgya-lakshana-guṇa-sad- |
 bhāvâkṛitīyindam mēl |
 bhû-viditam Châvikabbe-Gavuḍi nitânta ||

vṛtta || Saṇḍada Bammi-Seṭṭhi-guṇi-Bhavya-sikhâmaṇi-Kalli-Seṭṭigaḷ |
 maṇḍaḷa-vandya-annar oḍavuttidaḷ emb init alla Boppa-Gâ- |
 vuṇḍana permme-vetta sati sarvva-guṇânvite Châvikabbe-Gâ- |
 vuṇḍiy enalke baṇṇisadar âr bbhuvanântaradoḷ niranntaram |

â-mahâ-prabhuv enippa Tevarateppada Boppa-Gâvuṇḍaṅgam Châvikabbe-Gâvuṇḍigam ||

ka || Udaya-giriyaṇi dinâdhipan |
 udadhiyaṇi amritâṃsu-maṇḍaḷam śuktikeyind |
 odavida mauktikav ogevant |
 udayisidam Lōka-Gaṇḍan emba mahâtina ||

vṛtta || âtana mâte mâtu dhareg âtana pûpkeye mikka pûpke sand- |
 âtana baṇṇe baṇṇu negaḷd-âtana buddhiye sūdḍha-buddhi mikk- |
 âtana sâhasam neṇeye sâhasav end abhivaṇṇikūṇ dhari- |
 tṛṭṭaḷav âgaḷuṇ Tevarateppada nâl-prabhu Lōka-Gaṇḍana ||

vṛtta || ettisidam Jinēndra-grihamam dhare baṇṇisal eyde tanna mey- |
 vattisidam prajā-prakaravam ripu-vargada bâya bâgiloḷ |
 tettisidam palar bbedare kûr-alagam nija-kirtti-valḷiyam |
 pattisidam dig-antavan id êṇ kṛitakṛityano Lōkan urviyoḷ ||

ka || kere bâvi dēvatâ-grihav |
 aravanṭige satrav emb ivam paḍi salipam |
 neṇeye para-hitav id end id |
 aṇikeya nâl-gaṇḍan enipa Lōka-Gaṇḍam ||

va || â-mahâ-prabhuvina satiya śila-guṇav ent endade ||

ka || Tottûra Goyda-Gavuḍana |
 hetta-magaḷ Kâlikabbe-Gâvuṇḍi jagam |
 bittarise sakaḷa-śila-gu- |
 nôtame negaḷd-Attimabbeyam gelevandaḷ ||
 â-Kâlikabbe-Gavuḍi ka- |
 lā-kuḷaḷe Jinēndra-dharmma-nirmmaḷe satatam |
 Lōka-Gaṇḍana kula-vadhu |
 lōka-prakhyâte Sitevant esedippaḷ ||

svasti śrīmat-Kaḷaturcya-chakravartti rāya-Murâri bhuja-bala-malla Sôyi-Dêva-varishada nâkeneya
 Vikṛita-saṇvatsaraḷa Pavirav-ṭṭilḷa-puṇṇa-ni-Sômaṇvârav-uttarâyaṇa-saṅkramâṇa-puṇya-dinadoḷu
 Tevarateppada Lōka-Gâvuṇḍam tanna miḷisida Ratnatraya-dêvara ashta-vidhârchchanakkam
 banda hôda risiyyar-âhâra-dânakkam śrīmanu-mahâ-maṇḍalâchâryyar appa Bhânukirtti-siddhântika-
 dēvargge kâlam karchchi dhârâ-pûrvvakam miḍi koṭṭa galde (*here follow details of gift and usual
 final phrases*) â-mahâ-prabhuvina piriya-gurugaḷ appa Munichandra-dêvara tapah-prabhâvam
 ent endade ||

vṛtta || mantapam êṇ samasta-paramâgamadoḷ paḍa-śâstradoḷ pramâ- |
 nântaradoḷ samasta-gaṇitaṅgaḷoḷ orvane tadjūan âgi chai- |
 rantana-mârggaḍim naḍadu viśva-nutam Munichandra-dêva-sai- |
 ddhântika-chakravartti jasamam desey-antu-varam nimirchhidam ||

â-divya-munindrara priya-śīṣyaḥ appa mantravādi-Bhānukirtti-saiddhāntikara guṇa-prabhāvam ent
endaḍe ||

pesarvett ugra-samagra-dēvateyarum tam-tamma piṭhāgradim |
pesar gēlal birut ôḍipōgi naḍugutt irppar kkaram yaksha-rā- |
kshasa-gandharvva-pisācha-bhūta-phaṇi-vētālādi-tibra-graham |
besan ēn embuvu Bhānukirtti-munipājñā-śakti sāmānyam ēm ||
uragōgra-graha-śākinī-vihaga-bhūta-prēta-raṇṭṭaṅga-bhēn- |
tara-paisācha-nisācharādbhuta-gaṇam bhū-chakradol tōral u- |
ddharisitt ant ade yantra ôḍidude mantram koṭṭa bēr tantrav a- |
chchari saiddhāntika-Bhānukirtti-munināthōgrājñe sāmānyamē ||
śrīman-Mūla-padādi-saṅgha-tīlakē śrī-Kuṇḍakundānvayē
Kāpūr-nnāma-gaṇōtsa-gatsa-śubhagē bhū-Tintriṇikāhvayē |
śīṣyaḥ śrī-Munichandra-dēva-yaminah saiddhānta-pāraṅgamō
jyāḍ Bandapikā-purēśvaratayā śrī-Bhānukirttir mmuniḥ ||

346

At Bennegere (same hobli), on a stone near the Kallēśvara temple.

... ty āvihkṛitam Vi... rāham kshōbbhitārpṇavam |
dakshi... gra-viśrānta-bhuvanam vapuḥ ||
dhareḥ adhinātha... nyaka-vīra-daitya-vi- |
staratara-bhikarākara-ghanāghana... |
poredire śīldu perḡgaruḷan ettiral oppuvan ā... |
... v ig abhishṭa-phalamam satatam nuta-Sōma... ||
... la-jagam paūcha-bhūtādi-viśvam- |
bhare sapta-dvīpa-nā... gaḷim vo- |
ppire tan-madhya-sthitam kāñchana-ghaṭita-silā-paṭṭa-pi... |
... bita-bahu-śikharam Mēru-sailam viśālam ||
makara-vrā... ṭṭa-samsparddhi-mīna- |
prakara-prakshōbbhitōdyat-taraḷatara-taraṅgō... |
... chelvam paḍedud aviralōttāḷa-kallōḷa-mālā- |
dhika-saṅgharsha-praka... mudra ||
āvarisi Mēru-giriyan I- |
lāvritav allim baḷikka teṇ... |
... sam dhā- |
tri-vara-Kimpurushav ante Bharata-kshētra ||
... Bhāra... nā-kuntalōpamam Kuntalav ur- |
vvi-ramaṇav akhila-janātā- | ||
... nisirdda Kuntāḷa-mahitaḷamam palabar mmahī-par ā- |
krā... ant avarim baḷikkav a- |
tyanta-nija-prasiddha-vijayam śu... |
... kan ūrijita-prabaḷa-dōr-vvaḷadim taḷedam dharitriyam ||

svasti saṇadhi... dhirājam Kāḷānjara-pura-varādhīśvaram suvarṇpa-vṛishabha-dhvajam
ḍama... Kāḷachuryya-kuḷa-kumāḷa-mārttaṇḍa kadana-prachanḍa māna-kanakī...
gaja-sāmanta śaraṇāgata-vajra-panjaram pratāpa-Lankēśvaram pa... Giri-durgga-malla

chalad-añka-Itâma vairibha-kapthiravam niśśanka-malla śrīmad-bhuja-bāḷa-chakravartti
Bijjala-Dēvam Kalyāṇada neleviḍi dīp rājyam geyyuttam ire || tat-pāda-padmōpajivi ||

sale nile rājya-la padmaḍ vachō- |
lalaneyan udgha-dōḥ-parighaḍoḷ vija g- |
vaḷeyadoḷ eyde kirtti-lateyam parivēshṭisi Sōyi-Dēva ... |
..... ṇ dhare ninnane kūrṭtu kirttisal ||
madavad-arātiyam Rudran em- |
bude pesar ugra-maṇḍaḷika-gaṇḍara dāvaniy embudē ... |
..... Bhairavan embude Sōyi-Dēvan em- |
bude niḡaḷaṅka-malla-nīpan embu ||

tad-anvaya-prabhāvam ent endaḍe ||

dharmamāmbhōnidhi mīruva |
durmmada-vīrā ||
... ṇam Bandanīkeya |
Bammarasam pempu-vettan avani-taḷadoḷ ||

tat-taneyam

..... rasikam śiśṭēshṭa-paṅkējini- |
dinanātha prabhu-mantra-śakti-niratam darppishṭa-vidviṣṭa-kā- |
na tyā |
.. nutam Bopparasam negartte-vaḍedaṇ viśvambharā-bhāḡadoḷ ||
..... | .. vallabha-S'ānta-nīpa Siriyā- |
Dēvigav ātmajan ādam | bhūvallabhan enisi nega ||
..... nt-ari-kapāḷa . . . ruṇḍa-māle mār- |
kkoṇḍara ruṇḍamāle niṭṭāgni-viḷōcha |
..... kūr-asiye oppade Sōyi-Dēva-bhū- |
maṇḍaḷa-nātha maṇḍaḷika-Bhairava ||

tat-sati ||

kendaḷir opput irppa beraḷ ulḷ na jaṅge nuppinind |
andavan ā bav eyde ve |
... de bāseyind eseva telbasuḍ udgha-payō-dharam .. rāḡ |
endu nute Māḷala-Dēvig oppugum ||
sruta-ramaṇa-Sōyi-Dēvana |
sati Lachchala-Dēvi paḍedaḷ urvvi |
..... maṇi-S'iva-pada- |
natanam śrī-Boppa-Dēva-bhūḷaḷapatiyam ||
pati-hite Sōma-bhūpana vitre Bhā- |
rati-Rati-sēvye chandra-mukhi vṛitta-payōdhare mīna-nētre sand |
atiśaya-rūpa-sampada-yu |
kshiti-nuta-Mallikārjuna-mahābhujanam bhu[va]na-prasiddhana ||

svasti samadhigata-paṅcha-mahā-śabda ma varādhīśvara Jayanti-Madhukēśvara-dēva-
labdha-vara-prasāda | mṛigamadāmōda | Triyaksha nagarādhishṭita-Lalāṭalōchana-
Chaturbbhujā | jagad-viditāshṭādaśāśvamedha-dīkshita | hima khara-sapsthāpita-
sphāṭika-śilā-stambha-baddha-mada-gajēndra mahā-mahimābhīramā | Kāda mahā-mahī-

pāla-kuḷa-bhūṣaṇa permmeḷi-tūrya-nirgghōṣaṇa śā mānōttuṅga siṃha-lāñchchana
 datātṛthi-kañchana samara-jaya-kāraṇa Kādambār-ābha pratāpa-mārttaṇḍa maṇḍalika-
 gaṇḍa-baṅgāraṇ ity-akhiḷa-nāmāvali-virāji lā-maṇḍalēśvaraṃ Sōyi-Dēvarasaru Banavase-
 pannirachchāsiramam dushṭa-nigra nadiu āḷdu sukha-saṅkathā-vinōdadiṃ rājyaṃ geyyut-
 tam irdd ondu-devaṣam | dharmma Nāṇandūraṇ agraḥāraṃ māḍi biḍavēḷḷkuv endu śrīmad-
 Bhuja Dēvaṅge binnapa-geydu mēl-āḷikeyaṃ pūḍedu śrīmad-dēśāthikāri-Kasapayya (*some
 others named*) yint inibara sannidhinaḍoḷa chaṭur-vvēda-vēlāṅgōpūṅga-śāstra-pravinār appa ...
 Brāhmaṇōttamara kālun karchchi dhārā-pūrvvakam māḍi śrīmad-Nāgarikhaṇḍa-kampa (*stops here*).

348

On the top of the same stone.

. rshada 16 neya Rudri-samvatsarada Pāḷguṇa-suddha-puṇṇavi uan-mahā-pradhānaṃ
 daṇḍanāyaka-Bābimayyaḷa sam suṅka sukhadin ālutta Bīra
 Bīṇṇēgereya pratipālisidavaru vuṇḍa Boppa-Gāvuṇḍa Bhāva-
 Gāvuṇḍanu bōga-nivēḍyakke biṭṭa dharmma dēgulaḍim mūḍaṇa svasti
 śrīman-mahā-maṇḍalēśvaraṃ Tribhuvanamilla Talakā Gaṇḍavāḷi-Nō di-Banavāse-Hānuṅgala
 goṇḍa bhuja-bala ra Hoysa Baṅkāpurada biḍinoḷu sukha-saṅkathā-vinōdadiṃ rājyaṃ
 geyu svasti samasta-praśasti-salita śrīman-mahā-pradhinaṃ daṇḍanāyakam Rā
 mayyaṅgaḷu Nōṇambavā Banavāse-nāḍa sum nōḷutta avara besadi || svasti samasta . .
 sampannaru S'iva-pāda-sēkhararu Mahēśvara-gaṇa raru Kāshyapa-gōtra-pavitraru . . .
 santōsharu bandhu-jana-chintāna āsrita-jana-kalpa-vṛiksharu para-nāri-putrarum appa śrīman-
 Nāgarakhaṇḍav-eppattara suṅka ggade Dēvapayya-Nāyaka Bīṇṇēgereya Grāmēśvara-dēvarige
 nandādivige-jirūṇō ke biṭṭa dharmma ondu r okkalu (*usual final phrases*) śrīmad-agrahāraṃ
 Kiriya-Keṇvāra Kriyāśakti-panḍitara śishya ḷiyamman-Araṣiyabbeya maga Naychi-Seṭṭige ke . .
 dhārey eṇadu biṭṭa dharmma Bhūmi-dēviya pra rapēśvara-dēvaru

351

At Gummanahāḷu (same hobli), on a stone near Jēni-hoṇḍa.

svasti śrī Mārakki-arasara Banavāsi-mūvatta-iḷchāsiranu āḷe Bādanikkiya naḷ-ganuṇḍar tammoḷ
 eṇiye Eṇeganoḷ kūḍi Alagara Kupār sātu sargūlaya pokkan

352

At the same village, on a stone in Chavuḷi Vīrabasava's garden.

. Yādava-Nāriyapa bhuja-bala-pratāpa śrī-vira-Rāmachandra-rājyōḷayada 15 nē Baya . . .
 śudha 1 Ādivāradalu śrīmad-anāḍiy-agra yaṣana mahājanaṅgaḷu ja-sānya-
 sahitam Gavūḍana bhaya-santāna-mukhyavāgi sva chandrārka-tāraṇ-barav
 aba ḍaviya gavūḍikeya ra Kāma-haḍivanu ḍana tarala Bomma bōvanu
 ge tuṇu hōhalli bāsiya t ḷidu meḍedu ma-Gavūḍa gellika-
 bava

jitēna labhyatē &c. ||

353

At Nēraḷige (same hobli), on a stone in the Vīrabhadra temple.

śrī Gaṇāḍhipatayē namah || Pramādi-samvatsarada Bhādrapada-śu 10 lu śrīmatu Nēraḷige-ya Vira-
 bhadra-dēvarige śrīman-āḷuva-mahā-prabhu Siveya Arasumanavaru koṭṭa britti-bhūmiya sādha-
 nada kramav ent endare nāḷ Māgūra-agrahāraḍa keṇeya tegasal āgi dēvara amṛita-paḍi-aṅga-raṅga-
 vaibhavaḷke saluva Timmāpurad grāmud | Sūṅgiṣeṭṭikaṭeya tēḷagaṇa gaddeyu keṇyavara nira

koṇḍa bhūmīyū kereyavolaḡāḡi . . . ya koḡaḡadalu biḡavari . . . te mû-gaṇḡuga-bhūmī kereyavolaḡāḡi ;
hōḡa sammamda â-bhū nige pratiyāḡi nāvu yiki koṭṭa bhūmī Nērḡige-grāmadaḡu Kānakāṭe teḡaḡe
(stops here).

354

^A
At Anevatti (same hobli), on a stone near s'inirukatte.

Dundubhi-saṃvatsarada Māgha-Suddha 5 lu śrīmat-Keḷadi-Basavappa-Nāyakaru Liṅage barasi kaḷuhida kāryya Kupatūra sine Ānevatti-grāmadalu hostāgi kaṭṭuva pēṭeyallu Hañchina Siddabasavappa-Voḍēge Puṭṭatanavara bhaktiyalu kallu-maṭhava kaṭṭisikoṇḍu sēveya kravya koḍevu yi-maṭhada hitalu kopalu bage yi-pēṭhē-samipada Kārehoṇḍa kōḍiyallu prāku nillisiḍa nashṭada bhūmīyada 3 yi-grāmadalu hale-pēṭheyalu prāku yidda hūgopala staḷake terige¹ ila yi-staḷakke sistu-māḍi yi-staḷana hāluttāra koḍabēk endu Garajina Virapa-Voḍēru hēliḱoḷḷuthārē āḷisi appane āgabēk endu Gurapanavaru hēliḱoṇḍa sammandha Yirapa-Voḍēra kaiyya kraya ga 5 aidu-
varalanu aramuneg; tegidukōṇḷi Kupatūra-sine Ānevatti-grāmadalu hostāgi kaṭṭuva pēṭhe-samipadalu Kārehoṇḍa kōḍiyalu prāku nillista nashṭvinda maṭha kaṭṭisi hitalu kopalu bage saha 3² yi-grāmada hale-pēṭheyalu yida pūgoppallige yiga māḍida sistu 1 ubhayapa ga $\frac{1}{2}$ ondu-honnaru yi-staḷaḷalu Puṭṭatanavara bhaktiyallu yi-Virapa-Voḍeyaru Hañchina Siddabasapoḍēge kaṭṭisikoḍuva svatantra-maṭhada dharmmaka Sivārppitav āgi uttāra koṭṭa yi-bhūmige liṅga-mudrā-silā-stāpitava māḍisuvallige bujūriṇda ūḷigada Muḍiyana kaḷuhisiḍeve chau-grāmadavara karasikoṇḍu gaḍi-takarāru bāradante yalana mundittu rēkhē-pramāyū bhūmige silā-stāpitava māḍisikoṭṭu yi-kāḍadava śānabō-
vana kaditakke barasi tirigi kuvadaḍāgi (*No more writing*).

355

At the same village, on a stone near the Budnâsâ'hî's grave.

svasti śrī jayābhūdaya-nṛpa-S'ālivāhana-śakha-varuṣa 1689 neya sanda vartamānake saluva
Sarovārī-saṃvatsarada kālādallu | hajaratu-Navābū-Sāhebāra appuḷe-prakāra Kubṭūra-sime Aue-
vaṭṭi-grāma bandu yi-kōṭeyallu yihuvallī Bēgana | Jumṃā masitti kaṭṭisida khagaḷana dharmavannu
..... Mokhadhuya-mallage saha uadadu bāha darma

356

At Kôtekappa (same hobli), on a stone to the north-west of the Virabhadra temple.

śrī namas tuṅga-*&c.* ||

svasti śrī jayābhyaudaya-S'ālivāhana-śaka-varuṣa 1412 sanda Sūdhāraṇa-samvachharada Pushya-
 babhūja 30 Sō.navārādālū śrīmatu dēva-pritivi-inahā-mahattu-mukhyav-āda Liṅgada Kunttheya-
 dēvara divya-śrī-pāda-padmaṅgalige Kuppāṭura Virappa-Guḍḍana Sō.navāra-amāvāseya puṇya-
 (s)tiṭhaliṅga Liṅgapuravāṇu Kuppāṭura Nirāsimathā āva-śalākakū śānyastav āgada mariyādōlu
 samārnāsiden āgi yī-dharmavanu (*usual final phrases and verse*).

357

At the same village, a copper plate in possession of Chinnna-Bisavayya of S'ivichâra math.

śrī Virupāksha-mahârâyara appaṇe

Harer līla-varāhasya damṣhṭā-daṇḍas sa pātu vaḥ |
 Hēṁādrī-śikharā yatra dhātṛi chatra-śriyaṁ dadhau ||
 jñānaisvarya-mayātmanē |
 saṅkalpa-sakala-Brahma-mūla-stambhāya S'ambhavē ||

svasti jayābhyudaya-S'ālivāhana-śakha-varuṣa 1587 nē Viśvāvasu-saṃvatsarada Phālguna-śu 15
 Ādityavārādallu Appṣeppa mahilīṅgā-dēvatī-sirvvaḥma-Virūpōksha-rāḷaka Vidyānagara-pati-
 ratna-maṇi-siphāsanārūḷa pū . . dakṣhaṇake pūrva-dakṣiṇa-paścīma-samudrādhīpati samasta-di-
 anta-pañcha-mahā-śābdādi śrīmat-Chandragutti-vēṇṭake saluva Banavāsi-pannīrghyake sanda
 dēsagaḷ āluva mahārājādhīrāja para-rāya-vira-kuṇḍara-siṃha chāru-kaṇṭhīraḥa bhāse-tappuva rāyara
 gaṇḍa karuṇāvalāla-svarūpa || nirūpadim pāda-padmōpajivi avara kāryake kartarāda śrīmann-āḷva
 mahā-prabhu sodēsa-pāyi Rāmachandra-Rāyar u āḷi anubhaviṣi baha Kubuṭūra-sime-vaḷagaṇa Kōṭe-
 koppada grāmavannu yi-Kubuṭūra-simege nāḍa-gauḍan āda Virappannu amāvāse-Sōmavārada phalake
 tanage gatiy āgabhē endu Kubuṭūra Nirāśimaṭhakkē samarppisi yidhāne (back-) dharmakke upahatti |
 ādvada mariyāde | mūla-sādhanaḥ āgabhē endu ṭiṣṭidarinda | Mirāśimaṭhāda Kanthē-Voḍērige
 barasi pālisida mūla-sādhanaḥ ent endare || yi-Kōṭekoppada grāmavnu sarvamānyav āgi anubhaviṣi
 koṇḍu trisandhya-kāladallu namage śrēyassu āguvad endu līṅga-pūja-kartar āgabhēku (here follow
details of boundaries) tan-madhyē nidhi-nikhēpa-jala-pāśhā ṇa-kāḍārambha-nirārambha-charādāya-
 suvarpādāya-suṅka-kāraka-kāśavargga-kaṇṭavaṇa-dēva-s u-bbrahmādāya | prabhu-mānya-likhitara-
 mānya-daivajña-modalāddannu sēvisikoṇḍu sva-abhivṛddhi āgal endu śrī-līṅga-dhyānar āgi ā-chandrā-
 kka-stāyigaḷ āgi anubhavisutta bahād endu mahārāyara nirūpadim barasitta mūla-sādhana (usual
final verse). śrī

358

At Bennūru (same hobli), on a vīrakal on the bund of a pond of the maṭh.

namas tuṅga-ēc. ||

svasti śrīman-mahā-maṇḍalēśvaraṇ śrī-Bira-Dēvarasa-varshada Piṅgaḷa-saṃvatsarada Mārgasira-
 suddha 7 Budhavārādau || Rīya-Chauṇḍi-Setṭhiyara besadidav Agghamāri Lakṣarasanu bandu
 Benavūra vāgilanu mutti Chikka-Dēvara kūḍe kādu Kala-Gauṇḍana maga heggaḍe-Kāmāya taḷṭ
 iṇḍu meṇḍu palaram kondu sura-lōka-prāptan ādam | adakke Rudraśakti-dēvaru
 Maṇḍeganasuravinalli yikkidakke nettaru-goḍage keyi 10 ||

oḍanāḍidaṅge neṭṭaṅg |

eḍar aḍarsidaṅge bēlpavaṅge budhaṅgam |

poḍavige Kallaṇana sutam |

koḍuv esakada Kāmadhēnu vibhu Kāmeyanu ||

359

On a 2nd stone on the same bund.

namas tuṅga-ēc. ||

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhīrāja paramēśvara parama-
 bhāṭṭarakam Satyāśraya-kuḷa-tīlakam Chāḷukyābharanam śrīmad-Bhūlōkamalla-Dēva-vijaya-
 rājyam uttarōttarābhivṛddhiyim saluttam ire tat-pāda-padmōpajivi samadhigata-pañcha-mahā-
 śābda mahā-maṇḍalēśvaraṇ Banavāsi-pura-varādhīśva ram Jayanti-Madhnkēśvara-dēva-labdhā-
 vara-prādar appa śrīmat-Tailaha-Dēvam Banavāsi-pannirchāsīramu ma Hānuṅgal-aynūrumam sukha-
 saṅkathā-vinōdadim rājyam geyuttam ire śrīmad-Bhūlōkamalla-varshada 4 neya Saumya-saṃ-
 vatsarada Chaitra-suddha 13 Ādivāra-saṅkrānti-byatipātadandu Binavūra Kāḷa-Gāvuṇḍana magam
 Māni-Gāvuṇḍam Siddhige-Setṭhiyar-āḷkeyalu Basavūru-mukhyav āgi Eḍe-nāḍ-eppattara prabhu-gā-
 vūṇḍaḷum nerappi ār-ondese keṇṇē-ondese bayal ākāsa-gaḍḷey onḷ al ellavam tōri Jālagereya kalam
 tandu bayalāṅge vīr irppantāgi māḷi keṇṇē nāḍa kayyalu arasina kayyalu bēḷikoḍu Mukkiya-
 bayal-oḷage biṭṭa kamma (usual final phrases and verse).

363

At the same village, on a dīpamāle pillar in front of the Basavaṇṇa temple.

S'ālivāhana-śaka-varuṣa 1717 nē Naḷa-saṃ | Chayatra-ba 2 yalu | Channappa-Gauḍaru bhakti-kamba sadari-S'aka 1734 nē S'rimukha-saṃ | S'rāvaṇadalu | guḍi-kattidu

364

At the same village, on a stone in the back yard of Virakta-maṭha.

śrī-Murigēndra śrī S'ālivāhana-śaka-varuṣa 1718 neya pravartamānē || Naḷa-nāma-saṃvatsarē uttarāyaṇē S'rāvaṇa-māsa-śukla-pakṣhē 12 Ādityavārē Mūli-nakshatra-puṇya-kāladallu || sāmpra-dāyakarāda S'iva-pūjē Muppinaiyanavara pādakke Benāvūra Chānnappa-Gauḍara su-putra Kariyappa-Gauḍanu namaśkāra māḍida maṭha śrī

365

At the same village, on a stone in Vira-Basappa's wet land.

namas tuṅga-&c. ||

svasti śrī jayābhayudaya-śrīma[t]-S'ālivāhana-śaka-varuṣa 1781 neya vartamānake saluva Siddhārti-saṃvatsarada Āśāḍha-bahula 3 Sthiravāradallu hajarat || ... la .. tākhinarābi-Bahādaravaru ... sime-nāḍa-gauḍilke biṭṭa Bennūra Basava-Gauḍana putra Chennappa-Gauḍa yitana putra Kātiḍi .. Gauḍanaṃ (rest illegible).

366

At the same village, on a stone in Basavaṇṇa's field.

svasti śrīman-mahā-maṇḍalēśvaraṃ Bira-Dēvarasara varshada Piṅgaḷa-saṃvatsarada Mārgasira-suddha 7 Budhavāradandu Benāvūra-vāgilanuv Agghamāri Lakharasa muṭti Chikka-Dēvara kūḍi kādīdalli Boppi-Seṭṭi Sāntarayya taḷt iṇidu meredu palaraṃ kondu sura-lōka-prāptan āda || Rudra-śakti-dēvaru Maṇḍeganasaruvali yikkida nettaru-goḍege kayi 10 Sātayya Chikkēśvara-dēvara pratishṭheya māḍisi dēvālyava kattisida

oḍanāḍidahaṅge naṇṭaṅṅ |

eḍar-aḍarisidavaṅge bēlpavaṅge budhaṅgaṃ |

poḍavige Boppaṇana sutam |

koḍuv esakada khāmadhēnu vibhu-Sātayyaṃ ||

369

At Kātavaḷli (same hobli), on a 3rd virakal in the Kāmēśvara temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanāśrayaṃ śrī-prithivī-vallabhaṃ mahārājādhirājaṃ rāja-paramē ... parama-bhaṭṭārakaṃ Satyāśraya-kuḷa-tiḷakaṃ Chālukyābharanaṃ śrīmat-Traiḷōkyamalla-Dēva-vijaya-rājayam uttarōttarābhīryiddhi-pravarddhamānam ā-chandrārka-tāraṃ saluttam ire || Saka-varisāda 1080 neya Śvara-saṃvatsarada Chaitra-śu 10 Ādivāradandu Eḍenāḍ-eppattara baliya-bāḍaṃ Kātika-vaḷliya Lakuma-Gauḍana magaṃ Kāḷeyaṅge Kauna.. si tanna magaḷu Kāchajjiy . aṃ baliyaḷiya koṭṭu tān ūraṃ māḍutt iralu śrīman-mahā-maṇḍalēśvaraṃ Hayveya Malli-Dēvarasara besadindey ā-Siṅga-maṇḍalikaṃ ālu-kudureya ... Kātika-vaḷliyaṃ iṇidu tuṇuvaṃ koṇḍu pōhāḷu ||

ka || tanna bhuja-baladi tuṇu .. na |

bennele parid eyde tāgi taḷṭaran āḷa |

Kanneyan idirchchi kâdalu |
 pannega-rati-samayad ante peṇa . . m âdar ||
 vṛi || adirad idirchchi kâdidi ari-sēneyoḷ ântu bhuja-pratâpadim |
 kadanadoḷ ânta vira-bha . . . tave konda mahânubhâvan aṇ- |
 kada kali viranaṇ jagada bhumbhukanam raṇa-raṇa-dhiran end |
 idirad . . rtteyam paḍeda Kanneyan iḡaḷ id êṇ kṛitârthanô ||
 ettida mârvvalakk idiran aḷkade tâgida virar ella . . . |
 .. ttidan ottidam peṇaman ambarak ettal[u] bhûta-kôti pâ- |
 qutt ire maṅgaḷam jaya-jaya-dhivani .. ruise vira-lakshmi mey- |
 vattida sâhasam-baḍeda Kanneyan iḡaḷ id êṇ kṛitârthanô ||
 ka || dhurado gida biru- |
 dara taleyam pōg-echchoḍ âḡaḷ ari-balam ellam |
 saraḷamayam âḡi kaṇedo . . . |
 .. ra-paṇjaradoḷu Kannagōsi maṇad oraḡiṛda ||
 raṇadoḷ tâgida subhâṭara |
 peṇamaya . . mâḷid âḡaḷ ari-balam ellam |
 kaṇeya-mayam âḡi kaṇedoḍe |
 kaṇe hâṭjaradoḷu Kauna-gō . . d oraḡiṛda ||
 kichchu kiḍi-vōge tâgidan |
 achcharivaḍe kâdi bi |
 yavana hannerad- |
 achcharasiyar uydar âḡaḷ â-Kanneyana ||
 jîtēna labhyatē &c. ||

370

At the same place, on a 4th vīrakal.

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitam śrīmatu | rāya Dēva-variśada 14 nē Khara-samva-
 Âdivāradandu śrīmatu-maṇḍa . . . lēsvara . . . Setṭi(m)gunṭeya Ōjayyana maga Tailayan
 Areyāṅgalla ṭhāṇāntaradall irddalli hannirvvaru manneyaru murtti kâduvalli oḍḍa-mararchchi
 halaram kondu turuvam maguḷchi sura-lōka-prâptan âda || antavar-aṇṇa Mâchi-Setṭivu âtana taṅge
 Siriyayeyavaru niṛisida viragalu || (usual final verse).

371

At the same place, on a 5th vīrakal.

namas tuṅga-&c. ||

svasti śrīmatu Kîdamba-chakravartti kaligal-aṇkuśa vira-Kāva-Dēva . . . 12 neya Pramôḍûta-samvatsa-
 rada Phâlguṇa-ba | Kujavāradandu Kâtagavaliya Gâḍa-Gavuḍana maga Mâcha-Gauḍay aṭida
 kâryyake hegade-Mâchayya Sâṭayanahaliya Boni-Setṭiyarallige hōgi mâtâḍikonḍu maraḷi baruttihali
 Ruppattûra keṛeya kōḍiyali Tipparasa-Nāyakaru tâgidalli hegade-Mâchaya kâdi taḷt iṛidu meṇadu
 palaram kondu sura-lōka-prâptan âda (usual final verse) maṅgaḷa mahâ śrī

372

At the same place, on a 6th vīrakal.

namas tāmra-jatâ-jâḷa-bâḷa-pallava-dhârinē |
 brahmâṇḍa-maṇḍapârambha-pûṛṇa-kumbhâya S'ambhavē ||

svasti śrīmatu Kaḷachuryya-kuḷa-niḷa-bhuja-baḷa-chakravartī-Bijāṇa-varshada 19 neya Pārttīva-samvatsarada Jēshṭha-suddha 10 Bṛhavaradandu śrīmad-anādiy-agrahāraṃ Kereya Kāvaseyaṃ Hoysaṇa-maṇḍalikaṇ iṇḍu tuṇvaṃ koṇḍuhōhalli Mōdivūra Mōjeya Bammi-Seṭṭiya magam Malli-Seṭṭi palaraṇ iṇḍu sura-lōka-prāptan āda ||

373

At the same place, on a 7th vīrakal.

... kuṭiga...kaṭarōja.

namas tuṅga-&c. ||

svasti śrīmatu Kaḷachuryya-chakravartī bhuja-baḷa-mallavarishada 19 neya Pārttīva-samvatsarada Jēshṭha-suddha 13 Maṅgaḷavaradandu Durggihalliya bāḍakeṇya Kāmaṇya Hosāṇal iḷḍu .. vīraṇ iṇḍivalli ... ya magam Bavi-Seṭṭi halaraṃ konu tuṇvaṃ magalchi sura-lōka-prāptan āda

374

At the same village, on a stone in the land Survey No. 29.

..... āsraya prithuvī-vallabha mahārājarā rājyaṇ-keye ... Sivaradandu avā .. lu Nāgavāḍiyā Chittāgarā Pe ... raya .. gaḷ envōra Araḍiulle ēṇḍ eppitta .. bihāra || Pubbhaturāṅgaḷe viriyam okkattu attarittu jāti .. m ayvanteṇṇo ...

375

At Kātavallī, a copper plate in possession of paṭṭēl Maḍḍi S'rīnivāsāchār.

(Nāgarī characters).

śrī-Vīrūpākshāya namaḥ ||

Gaṇēśāya namas tasmai sarva-maṅgaḷa-kāriṇē |
sidhyanti yat-prasādēna jagatām ishṭa-siddhayaḥ ||
karṇē yasya chakāsti kuṇḍala-padē nyastā virāj(y)a-sṭhi ..
madhyē dyōtita-Hēma-sailam abhitaś śyāmaṃ mahi-maṇḍalaṃ |
antasthaṃ sura-karṇikam kuvalayaṃ rāḡād ivōttamsitaṃ
kalyāṇāya charācharaika-vibhavē tasmai namaś S'ambhavē ||
jayaty urvī sarvā kapaṭa-ghaṭita-kroḍa-vapushō
Harēr dāmshtṛā-kōṭau sapadi kalitā vāri-nilayāt |
samipān Nilādrē udayam ayataś śitamahasah
kaḷāgrē samsaktā jalada-paṭalivāmbu-jaṭilā ||
rājānō Rajanīsa-vamśa-tilakāḥ Sāryāuvayōttamsitāḥ
puṇya-ślōka-Purūrava-smṛitī-kathā-samvādi-Manv-ādayaḥ |
trailōkyām apadāna-durdama-bhuja-stambha-kramād ā-Kṛita-
Trētā-Dvāpara-pāramārtha-vibhavāḥ prithvim abhūṇjanm imām ||
kālē Kalau kalushatām upayāti lōkē
dharmō nirīkshya niḷa-saṇcharaṇa-kshamatvaṃ |
srashṭuś samasta-jagatām upakartur ārya-
pārēvaṃ jagāma tarasā kṛipāṇaṃ kṛipāluḥ ||
pādēnaikēna lōkē katham iva Kalinā klēśitas saṇcharēyaṃ
kiñchin nātha prasīda praṇata-jana-vipadd-hāra-vistāra-bandhō |
itthaṃ dharmēṇa tātaḥ su-chiram anunaya-prārthitāḥ prita-chittāḥ
chakrē S'aillāṅkanāthē mahatī nṛipa-kulē Saṅgamākhyāṃ mahīpaṃ ||
dharmāmbasya tasya prakāṭita-yasasaḥ Saṅgama-kshōṇibhartuḥ
patnyāṃ Kāmāmbikāyām ajanishata śītā dik-pati-prāpta-satvāḥ |

÷avam tē nāmadhēyāḥ Harihara-nṛipatiḥ S'ankara-kshōṇipālō
 vira-śrī-Bukka-bhūpaḥ sakala-guṇa-nidhiḥ Mārapaḥ puṇya-śīlaḥ ||
 Harēr bāhu-stambhā iva bhuvana-rakshā-prapaṇināḥ
 dvishat-saṃhartāraḥ *Surapati-Gajēndrāśru-vadanāḥ |
 jagat-srashṭur vēdā iva sakala-dharmārtha-nīlayāḥ
 kumārāschatvārō babhur atikaḷās Saṅgama-vibhōḥ ||
 ēśhām gōtrādhibāvaḥ sakala-sura-gurūḥ śrī-Virūpāksha-dēvaḥ
 puṇyā sat-Tuṅgabhadra-sarid Anaradhuni-sammitōdyāna-kulyā |
 gēham jāyā-vitānam viharāṇa-śikhari Hēmakūṭāchalābhā
 kriḍā-vāpīva Pampā-sara iti mahati sampad ēśhā vibhāti ||
 vira-vikrama-kathaika-sākshiṇi Hastinīti nagari garīyasā |
 pālītā Hariharēṇa bhūbhujā bhrātrībhir vigata-matsaraḥ samam ||
 Kallāsanān Mārapa-bhūmipālāḥ samprāpya rājyaṃ diśi pāśchimāyām |
 Gōmanta-sailē vara-Chandraguptau sthitvā sukham samyag apālayat prajāḥ ||
 yad-yaśas-sita-karpūra-mōda āmōdayan divam |
 mandāra-surabhi-vyāptām spardhatē vardhitaujaśa ||
 rājādhirājas tējasi yuvarāt paramēśvaraḥ |
 Bhōja-Tailāṅga-bhūpāla-bhujāṅga-vihagōnnataḥ ||
 rājōām trayāpām pratyāṅkaḥ para-rāja-bhayaṅkaraḥ |
 Hariṇā cha samas trāpē bandi-vargēṇa varpyatē ||
 yasmin mahipē sati vira-Mārapē
 dharmō vyavardhishṭa su-hṛishṭa-vartmani |
 iti prapālyātisu-hṛishṭa-hrid yayau
 kshēmam janānām abhikāṅkshayā prabhuḥ ||
 kurvan dig-vijayaṃ kadāchid atulaṃ stambērama-prōvalad-
 yāhā-vyūha-bhātāvaḥ-pihita-dik-chakraṇā cha S'akrōpamam |
 Kādamba-kshitipam vijitya samarē Gōkarṇa-nātham Sivaṃ
 drashṭum viśhṭapa-mūla-kāraṇam atbō prāyād anāyāsataḥ ||
 snātva parvaṇi sāgarāmbhasi pitṛin santarpya viprān api
 kshēni-gō-mahishi-hiranya-nichayair bhūri-pradō Mārapaḥ |
 tatrābhyarchya mahābalaṃ hima-jalāḥ kastūri-karpūrikā-
 śrigandhāgaru-kunkumair aviraḷaḥ varṇa-prasūnair mudā ||
 sahasrē cha śata-dvandvē shaṣṭsu chāśhṭāsu cha kramāt |
 S'aka-varshē prasiddhē cha vartamānē Vyayābdakē ||
 Māghē dars'ērkaṇarē S'atabhishajai ravau Kumbhagē sidda-yōgē
 nāgē sūryōparāgē nirupama-sukṛitī sannidhan tasya S'ombhōḥ |
 viprēbhyas svāśritēbhyah sakala-nigamavidbhyō'ndhra-dēsāgatēbhyah
 prādād dhārā-samētām draṇa-babu-yutām Kāntapūrim samastām ||
 shaṭ-karma-prathitāḥ shaḍaṅga-niratāḥ shaṭ-karma-vaijōānikāḥ
 shaḍjādi-svara-bhāvukās cha *shaḍabhiḥjātātmanōtsēdhakāḥ |
 shaḍ-bhāshā-chaturāḥ shaḍ-adhva-niratāḥ shaḍ-vairi-garvāpabāḥ
 shaṭ-varṇānuparāḥ shaḍ-ūrmi-niratāḥ svātmānubōdhōdyamāḥ ||
 ākhyāna-smṛiti-kāvya-nāṭaka-kathālaṅkāra-pāraṅgatāḥ
 nitijñā nikhilāgama-sthiti-vidāḥ satya-vratā dhārmikāḥ |
 āpannārti-harāḥ kippā-paravaśā lōkōpakara-kriyā-
 prādurbhūta-guṇās cha Mārapa-purē mānyā vadānyā dvijāḥ ||

ēshām gōtra-nāmāni vṛitti-kalpanā cha (*here follow d tails*).

ēvaṃ nīśchitya tatraiva ashtāvimsati-saṅkhyakāḥ |
 Chandragutti-puram prāpya sukhān āstē mahā-yasāḥ ||
 dharmēṇa tasya paripālayataḥ prajānām
 rājñō' dhirāja-gahanāmbudhi-karpadhārah |
 prajānā-balēna Gurum apy atisandadhānah
 mantri mahān ajani Mādhaba-nāmadhēyaḥ ||
 Kriyāsakti-gurus sākshāt tējasā śrī-Triyambakāḥ |
 parañjayasya samprāptō Bhārgavasyēva S'āṅkarāḥ ||
 trayim samālōkya purāṇa-saṃhitā
 hitāya lōkasya priyāya mantrigaḥ |
 pumsām dadau Tryambaka-śāsanōkta-
 samasta-S'aivāgama-sāra-saṅgrahaḥ* ||
 akārayan Mādhaba-dhīś cha śāsanam
 sva-lōka-rāja-dvija-dharma-śāsanāḥ |
 sva-dēśa-mukhya-prabhubhir mahājānāḥ
 sad-agrahāir dvija-puṅgavaiś cha ||

Kuntaḷa-dēśa-maṇḍanāyamaṇa-Vānavāsi-dvādaśa-sahasra-saṅkhyāka-rāja-pradhāna-rājadhāni-Chan-
 dragutti-para-nāmadhēya-Gōmanta-parvata-dvādaśa-kharvāta-madhya-dēśa-vilasad-Yaḍanāḍa-Nāga-
 rakhaṇḍē Kamatḥa-purāntargata-Varadā-nadi-tirastha-Kāntapuri-pratināma-Vira-Mārapapurim bhū-
 pati-nāma ā-chandrārkaṃ sva-pālana-siddhayē sahiranyōdaka-pūrvakaṃ śrī-Kṛishṇārpaṇa-pūrvakaṃ
 chatur-dikshu sthāpita-chatuś-silāntargata-nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-siddha-sādhyān-
 gaḷ yamba ashta-bhōga-tējas-svamyādī-sarva-samasyaṃ sarvamānyam dattavantaḥ | tasya simā yathā |
 (*here follow details of boundaries*) (.. rāyara padāṇḍe Rāvappa)† sākshigaḥ ||

āditya-chandrāv anilō'nalās cha &c. ||
 ēkaiva bhaginī &c. ||
 natvā natvā yāchatē Mārapendrō
 vāraṃ vāraṃ bhāvinaḥ kshōṇipālān |
 sānānyō'yam dharma-sētur nripānām
 varshē varshē rakshaṇyō bhavadbhīḥ ||

śrī-Virūpāksha sākshi śrī-Yaḍanāḍa-Madhukēśvara sākshi ||

376

At Hurali (same hobli), on a vīrakal in the enclosure of the Kallēs'vara temple.

svasti śrīmatu Yādava-Narīyaṇa pratāpa-chakravartti Hoyisaḷa vira-Ballāḷa-Dēvarasaru Āṅgirasada
 Vaiśākha-suda-pañchamī-Sōmavaradandu Siṅgaṇṇa-Dēva ...ḷi bandu palaram . . koṇḍu
 rasa-maga Banaka kudureyan iṇḍu meṇvandu sura-lōka-prāptan ādali ka . . . ātana makkalige
 nettaru-goḷegay i-Doḍeyakeṇṇa kela kamma 6 biṭan ā-chandrārkkā-tāraṃ-barāṃ salisuvadu
 ida hida Vāraṇāsiyalu kavileya konda . . . Kali-dēva saraṇu ||

377

At the same temple, on a stone to the south near the door.

śrī pṛithvī-vallabham mahārājādhirājaṃ Dvārāvati-pura-varādhiśvaraṃ Yādava-Nārīyaṇam pratāpa-
 chakravartti bhuja-bāḷa-vira-Ballāḷa-Dēva-varuśada Vibhava-saṃvatsarada Māgha-ba-amāvāsi-

* So in the original. † In Kanarese.

S'anivâra-vyatipâtada devasa Kuppattûra-sâsirvva-mukhyavâgi śrīman-nā[1]-prabhu Huravāliya Kali-Gāvunḍa tana kola-svāmi śrī-Kali-dēvarige nandādivege 2 (*here follow details of gift and usual final phrases*)

378

At the same village, on a dīpa-māle pillar of the Āñjanēya temple.

Rudhirōdgāri-samvatsarada S'rāvaṇa-suddha 5 lu śrīmatē Hurāliya Hanumanta-dēvara padakke Bidarakōtē-simeya-vaḷuḷa gavuḍagaḷu Timmā-panḍitaru avara maga Jānu-panḍitara maga ru avara maga Siva-panḍitana biṇnaba . .

379

At the same village, on a stone in the back yard of Koppada Talavāra Hanumanta.

svasti śrīmatu Vijaya-samścharada Vaisāka svasti śrī vijayābhūdaya-S'ālivāhana-śaka-varuśa 1455 neya Vijaya-samvatsara-Vaiśākha-suddha 10 S'anivāradalū śrīmatu mahārājādhirāja rāja-paramēśvara śrī-vira-Achūta-Rāya-mahārāyaru sukha-rājyaṃ geyutt irppalli Chanuappanayanavara (a)santānav āda Allappa-Nāyakaru Hurāliya Hanumanta-dēvarige koṭṭa dharmma-sāsana-kramav ent endare Achūta-Rāya-mahārāyara kāryyake karttar āda Hiriyā-Tirumala-Rājayyanavarige anēka-dharmmav āgabēk endu Achūta-Rāya-mahārāyaru tamage amaramahaley āgi pālisida Chandraguttiya durgakke saluva Ghaṭṭē-staḷala, Hurāliya grāmakke saluva Koppakke pratināmav āda Timmāpurada grāmakke saluva chatus-simeyolaḡāda gadde beddalu tōṭa taḍike kumari kāḡāramba sakala-suvārṇādāya sakala-bhātādāyavanu āgumāḍikoṇḍu akshīni-āḡāmi-jala-pāshāna-nidhi-nikshēpa-siddha-sādhyaṅḡal emba ashta-bhōga-tējas-svāmyavanu āgumāḍikoṇḍu Hurāliya Hanumanta-dēvara amṛita-paḍi-nandādipti-naivēdya sthānika hasaṭu tammutukāgarige sandu banu Tirumala-Rāja-ayyanavarige darmmav āgabēk endu Hurāliya Hanumanta-dēvarige biṭṭa Hurāliya-grāmaka saluva Koppakke pratināmav āda Timmāpuravanu sarvvaṃmānyav āgi biṭṭukoṭṭu ā-chandrārka salu du endu koṭṭa dharma-sāsana (*usual final verses and phrases*).

380

At Elevāḷa (same hobli), on a stone near village gate.

svasti śrī Ayanaya nāḍ āle Dugarap iy-ār āle. . . maṇ paḷdu ko (2 lines gone) nakke manan-dandōnu (*usual final phrases*) . . kkasa-modal āge elpadimbharu iḷdu kāvudhu nelana nēsar uldappinaṃ

381

At the same place, on a 2nd stone.

svasti śrī Vikramāditya . . tyāśra śrī-prithuvi-va . . bha mahārājādhirāja . . ramēśvara bhaṭāra prithivi-rājyaṃ geye svasti śrī-na . . rishēnavarasar bḷanavāsi-panuircchhāsīravum ālvandu rānvaṇḍi āda Mārakkikero dakipada (*rest illegible*).

382

At the same place, on a 3rd stone.

svasti śrī jayābhūdaya-S'aka-varsha 1317 neya Yuva-samvatsarada Āśvīja-ba 30 Sōmavāradalu śrīmatu Guttiya hadineṇṭu-kampaṇada Elase Kuppagaḍḍeya mahājānaṅgaḷu-muntāda samastagaṇḍagaḷu Nāgarakhaṇḍeyada nāḷ-olaḡaṇa Elambāliyanu Gōveya Saptanātha-dēvara sannidhi-yalli samudra-taḷākadalū ā-grāmada chatus-simeyole uḷḷa nidhi-nikshēpa-jala-pāshāna-siddha-sādhya-yakshīni-āḡāmi-ashta-bhōga-tējas-svāmya-olaḡāgi Gautama-gōtrada Dharapidēva-bhaṇḍāri-gaḷa maga Nārāṇa-dēvaṅge tamma manāḷ-pūrvakav āgi svanuruchiṇṭu dhārāpūrvakav āgi chandra-sūryyar uḷḷannavarap koṭṭa dharmma (*usual final verses*).

vā..-dattaṃ maṇō-dattaṃ dhārā-dattaṃ na diyatē |
 shashti-varsha-sahasrāpi vishṭhāyaṃ jāyatē krimih ||
 pratigraha-vidhi-tyāgi viprō bhavatu markkaṭaḥ |
 smaśānē pūya-gandhī cha dātā bhavatu jambukaḥ ||
 dātṛi-va .. pahāri .. gō-Brāhmaṇa-hatā .. cha |
 śvāna-yōni-śataṃ gatvā chaṇḍālāḥ kōṭi janmasu ||
 ahō Rāghava rājendra sapta-kalpa-suji |
 śvāmisham cha gatvā svayaṃ-dattāpahāri ... ||

maṅgala mahā śrī Sidharana Dēvaṇṇanu

384

At the same villa je, on a stone near the Barama-dēva temple.

..... sētu || sōkadindaṃ baḷasiddu nāgavalli-kuladiṃ jambīradindaṃ
 ṇḍaṃ janiyise nandana-vauadindaṃ ppan i-vanapa Nāgarakhaṇḍada ..
 barisi chandrādityar uḷḷannegaṃ chira-lagnaṃ bare paṭṭu.....li dhāriṇiyolu chhōḍyam enalu
 Kaḍamba dhipati Sōyi-Dēva-bhūpati-tiḷakam jana-nuta-Kadamba-vamśa-sa tirkkuṃ
 birudaru birudaṃ biṭṭu mēyikkut irkkuṃ kadanakk inna llaṃ yide pullaṃ karchchi
 nīraṃ pugutaralu peṇṇ āgi putt ērugum.....yi-Dēva-pratāpaṃ ||

adaṭara bēra kirttu subhaṭottamaram bēdaḥ |

..... ṇan embud a- |

llade raṇa-raṅga-S'ūdrakana śāhasa-Bhimana Sōyi..... |

..... naṃ sale viśva-dhātriyoḷ ||

Banavase-nāḍ-adhikāraṃ | jana-nuta..... |

..... lant ā-mān- | tanad andam-paḍeda Vikramāditya-nripaṃ ||

virārātiga |

..... sale ṣiḷdu nuṅgi noṇegum dōr-ddaṇḍa-chaṇḍāsiyiṃ |

bhōrend ā |

dhīrōdātana baṇṇikuṃ budha-jana śrī-Vikramāditya ... ||

..... niṭṭade Hayve Koṅkaṇaṃ |

beḍagina Gaṅgavāḍi Tuḷunāḍe |

..... besan enada bhūbbujar āru kappamaṃ |

kuḍad avaniśar triyoḷ ||

svasti samasta-prasasti-sahitaṃ śrīman-mahā-ma..... se-pannirchhāsīraman āluttuṃ sukha-
 saṅkathā-vinōdadim rājyaṃ ||

..... |

..... |

..... elevalli kauṅgu nāraṅga-phalaṃ |

rāgaḍ eja ||

... sat-pankēja-shaṇḍaṅgaḷi kuvalayaḍim nāga-punnāgadindaṃ |

baḷa |

tilaka-śrī-champakāmōdadin esagu sadā nāgavalli-vilāsaṃ |

..... mrājya-lakshmi-nivāsaṃ ||

Gāvaṇiga-kulade puṭṭida |

bhāviśe Kereya |

... ya pogale puṭṭida |

kēvalamē Dēki-Seṭṭi budha-sura-bhūja ||

Saṅka-Ga I
 Setṭi kṛitārtham I
 bhōṅkane Jina-grihamam mādi kirttiya... ||
 ti guruv i-Bhānukirtti-vratindram I
 janani prakhyātey ād i dam I
 tanag ant ā-patni Gaṅgāmbike jana-nutan i-Saṅka-Gāvunḍa māvam I
 jana-vandyaṃ De lakshmi-viḷāsam ||
 Kereyama-Setṭiya sutar em I
 kiṇu-kulaṛē Kētamalla I
 kalpa-mahijam I
 nerey esegam Dēki-Setṭi yanubaru dhareyo! ||
 pāda-sarōja-bhriṅganam I
 su-kavi-jana-stutam vibudha-kalpa-mahijana bannikum sa . . I
 śā-kari-dantava muṭṭe parvugum I
 vikasita-bhabya-pankaja-divākaran en ||
 .. na-pada-pankaja-bhriṅgam I
 Jina-mahimōttuṅga viśva-lakshmi-saṅgam I
 Jina-mahima I
 Dēki-Setṭi kirtti-viḷāsam ||
 Jina-samaya-vārdhi-himakara I
 Jina-mata-la I
 .. nama-nidānam tanag ene I
 jana-nutan i-Dēki-Setṭi dhārṇig esedam ||

avara guru... daḍe ||

Kuntala-Gauḷa-Māḷava-Jajāhuti-Dōhaḷi Yoḷḍiyāṇa yā I
 Vidarbhapadinde bandu sai- I
 ddhāntika-Padmaṇandi-sutan i-Munichandranoḷ eyde I
 yintu haredattu samasta-dharā-talāgradol ||
 atitibrāṇaḷa-kāḷakūṭa bina nuṅgid ud- I
 dhatanam mānade... n āḍisuva Kandarppaṇ baralk ammanē I
 bayaluge vi- I
 ra-tapa-śrī-Munichandra-dēva-muniṇaṅ akkuṇ peṇaṅ akkaunē ||
 āraivaḍe bhechchaṅkam I
 bāraha gaṇita-sthiti tat- I
 sārātara-sūkshma-tatva-vi- I
 chāram Munichandra-yatige Hastāmāḷakam ||

avara t endade ||

śrīman-Mūla-padādi-saṅgha-tiḷakē śrī-Koṇḍakundānvayē
 Kānūr-nāma-gaṇō Tintriṇikāhvayē I
 śishyaḷ śrī-Munichandra-dēva-yamibaḷ saiddhanta-pāraṅgamō
 jiyād śrī-Bhānukirttir mmuniḷ ||
 uragōgra-graha-śākinī-vihaga-bhūta-prēta . . . ga-bhī- I
 kara-bhētā gaṇam bhū-chakrdol tōral u- I
 ddharis ittantade yantra ḍōdide mantram koṭṭa bēṛ ttantram a- I
 chchhari saiddhā ni-nāthōgrājñe sāmānyamē ||

svasti śrīmat-Saka-nṛpa-kālātita-saṃvatsara-sataṅga bhatteneya 1099 neya śrīmat-Kāla-churyya-bhujā-bāla-chakravartti rāya neya Hēmaḷambi-saṃvatsarada Jyēsthā-suddha-daśamiy Adivāradandu pa-saṅkrānti-byati thiyoḷu śrīmad-Elamballīya Dēki-Setṭi tanna mādisida S'ātinātha diya khaṇḍi-sphuṭita yara-jīyar-āhāra-dānakam chāturvvarṇa-Sravaṇa-saṅgha-kk endu śrīman-Mūla-saṅghada Kāṇū-r-gga gachchhada Koṇḍakundānvayada Nunna-vaṃsada kshīra-jāla-mālātīśya-trayōtkṛishṭānādi-saṃsiddha purādhinātha-śrī-S'ātinātha-ghaṭikāsthānada maṇḍalāchāryyar appa śrī-Bhānukirtti-si kalam karchchi dhārā-pūrvakam mādi Goḷikeṛeya bayalalu (*here follow details of gift*) ant ā-sthānamam taṃma śishyar appa mantravādi-Makaradhva-ja S'ruta rige koṭṭaru || (*usual final verses and phrases*).

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At the same village, on a stone in front of the Basavaṇṇa temple.

svasti samasta-prasasti.. Satyāsraya-vallapaṃ prithvi-rājyaṃ geyye kēsari śrīmad-Bhīmarasaṃ Banavāsi-pannirchhā man ālutt ire Midiya Pallaga-Mārama-Setṭiya byāhayya-Setṭi tuṇu goḷaḷ kādi satta kke sandan ātana magam Mārayya-Setṭi kallam ni

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On a 2nd stone in the same place.

. sti samasta-prasasti-sahitam śrīmat-Satyā.. aya-vallapaṃ prithvi-rājyaṃ geyye sāmanta-kēsa.. śrīmad-Bhīmarasaṃ Banavāsi-pannirchhāsīramumaṇ ālu kha-varsha 925 neya Krōdhi-saṃvatsarada Jyēsthāda puṇṇame-Ādityavāradandu Midiya Pullaga-Raṇṇama-Setṭiya magam Peddaṇṇam tuṇu goḷaḷ kādi sattu dēva-lōkakke sandam avar-aṇṇam Chabbayyaṃ kallam nīrisidam ||

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On a 3rd stone in the same place.

svasti śrīmatu Yādava-Nārāyaṇam pratāpa-chakravartti śrī-Singhaṇa-Dēva-varuśada 29 neya Plava-saṃvatsarada Vaiśakha-su 2 Ādivāradandu śrīmanu-mahā-maṇḍalēsvaraṃ Lakshmīpāla-Dēvarasaru Nāgarikhaṇḍada-nāḍan ālutt irddalli'śrīmatu sarvvādhikāri Kaḍuva-Mahanta-sēnabova Chandarasa-panḍita Madhusūdana śrīmatu manneya Bonmi-Dēvarasara adhikāri Rāmaya Mallaya-sahita rāja-mudreyalliga Elaballīya Kāla-Gavuda Kereyama-Setṭiyaru ā-Elaballīya vṛitṭiya saṃvājaya māḍidalli arasu eraḍ-okaluvam hiḍidu tandali tammi-ibbarum māḍida pratijñeya prakārav ent endade ā-Kereyama-Setṭi tāvu arthavan iki Kāla-Gavudana mutabe Jaki-Gavudige Gaḷeya Chaṭṭayaṅge koṭṭu dhāreyan haḍedan emba pratijñey ā-Kereyama-Setṭiya ā-Kereyama-Setṭiyavara kayalum Gaḷeya Chaṭṭeyana kayalum arthava koṇḍu Elaballīya vṛitṭiya dhāreyan ege v endu ā-Kāla-Gavudanu Bandapikeya Kali-dēvara sannidhānadalu alliya mahājanaṅgaḷu pañcha-maṭhamuṃ Tāṇagundūra mahājanaṅgaḷu śrīman-nāl-prabhu Bonmi-Setṭi sāvaṇṭa-Mīdaya Seleyahaliya Bamma-Gavuda Mācha-Gavuda Yamanūra Sōva-Gavuda Baḷligāveya Kēti-Setṭi-mukhyar āgi nakhara-muṇṇuridaṇḍaṅgaḷu dharminā-dhyakshada munde ā-Kereyama-Setṭi sira-vāgi nile Kāla-Gavuda dībyava hiḍidu geldu koṇḍa jaya-patra maṅgaḷa mahā śrī

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On a 4th stone in the same place.

svasti samasta-bhuvanāśrayam prithivi-vallabha mahārājādhirāja parama-bhaṭṭārakam Satyāsraya-kulā-tīlakam Chāḷukyaḷbharaṇam śrīmat-Tribhuvanamalla-Dēva-rājyaṃ uttarōttarābhībriddhi-pravarddhamānam ā-chandrārka-tāraṇ-baram suḷha-saṅkatā-vinōdadim rājyaṃ geyyuttam ire tat-

pāda-padmōpajivi samadhigata-pañcha-mahā-sabuda mahā-sāmāntādhīpati mahā-prachanḍa-daṇḍa-nāyakan āstāna-vastu-nāyaka satya-Kāninaṃ nīti-nidhāna saraṇāgata-vajra-pañjara śāksharika-jana-samuddharaṇa nāmādi-samasta-prasasti-sahitaṃ śrīmad-daṇḍanā[...]Sridharayyaṅgaḷu Mēlvatṭeya vaḍḍarāvula eraḍuṃ bilkoḍeyan āluttam ire svasti samasta-rājya-bhara-nirūpita-mahāmātya-padavi-virājamāna mānōnnata prabhu-mantrōtsāha-sakti-traya-sampannaṃ nuḍidu matt-ennaṃ gōtra-pavitra sujavaika-mitra Sōnēsvara-dēva-pādāravinda-shaṭcharaṇa nāmā .. samasta-prasasti-sahitaṃ śrīmat-perggeḍe-Chaṅga-Dēvayyaṅgaḷ Banavāsi-pannirchhāsirada dasasāyada sunkamam vaḍarāvula eraḍuṃ bi .. koḍeyuman āluttam Chāḷukya-Vikrama-kālada 13 neya Vibhava-sampvatsarada Puṣya-ba 1 sōmagrahaṇa-Ādityavārad-andu Sirivurada Elainbaḷḷiya tirthada Rāmē-dēvargge nandādivigegaṃ nivēdyakkam Sirivūradalu ... kkala dasasāyada ettina hēri tella okkalu-dere ippattu ettina hērina sunkamam koḍavisava-sahitaṃ dēvarige naḍayisavar (*usual final phrases*) Bammi-Settiyara magam Sāvaṇṇa barada || Gaṇapa

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On a 5th stone in the same place.

śrī

namas tuṅga-ēc. ||

niravadyaṃ pañcha-bhūtātma-kav akhila-jagat pañcha-bhūtādi-viśvam- |

bhare sapta-dvīpa-nānā-vidha-jalādhi-mahā-sannivēśaṅgalind opp |

ire tan-madhya-sthitaṃ kāñchana-ghaṭita-silā-paṭṭa-piṭhōpaviśhā- |

mara-kanyā-kēḷi-lilāñchita-bahu-śikharaṃ Mēru-sailaṃ viśāḷaṃ ||

āvarisi Mēru-giriyan I- |

jāvṛitav allip baḷikke teṅkalu sale sau- |

khyāvaha-Harivarshaṃ dhā- |

tri-vara-Kimpurushav ante Bharata-kshētra ||

Bhārata-vishayaḍoḷ esevudu |

bhū-ramaṇi-kuntalōpamaṃ Kuntalav ur- |

vri-ramaṇav akhila-janatā- |

dhāraṃ sāraṃ samasta-lakshmivāsaṃ ||

ant enisirdda Kuntala-mahi-talamam palabar mmahīpar ā- |

krānta-parākrama-kra[ma]ḍin āḷḍ iral ant avarip baḷikkav a- |

tyanta-nija-prasiddha-vijayaṃ subhāṭārka-mahīpan anyā-bhū- |

pāntakan ūrjita-prabala-dōr-vvaḷadiṃ taledam dharitriyam ||

vri || svasti samasta-Bhārata-mahīpati Bijjaṇa-chakravartī lō- |

ka-stutaṃ amburāsi-parivēśhita-bhūtala-madhya-bhūpa-san- |

mastaka-pāda-piṭhan enip aggada Kuntala-Rāya-rāja-la- |

kshmi-stana-hāran āgi paripāḷisidaṃ mahiyam niran taraṃ ||

ātana tarayam negaḷdam |

bhūtalaḷpati Sōyi-Dēva rāya-Murāri- |

khyātarkk aḷkiye kappam |

bhitiyi sale Lāḷa-Chōḷa-Gurjarar igum ||

svasti samadhigata-pañcha-mahā-sabda mūhīrājīdhīrāja Kaḷachuryya-kuḷa-kamaḷa-mārttaṇḍam kadana-prachanḍam māna-Kanakāchaḷam subhāṭar-ādityam kaḷigaḷ-aṅkuṣam gaja-sāmanta-saraṇāgata-vajra-pañjaram pratāpa-Laṅkēśvaraṃ vairibha-kaṇṭhīravam niśāṅka-mallam para-nāri-sahōdaram rāyar-āchāryya Giridurgga-malla chalaḷ-aṅka-Rānan ity-akhila-nāmāvali-virājitarum appa śrī-manu-Rāya-Murāri-Sōyi-Dēvam Kalyāṇada neleviḍinoḷu sukha-saṅkathā-vinōdadiṃ rājyam gey-uttam ire ||

â-nâdolu ||

baḷisida nandanam nimṛida perggere karbbina tōṇṭav eṭṭalum |
 kuḷirva latâ-griham tiḷḷolaṃ baḷed-oppuva gandha-sâḷi maṇ- |
 ḷaḷipa madâliyiṇḍeseva purpa-vanam bahu-dêvatâ-grihaṇ- |
 gaḷa toḷakam babâpu Banavâsiya dêsadoḷ enduv oppugum ||

pûga-vanaṅgaḷim baḷeda sâḷi-vanaṅgaḷin opputippa pun- |
 nâga-vanaṅgaḷim viḷasad-âmbra-vanaṅgaḷin âgaḷum manô- |
 râgaman iṇa champaka-vanaṅgaḷin â-kadali-vanaṅgaḷim |
 Nâgarikhaṇḍa-kampanav iḷa-maṇi-darppanam oppi tōrugum ||
 châgada kaṇi puṭṭida sale |
 râgade Siri-Dêvi-Boppa-Dêva-nripanṅam |
 Nâgarikhaṇḍakk adhipati |
 bhôga-Purandaranu Sôyi-Dêva-mahiṣam ||
 madavad-arâtiyam tavisal aggaḷa-gaṇṇa Kaḍamba-Rudran em- |
 bude pesar ugra-maṇḍaḷika gaṇḍara dâvaniy embudê diṭakk |
 adirad arâti-maṇḍaḷika-Bhairavan embude Sôvi-Dêvan em- |
 bude nigalaṅka-malla-nripan embude satya-patâkan embudê ||
 Nâgarakhaṇḍada nâḍiṅg |
 âgarad ele-valḷi kaṇṅu nâraṅga-phalaṃ |
 râgad Eḷamballiyolaṃ |
 bēgam paṇkēja-shaṇḍa suttaluv esagum ||
 â-grâmakk ant adhipati |
 bhûramanam budha-janakke kaḷpa-kujam gam- |
 bhiratara-kirtti-varddhana- |
 sâram Keṇeyamma-Setṭi dhâtritaḷadoḷ ||
 Râma-pratishṭhitam śrī- |
 Râmam pûjisida divya-līṅgakk eṇagiye |
 bhûmiyoḷ udâran enisida |
 Râmanibham Keṇeyamma-Setṭi jana-nutan âda ||

svasti śrīmatu Saka-nripa-kâlâtita-samvatsaraṅgaḷu 1093 reneya Nandana-samvatsara-Chaitra-
 buddha-daśami-Sômaṇḍaram uttarâyana-saṅkrânti byatipâtam kuḍibanda puṇya-tiṭṭiyolu śrīmad
 Eḷamballīya divya-tirtham śrī-Râmēśvara-dēvar-aṅga-bhōga-nitya-nivēdyakam khaṇḍa-sphuṭita-
 jñānōddhārakkam ant ippa tapôḷhanara grīṣakk endu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-
 mōṇanushṭhâna-japa-samâdhi-śīla-guṇa-sampannar appa Kâlēśvara-paṇḍitara kâlam karchchi dhârâ-
 pûrvvakam mâḍi śrīman-mahâ-prabhu-Keṇeyama-Setṭiyaru Râya-Murâri-Sôyi-Dêva-varishada 6 neya-
 Nandana-samvatsarad-anda Eḷamballīya vṛtṭiyam (here follow details of gift) sarvâbâdha-parihâra-
 âgare biṭṭanu || mattam â-Keṇeyama-Setṭiyara . ya prabhâvam ent endade ||

nutan enipa Kirtti-Gaṇḍana |
 sati Chikkave-Gaudig âdan ūṇjita-tējam |
 sutarolaḷ aggraja Keṇeyaman |
 atimudadiṃ khyâtan âdan urvviṭaḷadoḷ ||
 kula... rakan apramatta-charitam Lakshmi-vadhû-raṇjitem |
 balavad-vairi-chaya-pratâpa-haranam vâ... samâḷaṅkṛitam |
 lalanâ-saṅgatan endu vandi-nikaram tam-tammoḷ ant ellarum ||
 sale sand oppire ba... kum Keṇeyama-prakhyâtanam dhâtriyoḷ ||
 Keṇeyama-Setṭig agra-suta... lajiyavegam oppe puṭṭidam |
 neṇe sakalâgamôktan anavaḷya-vachô-nidhi Dêki-Se... |

kaṇemaṇey illad Īśa-natan apratimam sujanaika-bāndhavam |
 maṇedum ad appaḍam pu ... d ill ene baṇṇikuv i-jagat-trayam ||
 atimatimantar ātan-oḍavuṭṭidar ār ene Kētama. .. |
 jita-mati Rāma Kirttiganu Chikkave Mālave Kāliyakkan ā- |
 satiyaro| eyde siriya.. guṇōnnate Chaṭṭave Māchiyakkan int |
 atisaya-mūrttigal negaḷdu raṇḷisutirdar ilā... grado| ||
 nutan enipa Jēki-Setṭige |
 sutar ādar mūvar oppal ati-S'iva-bhaktar |
 mmati.. nta Sōma Kereyaman |
 atisayav ene Kirttivarmmar embar ddhareyo| ||
 apt avara tāyi.. r ene |
 Kantunibham Dēki-Setṭiy ātana satiyar |
 Kuntaḷa-dēsado| adbikeyar |
 ant esedar kKēti.. kkanuṇ Gaṅgaveyumu ||

(usual final verses and phrases) maṅgala mahā śrī

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On a 6th stone in the same place.

Saka-varshada 1063 neya Bhārggava-saṃvatsarada Phāḷguṇa-suddha-puṇṇami-Adivāradandu svasti
 śrīman-mahā-pradhānam daṇḍauāyaka-Bāchimayya[ga]llu Noṇambavāḍi-Banavāse-Hānuṅgala suṅka-
 mam samasta-nāda biravaṇamam sukhadind āluttam ire Nāga[ra]khaṇḍav-eppa[ta]ra biravaṇa
 pergaḍe Chākimayyam Mādi-Rāja Bala-Dēvaya S'ūṅkhara Dēvapayyan int i-nālvaru Eḷabaḷliya
 tirtada Rāmēsvara-dēvara nandādivigege (here follow details of gift and usual final phrases).

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On a 7th stone in the same place.

(Upper portion gone)...labham mahārājādhirājam Dvārāvati-pura-varādhīśvaram.....davam Yādava-
 kuḷa-kamala-kalikā-vikāsa-bhāskaram bavi-nirjita-sakuḷa-diku-chakrapāḷa dakṣiṇōddharāṇa
 Vārāha. mallaTelugña-Rāya-saṃharaṇa-Kṛitānta Turāḷka-Rāya-śi. ua chaurāśīti-durgādhish-
 ṭhita-Dēvagiriyaḷu suḷa-saṅkathā-viṇō na-Dēva rājam geyuttam ire sarvvāchāra-nirūpita-
 mahāma. dhanika śrī-Jānū-Nāyka evaṃ-kālē pravarddhamanē asya parama..... śrīman-mahā-
 rāja-prasāda-pattalāyām bhujiyamāna || sū śa-kula-tilaka vairi-vṛinda-ghaṭa-vighaṭa-vana-abhi-
 nava-kuṇjara ka...da mātta-mānini-māna-mardana Rēvati-dēvyā vara-labdhā-prasāda dēva...ya
 Simhaṇa-narēndra sannāha-Sahasrabāhu mahā dellaṇa-Dēva tasya suta maṇḍalika-vēśyā-
 bhujaṅga śrī-Drōṇapāḷa-dēvatā ya kumāra śrī-Vaijala-Dēva-prabhṛiti-kumārānu | rājāi-Bamma
 prabhṛiti-samasta-rājānūgaru Dāmōdara-p[u]rōhita Kēsava-Dēva ma hanna-prati Kavaḍi
 haḍapa-dhāraḍa sarvvāchāra-nirūpi sarvvādhi Lakṣmī-Dēvam maham-nirūpita-daṇḍam maham-
 Dēvadhara prabhṛiti-pāṇcha-pradhānānu ||

pūga-vanaṅgaḷin baleda śāli-vanaṅgaḷin opputtipa pon- |
 nāga-vanaṅgaḷin viḷasad-āmbra-vanaṅgaḷin āgaḷum maṇō- |
 rāgaman iḷa champaka-vanaṅgaḷin ā-kadali-vanaṅgaḷin |
 Nāgarakhaṇḍa-kampanav ilā-maṇi-darppanam oppi tōṇugum ||

Bandaṇike-pattane vāstabya śrī-Sōmanātha-dēvara sthānapati Bhairava-jyā (others named) evam
 Pañcamukha-pattana-viditam śāsana-patram yac' cha mayā sōma-parvvaṇi snātva paridhāya
 vāsasī dhūtē paṇchāmṛtē saṃsṇāpya sarvvajña nānā-vidhaili surabhi-purpāis prabhūjya cha

* The orthography and the language of this inscription are corrupt in some parts.

bahubhiṣ pakva-naiv[ē]dyādikaṃ kṛitvā karpūrēṇa cha kṛitvā āratikān tasmīn mahā-mahēśvarēṇa mahārāja-putra-Drōṇapāja-Dēvēna parama-dhārmikēṇa bhūtvā Saurāśṭra-dēsē Prabhāsa-kshētrē santīṣṭamāna-chaturdāśa-bhuvanādhipati-śrī-Sōmanātha-dēvāya varārōhā-sahitāya pratidinam sāsvatī-pūjā-nimittam mahā-bhaṇḍāri-Thakkura-Kannara-Dēva-hastē dhārā-purvvakam yā-chandrārkkayāvatū Eḷebalḷi-grāmam antaḥ-praviṣṭa-Sirivūra-samam su-simā-pariṇyantaṃ savikṣha-mālā-kuḷam nava-nidhāna-sahitam daḍḍa-dōsha-mārggādāya-saṇam śāśani para-dattam || (here follow details of boundaries and usual final phrases and verses).

392

On an 8th stone in the same place.

... samasta-prāṣasti-sahitam śrīmat-Satyāśraya-kuḷa-tiḷakam mahārājādhirājaṃ parama-bhaṭṭāra-kaṃ śrīmat-Tribhuvanamalla-Dēvaru Banavāse-panuircchhāsīraman āḷuttī ... 14 neya Prajāpati-samvatsarada Phāḷguṇa-ba 6 Maṅgaḷavāradandu || Hāluhuḍikeya Sīvarasanavarum Hayveya Boppa-Dēvam bandu Eḷambalḷiya mutti kāduttav iralu Kaṇṇiya Kētaṇṇa .. dāḷahoṇa ... marachi palaram kondu suṇṇi iṇḍu meṇḍu sura-lōka-prāptan āda

393

At Chikka Idagōḍu (same hobli), on a vīrakal near the Virabhadra temple.

... Kāva-Dē[va]-varshada 12 raḍa neya Pra dakeya arashanu Meḷu .. ndada Chaṭṭarasānu v ... yidu tuṇuvam konḍu hōhali kādi tuṇuvam maguḷchi halaram kondu sura-lōka Gaḍḍana

394

On a 2nd stone in the same place.

śrī svayambhu Gadugina Trikuṭēśvara-dēvargge Jaitu-rāṇa Sādara Yidagōḍa survanamasyav āgi koṭṭa

396

At Hri-Kabbūru (same hobli), on a māsti stone in front of the Rāmēśvara temple.

Raṇḍri-samvatsarada Jyēṣṭha-ba ... lu śrīmatu Kabbūra Kāḷa-Gauḍana maga B[o]mola-Gauḍa ātana kiṇu-aḷu Kommāra Bom...Gauḍana maga Kallappana kuḍ iṇḍu honnina kelsake jagalava mādi kondali ā-dāyādyā-Kallanu Hāḍiya kā ... dāli ā-Boma-Gauḍanu tanna madavaḷige Jabi-Gauḍi-sahita sargga.

397

On a 2nd māsti stone in the same place.

Chitrabhānu-samvatsarada Māgha-ba 14 Maṅgaḷavāradalu Kantanaḥalḷiya Bomma-Gauḍana maga Bommaṇa svarggastan āda ātana madavaḷige Sirivūra Bommaṇana magalu Virakkannu vira-svarga-lōka-prāptey āḍalu śrī śrī

398

On a vīrakal near the same temple.

svasti śrīmatu Yādava-Nārayaṇa Sanivāra-siddhi Giridurgga-malla Siṅgaṇa-Dēva-Rāya-chakravartti Saka-varuṣa 1138 Dhātu-samvatsarada Kārttika [...] Siṅgaṇa-Dē[va] pṛitvi-rajam geuttam ire svasti śrīmatu Ekalarasa Jīḍuvilige-eppattakam rājam geuttam ire | Piriya-Kabbūra Dammōjana magam Hāḷōja Briharpativāradandu Duṇḍeyagaṭṭada dāriyalu kaḷḷaru tāgidaḍe mārmaled echhu palabaram kondu sura-lōka-prāptan āda
jītēna labhyatē &c. ||

399

On a 2nd vīrakal in the same place.

svasti samasta-bhuvanāśraya śrī-prithvi-vallabham mahārājādhirāja paramēśvaram śrīmatu Chāḷu-
kya-varisha... 5 Ānanda-samvatsarada [...] Bhu[va]naikamalla rājyaṃ geyye śrīmanu-Mayūravarmma-
Dēvarsaru Bauavāśe-pannirchāsira S'āntale[ge]-sāyiramu Hānugaluv-ainūrumam sukha-saṅkathā-
vinōdadiṃ rājyaṃ geye Kabūra Vira-Gāvuṇḍa-nāla-prabbutanadalu ātana bhāva Māji-Setṭiya maga
gaṇḍan-aḷiyam Vōraṇa .. ṭṭidalu tuṇuvam magurchchi sura-lōka-prāptan āda || .. dādiroḷ eydi tāgida
... eṇeyadi kondu tale seḷako . . . gaḷa ... magurchchi dēva-lōka-prāptan āda

jitēna labhyatē &c. ||

... Mahādēvara barepa

400

On a 3rd vīrakal in the same place.

svasti śrīmatu Praṇamēśvara-dēva-charaṇa-s[ar]jōja ... kanu sahasi ... ganum appa Togaraseya
... na maga Boppaṇa surig iṇidu meḇedu sura-lōka-prāptan āda

jitēna labhyatē &c. || śrī

402

At Tattūru (same hobli), on a 2nd vīrakal near the Kallēs'vara temple.

svasti śrīmatu bhuja-bāla-chakravartti vira-Ballāḷu-Dēva-varushada(nda)Siddhārtti-samvatsara-Āsvija-
suddha-puṇṇami-Brahavāradandu Tottūra Saṅka-Gāvuṇḍana maga Sāta-Gāvuṇḍa Sāta-Gāvuṇḍana
maga Hakki .. ma-Gavuṇḍanu kayva kaḷlāra kādi yīṇidu meḇadu sura-lōka-prāptan āda
Sarasvatyai namaḥ

403

On a 3rd vīrakal in the same place.

svasti śrīmatu Yādava-Nārāyaṇa bhuja-bāla-pratāpa-chakravartti Simbva-Dēva-vijaya-rājya 24
Vijaya-samvatsarada Pusa-suda 13 Brihavāradandu Bandanikeya Māchi-Setṭiya magam Bammi-
Setṭiya maga Tottūra Tiganeya Māle-dē[.] jvuḷuv ārin ettiṅge Bīrarsanavarū hāydali taḷt iṇi [...]]
palaram kondu sura-lōka-prāptan āda Jakka-Gavuṇḍan-aḷiyam Māla-Gauḍam ni .. mam paḇedam

404

On a 4th vīrakal in the same place.

svasti samasta-prasasti-sahita śrīmatu Yādava-Nārāyaṇa vira-Ballāḷa-Dēva-varshada Prajāpati-
samvatsarada Vaisākha-suddha-amāvāśe Ādivāradalu Sikkada Masaṇa-Setṭiya maga Sōvaṇa
turu-harivalli taḷtu surig iṇidu meḇedu sura-lōka-prāptan ādanu || śrī-Sōmanātha || Siphala-Dēva
band-ā-kāladalu

405

At Hañchi (same hobli), on a piece of stone to the north of the Kalles'vara temple.

(Upper portion gone)..... kaṇu..... keḷage rāja..... mattal-keyya lōk .. yu nāḷ-
gāmūḇarum Biddayanum ṭṭar adan alidōm Biddayana pergaḇe-Āyebammayya (others
named) anebaram iḷdu ṭṭar (usual final phrases and verse) idam paḇedōr sarvva-śāstra-pāragar
appa Rudraś'iva-baṭṭāra i-kallam besageydo viṇṇāni-Chāmūḇan embō rāvēradōḷam śilā-karmma-
dōḷam praviṇan appa Koravaḷakka ..

406

At the same village, on a tomb stone near the door of the Virabhadra temple.

svasti śrīmatu Yādava-Nārāyaṇa chakravartī śrī-vīra-Tāle-Dēvana rājya . . . bhyu
 Śrābhānu-saṃvatsara śrīmatu Kāṇava ka-dēvara guḍa Bōgāra Bomi-Setṭi . .
 diyim muḍipi svargastan āda || Chavudayyana tamma Bomaya svarggastar ādaru

407

At Hirē-Māgaḍi (same hobli), on a stone in Sivalingappa's back yard.

. ruṃ kosigaru i baṇṭaṇ chatur-nivartanaṃ dattaṃ maṇṇaṃ . . .
 galpoṅge māṇuḡonḍu perḡgavu rḡḡḡḡ Kēśitūraṇ bēḍi kuḷiko baṇṭa . . .
 || r mattar koṭṭar sarvva-bādhā-vivarjji Moḷeyūra gaṇa-mukhyē samastāśā-mukha-viśrutē
 Guṇakīrtiyāchāryasya san-muṇē paḍuvāṇa-kēriya ṇaḍuvāṇa-manē (usual final verses and phrases)
 ura vaddagi Paḷuvāraṇu vārīga Mārappaṇuṃ sakki vasadiya khaṇḍa-sphuṭitakke Paḷuvāraṇe
 irṃmatṭaṃ koṭṭa

408

At the same village, on a stone in front of the Durga temple.

svasti śrī Saka-nṛipa-kālātita-saṃvatsara-sataṅgaḷ eṇṭu-nū . . . tta-nāḷkaneya saṃvatsaraṃ pravarttise
 śrīmat-Kannara-Dē tīvi-rājyaṃ geyye Galvendaraṃ Banavāsi-nāḍa bhāgaman āḷe Nāgara-
 khaṇḍa-eḷpattakke Erachattṃ nālgāvunḍu geyye aṇṇa paḍiya . . . ra
 sattu sura-lō

jitēna labhyatē &c. ||

ātana heṇḍati Mukkabbe māḍisidaṭu

409

At the same village, on a stone in front of the Virakta-maṭha.

namas tuṅga-&c. ||

svasti śrī jayābhudaya-nṛipa-S'ālivāhana-S'aka-varṇsa 1666 sāvirada āru-nūra-aruvatta-āraneya
 Raktākshi-nāma-saṃvatsarada Mārgasira-ba 12 lu śrīmatu Dēśāhi Guttalāḷa Maṇiyavanavaru
 bahādara-Hanumanta-Gauḍaru sukhadinda rājyavan āḷuttīralu Huruḷimēśeda sime-vaḷagaṇa Nelikō-
 pada grāmavannu śrī-Sōḍi . . . gaḷavaru yi-simevaḷagaṇa Hire Māgaḍi-grāmada Virakta-maṭhadali
 muktar āḡi lūṅavāda kāraṇa ā-maṭhada dharmmake ā-Nelikopada grāmadali prāku ārabhya ummaḷi
 utāra pānīhyada kaḷaṇu uḷidu sa marga-bhūmīyannu ī-maṭhada dharmnārthake koṭṭidhēve ā-grāmake
 chaṭ-mūlegu lūṅa-mudre silā-sthāpane māḍi koḍu . . . r emba hāge chaṭ . . . -maḷāla śubbēdāra-Tuka-
 pana hesarali nīrūpav āda prākāra silā-sthāpane māḍishitu ||

410

On a 2nd stone in the same place.

namas tuṅga-&c. ||

svasti śrī jayābhudaya-nṛipa-Sālivāhana-saka-varṇsa 1666 sāvirada-āra-nūra-aruvattārane Raktā-
 kshi-nāma-saṃvatsarada Mārgasira-ba 14 yu Sukravāradalu śrīmatu Dēśāhi Guttalāḷa Maṇiyavanavaru
 bahādara-Hanumanta-Gauḍaru sukhadim rājyavan āḷut iralu Huruḷimeyada-sēme vaḷagaṇa Hire-
 Māgaḍi-grāmada Virakta

411

At the same village, on a pillar near the Kāṭikāṣṭhe.

svasti śrī Vijayāditya-bhaṭāra .. prithivi-rājyaṅ-geye nṛipa-Mariār sattaḍ . i-mariyāde Mūdi-nāḍa
Phellēśvarā-hāna koṭṭa kkeḷani śāli. . tapaḷu kege pū-dōṭṭa mattalu kanyā-dāna aṛa-maṇṭame aggi . .
algaḷ okkalū kara-maṇṇu avar-āṇade vōge itta dharmma | siri-Pā .. vahaṇ maḍidom.

412

At the same village, on a vīrakal in front of the Kallēśvara temple.

svasti samadhigata-pañcha-mahā-śābda mahā-maṇḍalēśvaram Banava .. pura-varādhīśvara.....
..... prasa varshada 3 neya Hēṇḷambi-saṃvatsarada Jyēshṭha-
suddha 13. d andu Malla-Dēvan-arasi Padumala-Dēvi Sōyi-Dēvana kūḍe virōdhisi Kuppaṭṭ...
..... ke sala..... ge dhāḷiyān ikki hāydu tuṇuva koṇḍu Hiriya-Māgadiya heggaḍe
Kuppayyana tamma Sūkayya... sakaḷa... koṇḍ aḍḍi-band echchu halabara kondu tuṇuvam maguḷchi
... ittu mārvalavam taḷṭ iṛidu meṛedu sura-lōka-prāptan ādanu ātana makk aḷu Kuppayya-Kallayyaṅ-
gaḷu...nīṛisidaru maṅgaḷa mahā śrī

413

On a stone in the wall of the same temple.

svasti Saka varisha 909 Vyayav emba-saṃvatsara pravarttise śrīmat-Teyilaba prituvī-rāyyam geye
Banavāsi-panniśchhāsirake Chaṭṭu rāyyam geyyutt ire śrīmatu Bōdayya gaṇḍa-gōva pusivara sūla
pu.. ḍelo gaṇḍa iḍuvar-āditya mārbbala-malla maṇuvaṅka-Bairava Ayyaṇa-putra Nāgarakaṇḍa-
eḷpattu āḷuṭṭu Piriya-Māgundeḷa Polega ūrggaṇṇu geyyutt ire Karachugara Gujayaṅge poṇṇaḷaru
or-mma[ṭṭa]ḷam koṭṭa mūvattiśchāsiram ariye ...tanna Mārayya... ..

414

At Sōmadēvarakoppalu attached to the same village, on a vīrakal.

..... mahārājādhirāja rāja-paramēśvaram parama-bhaṭṭārakam Satyā..... kam Chālukyā-
bharaṇam śrīmatu S'ōmēśvara-Dēvaru rāyyam geyye 13 ne Phāḷguṇa-suda 5 Ādivāradandu
svasti śrīman-mahā-maṇḍalēśvara Hoy .. Gaṅgavāḍi-Noḷambavāḍi-Tajakāḍu ... ty-Uchchaṅgi-
Banavāse-pannirchhāsirada Hānuṅgaḷa mutti iralu Nāgarakaṇḍa-eppattakam Sōmarasam
nārggāvūṇḍu geye Hiriya-Māgūḍiṇḍanum Doḍḍa-Gāvūṇḍanum ūrggavūṇḍu geyye svasti śrīmanu-
mahā-maṇḍalēśvara Banavāsi-pura-varādhīśvara Jayanti-Madhukēśvara-Dēva-labḍha-vara-prasāda .
Madhukarasana besadi Jakki-Setṭi Hiriya Māgūṇḍiya iṛivali Bobbi-Setṭiya tamma Setṭi turn
hariye heṇḍiru

415

On a 2nd vīrakal in the same place.

svasti śrī pritvi-vallabham mahārājādhirāja rāja-paramēśvaram parama-bhaṭṭārakam Satyāśraya-
kuḷa-tiḷakam Chālukyābharaṇam śrīmatu Sōmēśva[ra] rāyyam geyye 13 neya Kāḷayukti-saṃvatsara-
Phāḷguṇa-ba-5 Ā svasti śrīman-mahā-maṇḍalēśva[raṇ] Hossala-Dē[va] Gaṅgavāḍi-Noḷambavāḍi-
Tajakāḍu-Kāṇḍy-Uchchaṅgi-Bauavāse-pannirchhāsirada ko .. Hānuṅgaḷu mutti iralu
Nāgarakaṇḍam-erppattakam Sōmarasam nārggāvūṇḍu geyye Hiriya-Māgūṇḍige Bamma-Gāvūṇḍa
Doḍḍa-Gāvūṇḍa ūrggāvūṇḍu geyye svasti śrīman-mahā-maṇḍalēśvaram Banavāse-pura-varādhīś-
varam Jayanti-Madhukēśvara-Dēva-labḍha-vara-prasādi Madhukarasana besadim Jakki-Setṭi Hiriya-
Māgūṇḍiya iṛivalli Bobbi-Setṭiya maga Bommaṇam tuṇu hariye peṇḍi-udey urchuvalli surig iṛidu
meṛedu sura-lōka-prāptan āda

jītēna labhyatē &c. ||

416

At Hire-Idagôdu (same hobli), on a virakal near the village gate.

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādbirā parama-bhaṭṭārakam
 Satyaśraya-kula-tīlakam Chālukya-bharana -Dēva-varshada 3 neya Bahudhānya-samva . .
 Ādivarādandu | samasta-prasasti-sahitam śrīmatu-Kādamba . . krēśvaram śrīmanu-mahā-
 maṇḍalēśvaram kumārām Kirtti-Dēvana kaṭṭida alagu biruda baṇṇa jiruvu-ankākāra dāyādyā-kālāṇa
 vairi-paḍavaḷa-diṣṭaṭṭa dāvanigara daṇḍa gōtra-pavitra Banavāsi-pura-varādhīśvaram Jayanti-
 Madhukēśvara-dēvara labdha-vara-prasādōtpannaṁ appa Banavāse-nāḍa piriya-paḍavaḷa Billayyana
 chitta-nibandhana Hīriya-Nāyakana maydunam Chika-Kētanu Bijjana-Dēvana samasta-nāyakaruṁ
 Chaṭṭeya arasugaluṁ poḍe-sahitam pannirvaru-maṇḍalikaruṁ sahitaṁ bandu Guttiya kōṭeyam
 mutti pura-grāma mā dam biluvaḍe paḍaliḍe kontakāraṁ eṭṭigeṛe kaḍi-kāṇḍam āgi palaram
 kondu Kētanu sura-lōkae sanda

jitêna labhyatê &c. ||

418

At the same village, on a stone near Bhadramma's well.

svasti śrī jayābhyudaya-Saka-varuṣa 1374 neya ^āĀṅgīrasa-saṃvatsarada Mārgaśīra-bahula-
amāvāse-^āĀdivāradaḷu Hīriya-Idugōḷa-dēva Baliga-Nāyakana maga S'iriga-Nāyakanu vira-svargavanu
vavididannu

419

At the same village, on a first vîrakal on the tank bund.

śrīmac-Chāḷukyaḥaraṇa Sôṃśvara-Dēva . . . nāḷkaneya-S'ôbhakṛitu-saṃv . . rada Chaitra-suddha-
pāḍiva-Budhavāradandu śrīmanu-mahā-ma . lēśvaram Ballāḷa-Dēvana . . . sa. pe. ra. . yu[r]jchchu-
valli vadiya. . bide. . aviba. . ya magam Sôve-Setti mārbbalavan-aḷu talu tiridu sura-lōka-prāptan āda

421

On a third vîrakal.

śrī-prithivi-vallabha mahā bhāṭṭāraka Satyāśraya śrī-Tribhuvanamalla
. . . svasti śrīman-mahā-maṇḍalēśvara Kīrti-Dēva Banavāse-pannichchāsīraman sukhā-saṅkathā-
vinōdādīp rājyaṃ geyuttam uralu Chālukya-Vikrama-kāla 2 . neya Tārāṇa-saṃvatsarada Sāheyoḷu
Idugūḍa Sānta-Gāvuparī . . . geyuttam uralu ātana bhāvamayda . . r-aḷivinalu mārbbalavan iṇḍu suṇa-
lōkakke sauda Dasikeravādiya Bommojāna kelasa

422

On a fourth vîrakal.

... masta-bhuvanīśrayam śrī-prithivī-vallabha mahārājādhirāja para (5 lines gone) puṭṭida ...
 ... ga Kupparavatta ... parōkshadoḷu Kaḍambara ...
 tanna bujja-bḷadim Banavā ... nava koḷuttav. ... kkaṃ meley āgi. ... yāḷusu
 ... ra-nṛpa ... rasa-pra (3 lines gone) kaḍikaṇḍav āge kuduregala .
 ttu taḷut iḍidu nā ... palaram konda Jagadeśika-varshada mōṅenoya Durmmati ...
 Pushya-sudha 13 Bri-vāradandu padevaḷa-Taila sura-lōka-prāptaṇa āda

jitêna labhyatê &c. ||

423

On a fifth vīrakal.

. sti śrīmatu Yādava-Nārāyaṇa pratāpa-chakravartī Simhaṇa-Dēva-varshada 27 Bahudhānya-samvatsa . . Bhādrapada-ba 10 Sōma Nāgara Nāgi-Setṭi Guṇṭeśvaradalli kaḷḷaru tāgi
.. taḷṭ i .. palaram kondu sura-lōka-prāptan ādanu |

jītēna labhyatē &c. ||

(usual final verse) Kesahanṭiya Dēvaṇa kaḍida Kallāra-dēva barada

425

On a seventh vīrakal.

śrī svasti śrīmatu Yādava-Nārāyaṇam pratāpa-chakravartī-Simhaṇa-Dēva-varśada Plava-samvat-sarada Māgha-su 7 Sukra Simhaṇa koṭṭa va . . Itada nāyka . . śrī-mahā-maṇḍalēśvaram Lakshmi-pāla-Dēvaṅge sri . . nāl-prabhu haḍavaḷa-Chauḍayya Kāḷayyanu Tu . . . dhiyal iddu sidhāyava teḡuta hōgi kāṇaloliad irddade | adē munisīgi yetti naḍadu band ā-vūra mutti kādikomballi ā-haḍa-vaḷara Yiḍugōḍu . . yaṇa . . ga heggaḍe-Channayanu mārppaḍeyum hiridāge kondu virave-moḍalāgi tanna voḍeyaru gūḍe sura-lōkakke prāptan ādanu

jītēna labhyatē &c. ||

426

At Giṇivāla (same hobli), on a stone in front of the Virabhadra temple.

namas tuṅga-&c. ||

svasti śrīmatu-Yādava-Nārāyaṇam bhuja-baḷa-pratāpa-chakra *Kamhnaḍa-Dēva-varshada 2 Kilaka-samvatsarada Āśvīja-suda 5 . śrīmanu-mahā-maṇ . . . svaraṇ rāya-kumara kapaḍi-Kēḍā-ra Gō . . . rādhāra Padmarāyaṇa magam Nēṇasi . . . nu Banavase-nāḍoḷaga . . Nāgarikham . . . ga sukha-saṅkathā-vinōdagevutam ire tanna hesarali līṅga-pratiṣṭhēyaṇ māḍi Māḷa-Gauḍa-Kēti-Gauḍa-Kala-Gauḍa-Isara-Ga . . . danavarige iṣṭāpūrtthavaṇ māḍi Nēṇēsvara-dēvarige (here follow details of gift) Heḷiyabaḷa Mādhava-jīyana karadu gavuḍagaḷu sarbba-namasyav āgi Chaitra-pavitra-nandāvaḷiyaṇ naḍasuvant āgi dhārā-pūrbbakavaṇ māḍi koṭṭaru | matam Nēṇasi-dēvanu Lakshmi-Nārāyaṇa-dēvara pratisṭhēyaṇ māḍi (here follow details of gift) sarbba-namasyam āgi gavuḍagaḷa manake iṣṭārttavaṇ māḍi sēnabōva Bichayyanam karadu ā-dēvarige Chaitra-pavitra-nandā-vaḷaṇam naḍasuvant āgi dhārā-pūrbbakamam māḍi koṭṭaru || (usual final phrases and verse).

427

At the same village, on a stone to the right of the Nārāyaṇa temple.

(Upper portion gone and then comes the usual final verse).

*vijayaty ādi-vijayaty ādi . . rapō samāḍṛitya gabhastinaṇ |
magnaṇ pritvīm tasya sṛiṣṭīm srujo babhau ||
Sōma-vamśa-samudbhūtā Yudhiṣṭhira-purōgamāḥ |
tēshām prabhāvam āsṛitya jātaḥ . . . Simhaṇa bhūbhujah* |

sa kathambhūtō dēśaḥ | tēna Simhaṇa-Dēvēna Banavasa-dēśe *dṛiṣṭataḥ |

sa nāḷikēra-kramukāmbra-nāga-punnāga-jambū-panasādiḥṣi cha |
kharjūra-dālīmba-tamāḷa-vṛksha-nāgādi-vallibhir ajasra-sōbbhiḥ ||

Taṅgaśrapāḷam pratipakṣa-satrup
jitvā samam Lakkhaṇapāḷa-nāmā |
sa-sainikaḥ Padma-chamūpatēs sma |
putrō yaśasvi nṛpa-Nēpasimbah ||

khyātō bha ... vajibhiḥ rāya-kumāra kavaḍi-Kēlāra ... paurādhārō Chandaṇa-putrah mahā-
vira-charitraḥ | sva-bhu.. pāṇita-grāme Geḷavārē..... pratishṭāpya subhē lagnē Lakṣmi-Nārāyaṇam
S'ambhum nanda ... (5 lines gone and then follow details of gift).

428

On a dipamāle pillar in front of the same temple.

svasti śrī Saka-varisha 1304 neya Dundubhi-saṃvatsarada Phālguṇa-su 1 ^Ā śrīmatu Guttiya Yeḍe-
nāḍu Nāgarakhaṇḍeya Koṇḍarate Hānugallu Chikka-Jiḍ[u]ḷḷige Hiriya-Jiḍ[u]ḷḷige Nānnūrum-bāḷa
Chaṅgale-nāḍu Hosa-nāḍu Kabunāḷa Neṇṇayadavaḷḷi Hiriya-Mahaḷige Chikka-Mahaḷige Jambeyahaḷi-
ya-nāḍu Koda-nāḍu Kuñche-nāḍu Hoga- . ḍim Baḷe-nāḍu antu Guttiya hadineṇṭu-kampapaṇi Huligere-
ya-nāḍu-Honnottiya-nāḍ-Ḥṇaḍahalliya-nāḍu-Halasige-Honnāle Yüṅguṇḍi-muntāda-samasta-sālumūle
tammoḷu yēkastar āgi Huligeṇṇa Saṅkale-bastige koṭṭa-dharma-sāsana-kramav entendaḍe śrīman-
mahārājādhirāja paramēśvara śrī-Bukka-Rāyara kumāra Harihara-mahārāyaru prithvi-rājyam geyvalli
tat-pāda-padmoḇajivi śrīmanu-mahā-praudha-Mude-dannāykarige... ppale-dēsada sālumūle samasta ..
... . seṭṭitanava koṭṭalli ā-Mude-dannāyakarum namma nāḍa mūleya vari koṭa daṇḍige 1 sattige
yeraḍakke umbali (rest illegible).

429

At the same village, on a stone in front of the Basavaṇṇa temple.

śubham astu

Harēr līlā-varāhasya daṃshṭrā-daṇḍas sa pātu vaḥ |
Hēmādri ||

... yābhyudaya-S'ālivāhana-śaka-varuṣa sâ 1474 neya Paridhâ dalu śrīman-
mahārājādhirāja rāja-paramēśvara śrī-vira-Sadâ prithvi-sāmrajyam gaiuttīralu (stops here).

431

At Chagaṭūru (same hobli), on a stone in the back yard of Aṅgaḍi-Malakappa.

.. samasta-prasasti-sahitam śrīmatu-Kaḷachurya-bhuja-bāḷa-chakravarti-Saṅkama-Dēva-rāja 3
neya-Viḷambi-saṃvatsarada Vaiśākhada paurṇamiyandu svasti samādhigata-pañcha-mahā-śabda . . .
... . navāsi-pura-varādhīśvaram Jayanti-Madhukēśvara-labdha-vara-prasādam bhuja-bāḷa-
Bhīma Kīrti-Dēvarasam suka-saṅkathā-vinōdadin rājyam geyyutta . . . tatu-pāda-padmoḇajivi
śrīman-mahā

432

At the same place, on a 2nd stone.

svasti śrī jayābhyudaya-S'ālivāhana-S'aka-varuṣa 1573 neya Khara-saṃvatsarada Māgha-babūḷa 12
lu śrīmatu Sa ru-staḷada simeya sēnabōgaru Chintāmaṇeya Basavana kamba Mālanṇage
Chagaṭūra gaṭūḷake nâ ... parama pālīsida

435

At the same place, on a 3rd stone.

svasti śrīmach-Chāḷukya-Vikrama-kālada 44 neya-Vi . . . 11 Sōmavāradandu śrīmat-Malla Dēvara
besadi berasu . . . biṭṭu . . . g ettidalli yanti-Madhukēśvara pādābja-brīṅga gōtra-
pavitra kaliga . . . kuḍadaḷa dikkuṇjara biruda-pada sabe koṇḍa goṇḍa nāmavaḷḷi-virāja
... . . kaniya kaniya muṇṇ āgi irivalli ātan lōka-prāptan āda ||

436

At Telugonda (same hobli), on a stone to the south of Jakkamma's waste ground.

Sarvadhāri-samvatsarada Mārgasira-su 2 S'u sri-Mankāleya pradhāna-rāyotaru vakaḷoḷu Konkapa-bhā .. Sānteya Mādarasa Salareya Gūḍarsa tanna āgsida Keligundada Kāśyapa-gōtrada Āppi-kereya jōyisa Vishṇugaḷa maḡa Naraśuma .. vaṅgey Cheṇṇigana bāvindaṃ vokaṇa haraḷiya unḍi-geyanū dhārā-pūrvakav āgi koṭevu (*usual final phrases*).

437

At the same village, on a first virakal in front of the Rāmēsvara temple.

... śrī jayābhyudaya Saka-varuṣa 13 .. neya Bahudhānya-samvatsarada-Āśadha-baḷuḷa 10 Ba ..
.. ṇiya Mallarasa-Nāyakarū Chavugapa-Nayakaru svargastar ādaru

439

On a 3rd virakal.

samasta-praśasti-sahitaṃ śrīman-mahā-maṇḍalēśvaraṃ Jayanti-Madhukēśvara-labdhā-vara-prasāda-nuṃ mṛiga-madāmōda... m appa śrīmatu Kaḍamba-chakravartti Kāva-Dēvarasaru Sādhāraṇa...
Phāḷguṇa-ba 1 Sōmavāradand Uddhareya Kāḷe-ga... Būvaya... dārara Mala talt iridu sara-lōka-prā... ..

441

At the same village, on a stone in Maḷayya's wet land.

svasti śrīmatu-Chāḷukya... ra varashada 12 neya Piṅḡala-samvatsarada Chaitra-suddha-bidige Budhavāra-saṅkramaṇadandu Keligunda Haropeya-nāda .. yyanu Sōmaṇṇanu Ga Ga .. tūr-oḍeyaru keṇṇege bi.. damma siṅga... .. di mūru-kamma keyi stha .. (*usual final phrases*).

442

At the same village, on a stone in Baṅkīśāṇa-Sivaliṅgappa's wet land.

svasti śrī prithvī-vallabha mahārājādhirāja ... bhaṭṭāraka Satyāśraya-kuḷa-ti raṇaṃ śrīmat-Vikramāditya-Dēvaṃ prithvī... .. dhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaraṃ... ..
varēśvaraṇ Ajjā-dēvi-labṭha-vara-prasāda sarasi Kaḍamba-kaṇṭhiravaṃ malegaḷa kēsari
... .. varmma-Dēvaṃ Banavāsi-pannirchchāsīraṇa ātuttam Ba .. yōḷ sukha-saṅkathā-vinōḍadiṃ
rājyaṃ geyuttam i... .. nuḍida...dharma-parōpakāra-prasaṅgaḍoḷ iral-āprastāvadoḷo... .. padim Kelli-
gundada mahā-Varade... .. jirōḍdhārakkam besegeye Kelligu ... (*here follow details of gift
and usual final phrases and verses*) Mahādēvaṃ ... Rājōḷaṃ kaṇḍarasidam

443

At Telagaḍḍi (same hobli), on a stone in front of the Virabhadra temple.

(Upper portion gone) śrīman Jagadē.. arasa-priya-ku .. śrī-Virabhadra-dēvara pratibṭe sa
... .. Sālivāhana-saka-varuṣa 1391 neya Virōdhi-samvatsarada Kārttika-ba 14 Ravivāra
... .. 20 ghaḷigege śrī-Virabhadra bhūlōka-sākenḍu tanna śrī... .. śrī-
Virabhadra vāda

445

At S'āntapura, on a virakal near the Paṭṭasvami's matha.

svasti samasta-praśasti-sahitaṃ śrīman-ma ... maṇḍalēśvara ... Tailaha .. S'irivāra biḍṇalu
sukha-saṅkathā-vinōḍadiṃ rājyaṃ geyutt ire Saka-varuṣa . 10 .. neya Bhāva-samvatsarada

Phālguna-suddha .. Budhavāradandu Keveseya Kāḷa-Gāvaṇḍana maga Kallaṇa baṭṭeya pōgut ire kaḷḷara . reyavaran aṇaiyaṭṭi pogaḷṭegaṇ negarttegaṇ nelay āgi kāḷi svargga-gāmiyā . Sīva-lōka-prāptan āda Kallaṇana bā .. maṇa māḍisida maṇḷa mahā śrī

446

At the same village, on a stone in the maṭṭada-haḷkal.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-Sāka-varuṣa 1405 daneya Sōbhakrutu-samvatsarada ^AĀśvāja-suddha 7 Maṇḷavāradalu ... dyāvā-prithvi-maha-mahattinolaḡāda Yiṅḡaḷādi-S'ā[n]ta-dēvarige Hūkeriya Mādarasa-Nāyakkara maga Tippiarasa-Nāyakkuru koṭṭantha pura-vargada sime Kari-Setṭiyara pradhanikeyalli idake āvan obbau aḷupidaḡe eppaṭṭu-narakakke mukhyav ā[da] nāyka-narakadoḷage aḷutta muḷuguttal ihanu chandra-sūryyar uḷḷanna-bara.

447

At Kōḍikoppa (same hobli), on a stone in Liṅgaṇṇa's back yard.

(In Nāgari characters).

śubham astu | svasti śrī jayābhyudaya-S'ālivāhana-śāka-varuṣa 1513 neya Khara-samvatsarada ^AĀśvāja-suddha 10 Sthiravāradandu śrīmatu Sōḍē Immaḍi-Arasappa-Nāyakkuru namma tāyi Chaṅgammamavariḡe puṇya āgāḷē endu Teluḡaḡḡe-simeyolaḡana Kōḍikoppa pratināmaḡa[da] Taṅgasamudravānu prāku aḡraḡhārav āḡidda-sammandha jirṇōddhāravāḡi haḡinēḷu-maḡḡi brāhmarige. . . . ka-dāna-dhārā-pūrvakav āḡi dhāreyan eradu koṭṭa sarvamānya la śā ... *śrī-Sōmaḷiṅga śrī-Rāmachandra

448

^A*At Aretellaḡaḡḡe (same hobli), on a stone in the Dēvāsa wet land.*

ōṇ namaś S'ivāya | svasti śrīmatu Kāva-Dēva-varisada 13 Pramādi-samvatsarada Chaitra-ba-amāsi-Sōma-ryatipātadandu Guḡja-Gauḡana magam Kalla-Gauḡa Māḷa-Gauḡa Taila-Gauḡa Kali-dēvarige bayigina nivēdyake kam 10 koṭṭaru salisadavanu paṇcha-mahā-pātakan akku Gaṅḡadhara-Nāyakana magam sēnabōva Sōmayya baradanu

449

At Beḷaḡali (same hobli), on a stone in front of the Rāmēśvara temple.

namas tuṅga- &c. ||

svasti śrīmatu Kaḷachūryya-kuḷa-tiḷaka bhuja-baḷa-malla Bijjaṇa-Dēva-varshada 7 ḷaneya Subhānu-samvatsarada ^AĀśvāja-baḷuḷa 10 Brihavāradandu Neleyūra Boppi-Setṭiya magam Kāḷi-Setṭi Yuddarey Yakkalarasanavaru tuḡava koṇḡu-hōhalli tāḡi taḷt iḡidu sura-lōka-prāptan āda śrī

450

At the same village, on a stone in the Nāḡiḡa umbaḷi wet-land.

... ^AAslāyana-sūtrada Yajuś-śākhya sēnabōva Timmarasaiyyana maga Appaṇṇage koṭa sarige-umbaḷige subham astu

451

At Baḷkasāḡa (same hobli), on a stone in the village gate.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śāka-varuṣa-1552 S'ukla-samvatsarada Māgha-ba 7 Sōmanavāradalli śrīmadu Liṅgasvāmiya amrutapaḡi-nandāḡipa ... vāra-pūjōtsāha-muntāḡa | śrīmad-viśuddha-

vaidikādvaita-siddhānta-pratishṭhāpaka āda Yaḍava-Murāri Kōṭi-kōlāhala Sīva-bhakta-parāyanar āda Keḷadi-Veṅkaṭappa-Nāyakara prapautrar āda Bhadrappa-Nāyakara putra Virabhadra-Nāyakaru śrīmadu-Liṅgasvāmiya daruṣanake bandali dāna-dhārā-pūrvakav āgi S'ivārpitake koṭṭa Banavāsi-^{*}pannirchhāsanaṅke saluva Chandragutti-vēṇṭhake saluva Telugaḍḍe-sime-vaḷagaṇa Baṅkasāpada grāmav-ondake prāku rāya-rēkhe māḍi gadyāṇa ga 103½ Viśvāva (*stops here*).

453

At Bennūru (Chandragutti holi), on a vīrakal near the Kallēśvara temple.

(Upper portion gone) kuḷuvar-Arasaiyyana maga Birappa . sitta Māvanna . . . n iḍu pōpaḍe ada kaṇḍu puyale paridu Lachana taleya ta . ta sarggacce sanda Birappana tande Arasayyanuṁ Māgasi . vanta nāḷ eraḍu-paḍi salisi kalla niṇṇisi . . .

454

On a 2nd vīrakal.

svasti S'aka-varishav eṇṭu-nūṇa tombhatta-nālkaneya ^AĀṅgirav-emba-sampvaśchcharam pravarttisut ire śrīmat-Kakka . . vāṁ pritivi-rāṇṇam geye Chaṭṭayya-Dēvar Banavāsi-pa . . śchhāsiraṅke rāṇṇam gey-uttire Binākaḷiur . . . ḷi Kuḷuvara gāyiga Horavayyam sattu sara-lōkakke pōda Paushya-māsada kṛishṇa-pakshada sudda-pañchamiyūṁ S'ukravāra-Uttare-nakshatradandu Kuppayyanuṁ Chanda-nuṁ Bikkiyūṁ tamutta muvaruṁ kalla niṇṇisidar maṅgaḷa besageyda Eragāri—ōja ka . .

455

At the same village, on a stone in front of the Kallēśvara temple.

svasti S'aka-varshav eṇṭu-nūṇa-tombattu-nālkaneya ^AĀṅgirasav-emba-sampvatsaram pravarttisuttire śrīmat-Kakkala-Dēva pritivi-rāṇṇam geye Banavāsi-pannichchhāsiraṅke Chaṭṭayya geye Aligabeya yyanu Kuppayyanu (n)ūr-ggavunḍu geye Kallaḍiya Kachehha . . Biyaḷayya-maga Chaṭṭayyan-āḷiya Kannayya Paushya-māsada śīkḷa-pakshada saptaniyu ^AĀdityavāra . vū Rēvati-nakshatradandu Nāra var eddu gōsasav iḷda Binarada kalla niṇṇi . .

457

At the same place, on a 2nd vīrakal.

svasti Saka-varsha eṇṭu-nūṇa tombattu-nālkaneya ^AĀṅgirav-emba sampvatsaram pravarttisuttire śrīmat Kakkala-Dēva pritivi-rāṇṇam geye Banavāsi-pannichchhāsiraṅke Chaṭṭayya rāṇṇam geye aliga . . ṁ Kuḷuvaruṁ Binākaḷiūru-ggāmunḍu geye Kone-Gauḍa Bidiyanṇa Binā ēḷutta ōḍe ta . . dara maḷaḷ Jakkabbe oḍa sattu snra-lōkake eydidam Jakkabbe taṅge Jābe kalla niṇṇisidar Eregiriya oḷam besageyda maṅgaḷam ||

458

On a 3rd stone.

Sarvajitu-sampvatsarada Vayisākha- ba 3 lū śrīmatu Benavura Rāma-Gaudara makaḷu Bomma-Gauḍaru tāvu tamma sakhiyaru saha Siva-pāḍakke sandaru śubham astu i-grdmada Mūliga-devuru . . .

461

At the same village, on a stone in front of the Kālamma temple

svasti śrī jayābhudaya-S'aka-varāśa 1344 rājādhirāja rāja-paramēśvara śrī-vira-Dēva-Rāya-Pratāpa-Vijaya-Bukka-Rāyanu chatu-samudhravanu vottiy āluva-kāladali S'ōbhakṛntu-sampvatsarada ^AĀśvīja-su 3

^{*}Perhaps a mistake for *pannichchhāsiraṅke*.

Gu Benaūra kumbāra Mahabaḷa-dēvana maga Bonnam .. ātana sose Chaṇḍave yivar ibaru svargavan eyididaru maṅgaḷa maha śrī

462

At Chandragutti (same hobli), on a rock in front of the Rēnukā temple near Kōṭi-tīrtha.

Kōṭi-tīrthavanu mindu Sarvēśvara-līṅakke daṇḍavan ikki kappavamam tettu Bhavāni-darśanavam māḍalu sarva-pāpa-vinōchana ..

464

At Mangalūru (same hobli), on a vīrakal in the Kallēśvara temple.

namas tuṅga- &c. ||

svasti sa na-sta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirāja paramēśvaram parama-bha
..... lla-Dēvara vijaya rājyam uttarōttarābhivṛddhi nam ā-chandrārka-tāram-baram
saluttam ire || svasti samadhigata-paṅcha-mahā-śabda mahā-maṇḍalēśvaram Banavāsi-pura-varādhi-
śvaram Jayanti-Madhukēśvara-dēva-labdha-vara-prasāda ṇḍa Kīrtti-Dēvaru naḍabida
Ekaṭi . nadera Maṅgalūra kūṭaganali Nellūralu huṭṭirḍa Chamaḷana besa-ma... Paḷeyanḡam
Māliyyabbeḡam puṭṭida suputra Gaḷḷeya Nā .. Nāyaka Maṅgalūralu dēvālyamam śrīmach-^{*}Chālu-
kya-Vikrama-varshada 1074 neya Prajāpati-samvatsarada Chaitra-suddha 13 Sōmavāradandu
dēvālyada kelasava nirmāṇam māḍi sāsanaṇam nīrisida maṅgaḷa mahā śrī śrī

465

At the same place, on a 2nd stone.

svasti śrī-prithvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka
śrīmach-Chatṭiga-Dēvam prithuvi-rājyam geyye svasti ^{*}Kadamba-kūla-tiḷaka-Bhāskara . nripati-
makūṭa-gaṭṭita-charaṇāravinda-yugaḷam Banavāsi-pura-varēśvaram vānara-dhvaḷa
vatsam sthāpita-Lalāṭalōchana .. maṇḍalikṛita-kūla-..... dēvan ahita
kadana-mārttaṇḍan aras-aṅka śrīman pannirchchhāsiramuman ēka-chchhatra-
chchhāyeyin āḷdu nīrūpita-mahāmātya-guṇa-sampannan appa ēka-
chchhāyeyol perḡgaḍetanam geyyuttam Maṅgaḷavū ḍisidan ā-dēvargge S'aka-nripa-kālātita-sam-
vatsarada tombhattaneya Vibhava-samvatsaram pravarttisutta
Mārgasīra-d-amavāseyu Maṅgaḷavāramuṇ sūrya..... vyatipātamuṇ uttarāyana-saṅkrāntiyandu
Chatṭayya-Dēva mahājanada kālam karchchi .. valaya-dēvargge koṭṭan..... pu irppatta-
nālka-agrahāramuṇ grāneyam Jaragūravuṇ chavalliyuṇ Kantarōḷeyu Gōsiriyaṇ
int-iy-agrahārada

466

On a vīrakal, in front of the same temple.

svasti samadhigata-paṅcha-mahā-śabda mahā-maṇḍalēśvaram Jayanti-Madhukēśvara-
dēva-labdha-vara-prasāda kaligaḷ-aṅkusa rājyam geyutt ire kaṭaka
..... ggade Doḷa-Gauḍa Kasarugupeya valitāda Li kathā-vinōdadin irḍḍali Kalisiya
Bīrāsa rasi eti bandu Kāsarupeya dāḡiyali Doḷa-Gauḍam satta-pariy ent
endaḍe hūragi .. lu kalānā ḍukbadim kuderegalaḡ gīḷide poyali raṇa-maṇḍaladoḷu
taḷṭ iṇḍu meḡadu irḍḍam vīra-Doḷa-Gauvūḍaṅge maṅgaḷa mahā śrī śrī

467

At the same village, on a māstikal in front of the village-goddess.

svasti śrīman-mahārājādhirāja .. paramēśvara pūrva-paśchima-dakṣiṇōttara-chatus-samnu-
drādhīpatiṇ śrī-vīra-Dēva-Rēyarū suka-saṅkathā-vinōdadim rājyavanu prati... sutam yirḍḍa

^{*} So in the original.

kāla ... varusha 1335 neya Nandana-samvatsarada Vayisākhā-ba 3 Sômarāva-punya-kāladalli śrīman-Nāveyada prabhu Maṅgalūra Nāga-Gauḍara maga Seṭṭi .. udaru svarggastar āgalu ātana madavaḷige yim-Gauḍi agni-pravēśavanu māḍidaḷu maṅgaḷa maha śrī śrī

468

At Kuṇṭagaḷale (same hobli), on a 1st stone to the south of the Narasiṃha temple.

svasti samasta-prasāthi-sahitaṃ śrīman-mahā-maṇḍalēśvaram Kirtti-Dēvara piriya-ṇaḍavaḷa Kirttiy-annaṅgaḷu S'aka-varsha-sāsirada-mūvatta-nālkeneya Nandana-samvatsarada Srāheyalu Hayveya-kappamaṃ taralu pōdalli ṇaḍavaḷa-Kirttiyannana mayduna Biṇṇimayyana maga Dēmaṇṇaṃ bayala bavaradalu mārbbalamaṃ nerad āḷam maonnad iṇḍu sura-lōka-prāptan āda || ātana taṅge ṇaḍavaḷa-Kirttiyannana ṇaḍavaḷiti Chaṭṭikabbeyuṃ ātana magaḷ Uddhareya Mārasīṅgayana heṇḍati Hellabbe Yiḍada-keṇṇaṃ kaṭṭisi parōksha-vineyāṅgaḷam mādi bira-gūḷ etti kalla niṇṇisidaḷu ||

jitēna labhyate &c. ||

virāvatāran ahitara | bēraṃ nir-mmūḷam ārpṇa vajra-kuṭhāraṃ |

Bhārata-purushara ka .. śaṃ | dhārīṇiyol su-bhaṭa-ratna Biṇṇana-Dēna |

ṇaḍavaḷa-Kirtti ... ydunan | eḍaruva-vairigaḷ aladu seleyalu hoydaṃ |

kaḍu ... jana-Dēnaṃ | paḍe mechhaluk ... iṇḍu dēva-lōkake sanda |

sēnabōva ... yaṃ barada | Masapōjana tamina Māmāli besaṃ geydo ||

469

At the same place, on a 2nd vīraḷaḷ.

svasti śrī Chāḷukya-Vikrama-varisha samvatsara-Mārggasira-māsada vāradandu śrī-Banavāseya Kirtti . . . ṇaḍavaḷa-Kirttiyannana Sakuvaḷiṇṇa irddade ṇaḍavaḷam tanra nāya pēḷalu "jitēna labhyatē" emba vākyava Baudaṇikeya Goravaṇṇa mēl-āḷa . . . dūreyaṃ iṇḍu sura-lōka prāptan ādam ||

irvvalake lāḷaṇḍige | irvvalamuṃ nōḍe nōḍe turakaman iṇḍam |

māṇātana taleya koṇḍuṃ | irvvalamuṃ mecheche iḍa kali-Goravaṇṇam ||

470

At the same place, on a 3rd stone.

svasti śrīman-mahā-maṇḍalēśvarar Kirtti-Dēvar Banavāse-pannirchhāsiramumaṃ sukha-saṅkathā-vinōdadiṇ rāṇyaṃ geyye | ātana piriya-ṇaḍavaḷiti Kirttiy-abbe Haiveya Kēteya leyanam (rest effaced).

471

At Nellūru (same hobli), on a stone left of the entrance of the Kallēdēva temple.

svasti Saka-varsha 935 neya Paridhāvi-samvatsarada Kārttika-su-ṇaḍivaṃ-Maṅgaḷavāra-modalāge prithuvī-vallabha-Vikramāditya rāṇyaṃ geyye svasti samadhiḡata-pāñcha-mahā-sabda mahā-maṇḍalēśvaram śrīmat-Chaṭṭayya-Dēva Banavāse-pannirchhāsirama sukha-saṅkathā-vinōdadiṇ rāṇyaṃ geyyutt ire Nellūra Maleyara-Keṇṇayamaṃ maga Ammaṇa-Gāvuṇḍanuṃ heṇḍati Piṭṭabe-Gāvuṇḍi-yuṃ līṅga-pratishṭheyuṃ dēḡulamam māḍisi sāsanaṃ niṇṇisidaṃ Ammaṇa-Gāvuṇḍan ātana bhāva Muddayya bhāviyaṃ ag-ḷisidaṃ

472

On a stone to the right of the same entrance.

svasti śrīmat-Saka-varsha 1110 neya Kilaka-samvatsara-Mārggasira-ba 8 Sômarāradandu svasti śrīmatu Banavāsi-pura-varādhisvaram Jayanti-Madhukēśvara-dēvara labdha-vara-prasādar appa

śrīmatu Kāva-Dēvarasaru Hānuṅgalloḷage sukha-saṅkathā-vinōdadim rājyaṃ geyuttam ire | tat-pāda-padmōpajivigaḷu anna-dānādhigaḷ appa Muṭṭahallaḷi ya gōtra-pavitra Jakka-Gāvūḍana maga Mañcha-Gāvūḍana kula-stri Sāntiabbē-Gau[ḍi]tisvarggastey ādāgaḷum Nellūra bhūmi Akala-Gau[ḍa]ṇa Sōmeyana bhāḡaḷaḷi koḍvalli Keḷagundani Bhīmeya (others named) Bire-Daṇḍūra pañcha-pradhā. ru ā-vū-ayyamaṇḡigaru Masaṇi-Setṭi Chauḍa-Gāvūḍam sahiyāgi koḍa bhāḡaḷaḷloḷage ā... le-moraḍinalli dēvarige ā 6 kamma kelemakke .. ana kālaṃ karchchi dhārā-purvvakam māḍi koṭṭa-ru | (usual final phrases).

473

At Hoḷē-Marūru (same hobli), on a virakal in front of the Kallē's vara temple.

namas tuṅga-ḡc. ||

Saka-varuṣa sāvirada mūnūra eppatta-vondaneya Vibhava-saṃvacharadalli Mārgasira-ba Cham śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-Pratāpa-Dēva-Rāya-mahārāyara kumāra Mallikārjuna-Rāyaru Vijayanagariya siḡhāsanaḍali sukha-saṅkathā-vinōdadim samasta-rājyavanu pratipālisutta yiha-kāḷadali Triyambaka-Dēva-voḍeyara kumāra Bayichanna-voḍeyaru Chandraguttiya rājyava yendu bandalli bbaḍāra Māṇike-Rāya-voḍeyara maga Liṅga-voḍeyarigeḷu namageḷu saṃvājav ādali Bayichanna-voḍeyaru Maruḷigeya-nāḍa Andavaḷiyanū yiridu hōdalli Moraḷūra Dēva-Gaḷḍanū Kannagunḍir. lanalu svarggavan eyidida mma-Gaḷḍa maṅgaḷa śrī virakallige maṅgaḷa mahā śrī śrī

474

At Kakkarasi (same hobli), on stones in front of the Kallē's vara temple.

(I) svasti S'aka-bhūpāḷa-kāḷākrānta-saṃvatsara-śataṅgaḷ enṭu-nūṇ-eḷpattāṇaneya Ānanda-saṃvatsaraṃ pravartise svasti Akāḷavarsha-Dēva śrī-prithivī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam Kannara-Dēva rājyaṃ geyutt ire samadhigata-pañcha-mahā-śabda mahā-sāmāntādhipati Trikunda-pura-varēśvaraṃ Brahma-Kshatriyaṃ Mātūra-vamśōdbhavan akaḷaṅka-niṇan Nandana-vana-chochhatra-haya-lāñchanam darppaṇa-dhvaḷa-virājamāṇam sauryya-Diḷpa sogas-ugaḍ-āṇmaṇ chāraṇe-vedeṅgam viśiṣṭa-jana-mitraṃ vijayāgarāṃ (II) śrīmad-Māchīy-arasar Eḍe-nāḍoḷ iḷḷu pannirchhāsirakkam arasu-geyutt ire Kukkaraseya maṇḡigaṃ birada Vōḷigaṃ samasta-bhara-nirḍpitan āgi perḡgaḍetanam geyuttam Kārttika-baḷa-paṇchami-Brihaspati-vāradandu Muṭṭa-guppeyaṃ mahājanakke koṭṭu mūvattirchhāsiram ond arasu-geye halam iḷḷam tamm-ajjam Maguṣi Mākaḷana dēḡulakke Mudi .. maḷ gaṭṭisida keṇṇya keḷage immattar-kkeyyaṃ dēvargge biṭṭam

(III)

pati-hitamam mmanam goḷe nṇipam nṇipa-kāryya-vichāradoḷ Brihas-
patiy ene dāna-dharmmada negaḷteya śauchada pempinoḷ guṇa-
pratati ... guṇaṅgaḷ ene biḷḍir avar sale kūḍidalli bi-
chchatan ene kirtti parvvire dharā-taḷadoḷ negḷḍ ātan Ōḷigaṃ ||

sēnabōva Nākayyan baradom maṅgaḷam

475

At Hechche (same hobli), on a stone in front of the Nilakaṇṭha temple.

(Nāgarī characters).

śubham astu |

namas tuṅga-ḡc. ||

svasti śrī jayābhayudaya-S'ālivāhana-śaka-varsha 1499 neya Āśvara-saṃvatsarada Pushya-śuddha 5 pūrṇa-Guru-yōḡadallu śrīmatu | Heddaseya śrī-Nilakaṇṭha-dēvara dharma-satrakke Yaḍava-Murāri

Kôte-kôlâhala S'iva-bhakti-parâyana āda Keḷadiya Sīdāśiva-Rāya-Nāyakkara pautraru Rāma-Rāja-Nāyakaru | tamage pārapurey āgi naḷadu baba rājyadoḷage Banavaseya-pannirchhāsirake saluva Chandragutti-vēṇṭheyada Yeḍa-nāḍa oḷagaṇa Saṅgamāpurav āda Heddeseya sarvamānyada agraḥāradōḷage Hebāruva Lakṣaṇṇagaḷa naṣṭa-santānav āgalāgi ā-svāstyavanū . guḍiyavaru uṇḍubaraḷ āgi avarige sallad endu tegaduḷḇu gaddeya biḷavari khaṇ 43 kke bhatta guttige khaṇ 126 huṭṭuva . . . mānyada bhūmiyanu dina 1 kke Brāhmaṇa-jana ha 10 satra naḷava maryādeyalli tat-samvatsarada Āśvīja-śuddha 15 Sōmōparāga-punya-kāladalu namma Sadāśiva-Rāya-Nāyakarige S'iva-lōka-vāsav āgabek endu S'ivārpaṇava māḍi śilā-śāsanavanu barasi . . vu ā-bhūmiya sthāḷada vivara (*here follow details*) ulida bhatta kha 11½ hechchāgi banda Brāhmaṇarige irisidevu yandu barasida śilā-śāsana idakke sākshigaḷu

āditya-chandrāv anilō' nalas cha &c. ||

(usual final verses).

476

Behind the same temple.

svasti samasta-bhuvana-prasasta-Saka-bhūpāla-kālākṛā . . . vatsara-sataṅgaḷ eṇṭu-nūṇ-āruvatt-onḷaneya Vikāri . . . sti prithivi-vallabha mahārājādhirāja . . . bhāṭṭārakaṇ Kannara-Dēva rājyaṇ geyyu . . . mahā-śabda mahā-sāmantādhipa . . . pura-varēśvaram Brahma-Kṣatriyaṇ m Mātūra-va n sōḍbhava . . . nīraṇ Nandana-vana chhatra-haya-lāñchhana-darppaṇa-dhvaḷa-vi . . māna śaurya-Dīpam sogas-ugad āṇmam guṇa-pakṣhapāti chārane-veḍeṅgaṇ viśiṣṭa-jana-mitraṇ vijayāgarāṇ śrīmat-Māchigaṇ He . . siyol sukha-saṅkathā-vinōḍaṅgaḷin arasu-geyyutt ilḷu S'rikāṇṭha-paramēśvara-charaṇa-kamaḷa-bhaktiyiṇ dharmmānurakta-chittadiṇ Brahmaphōjaṅga-parama-svāmigaḷa pāda-prakṣhālana-pūrvvakadim śrī-Mārā . . na dēgulaḷke vairāgya-sthānam āgire biṭṭa vṛttiya dharmma-kraṇav ārud endade kōṭeyiṇ teṅkaṇa Kallare-bayal-voḷage tala-vṛtti vondu . . . -kōṭeya munde nivēdyakke seḷḷe-gadde ondu mattalu bāḍa . . . haḷḷivū Ede-nāḍ-erpattarga baḷiya bāḍa Kūḷuga-Nembūru S'rikāṇṭhēśvara-dēvara aṅga-bhōgaka raṅga-bhōgaka Chaitra-pavitṛakka tapōḍhanar-āḷhāra-dānukka kaṇḍaḷpuṭita-jirṇōḍdharana-ninittam āge kaṭakada-gōva Banavāseya Chāṭṭaya-Dēvanu Mātūra-vaṃsōḍbhavaṇ Māchi-Dēvan . . d irḍdu uttarāyaṇada saṅkrānti-byatipāta-Sōmavāradandu ubheya-sāmya sarva-namasyam āgire svasti yama-niyama(ya)-svādhyaḷa-dhyāna-dhārana-maunānushṭhāṇa-japa-samādhi-sīḷa-guṇa-sampannar appa śrīmatu Rudraśakti-Paṇḍita-dēvara kālam karchchi dhārā-pūrvvakam māḍi biṭṭa dharmma (*usual final phrases and verses*).

*yasya . . . tta sīma-kshētram rakshayē [t] kaśchid ēva tam |

pūrvva . . . guṇa . . . bhavati tē nara ||

tīlārdhdhārdha-pramāṇa (yō māṇ) nirmālyaṇ bhakshayēn naraḷ |

śvāna-yōni-satam gatvā chāṇḍalam abhijāyatē ||

sva-dattām para-dattām vā &c. ||

477

On a 2nd stone in the same place.

. . sti jayās chibhyudayaś cha Saka-bhūpāla-kālātita-samvatsara-satam . . . bhaynūra padimūṇaneya Khara-samvatsaram pravarttise svasti sama . . bhuvanāśraya śrī-prithivī-vallabha mahārājādhirāja paramō . . . parama-bhāṭṭārakaṇ Satyāśraya-kuḷa-tilakaṇ Chāḷukyābharāṇa . . mad-Āhavamalla-Dēva-rājyābhivṛddhiy uttōrttarāṇ sale . . . ā-padmōpajivi samadhigata-paṇcha-mahā-śabda mahā . . . ntāḷhipati Trikunda-pura-varēśvara Brahma-Kṣatriyaṇ Mā . . . vaṃsōḍbhava Nandana-vana-chchhatra-haya-lāñchchhana-darppaṇa-dhvaḷa . . jamāna vairi-mārttāṇḍam guḍana gaḍḍam

*So in the original.

vikrama-siṅga rāpa-raṅga-tuṅga sābasārjuna samaraika-Mēru keladiṁ pogaḷippa palav olpinātan
 a-yasakk añjuvaṁ guṇake dhorayga subhaṭa-chūḍāmaṇi satya-ratnāgarāṁ tējāgarāṁ śrīmat-Sānti-
 varmma Belguhey-elpatṭ Eḍe-nāḍ-elpatṭu Tandavūra-panneraḍu Gedeya-panneraḍu Mūgunda-pann-
 eraḍu Pulivaṭṭi-panneraḍu Kalvattiy-ēḷuṁ Sāntaḷige-sāyiramumaṁ dushṭāṭavika-nirmūḷanaṁ
 mmāḍi sukhadiṁ rājyaṁ geyyutt iḷḍu Sāntaḷigeya Bira-Sāntarana mēle naḷeḍ ayvattu-nāḍoḷagaṇa
 Ballugaḍoḷ biṭṭ iḷḍandu Gedeya-panneraḍaṇa nāḷgāvunḍa Sibāḷḷiy-Eṇḇhayyana jēsṭha-putra
 Naṅgammana maga Jōgayaṅge dayageydu koṭṭa sthitiy āvud endaḍe Gedeyaṁ panneraḍa.. puṭṭiḍa
 piṭṭiṇa ponna sama-bhāgaṁ piṭṭ aḷivilla Gedeya-sarvābhyaṅtara-siddhiyāḷke panneraḍarkka nāḷ-
 gāvunḍar ddaṇḍa-dōsadoḷ paḷuvara ī-sthitiḷge Mātūra-vamsadoḷ āvōnum tappa salla | tappidandu
 Brāhmaṇarggaṁ paṣugaḷgaṁ tappida pātakaṁ akkuṁ | Netase kalnāṭu |

*sva-dattam para-dattam vā yō harētu vasundharām |
 narakāni nivartantē yāvach chandra-divākaraḥ ||
 ōḍidanam dhuradoḷ mup- |
 mmāḍida mariyadeyan aḷivanant ā.. |
 nōḍan asavasadi dorekoḷe |
 nōḍaloḍam nōmpan alte Vikrama-siṅga ||

bara .. sandhi-vigrahi Siyimma
 (at the top).

Kanakagiri .. m andu keḷugum vilayānalan ande parvviḷuṁ |
 Vanarubagarbhan ande maḍigum kaḍal ēḷumum ande ba ... |
 dinakarar ellam e.. raṇe mūḍuvar adbhutam āge Sāntigaṁ |
 kanasinad appaḍam nuḍida tappidaḍam poṇardd aṅgi māṇḍoḍam ||

478

On a 3rd stone at the same place.

svasti śrīmatu Saka-varshada 1121 Kāḷayukta-saṁvatsarada Bhādrapada-bahula 5 ^A Ādivaradandu
 śrīmat Kādamba-chakri Kāva-Dēva prithvī-rājyaṁ geyyuttam irddalliḷ Eḍe-nāḍa adhikāri
 Mallayyanim kiṛiya śrāvaka-Nēmayyaṁ Heddeseyal irddu muḍihidallige nishidhi-kallige māṇḍoḍu
 biṭṭa bhūmi ā-tūra gāūḍagaḷuṁ aiymanṇigarum samūhadim dēvarige biṭṭa bhūmi kamma 5 ā-bhūmiya
 pratipāḷisade tappidavaṅge Agbōra-naraka ||

479

On a stone to the south of the same temple.

svasti samasta-prithvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭarakam śrī-Kakkale-
 Dēva prithvī-rājyaṁ geyyutt ire svasti samadhigata-paṇcha-mahā-śabda mahā-sāmanta Trikunda-
 pura-varēśvaram Brahma-Kshatriyaṁ Mātūra-vamśōdbhavam Nandana-vana-chchhatra-haya-lānch-
 hana-darppaṇa-dhvaja-virājamānam vairi-mārttaḍam vikrama-siṅha subhaṭa-chūḍāmaṇi tējāgarāṁ
 śrī-Sāntivarmma Heḍdeseyol sukha-saṅgata-vinōdaṅgaḷind arasu-geyye ātana vēle oḍaḍoḇḍada
 Lōkaṭegaṇa-araṇge putra-nimittam kāraṇam āgi Hayve-Gundadabbege taleyaṁ parasiy araṇge
 putraṇam paḷedu bhatarige taleyaṁ koṭṭu svarggaṣtan āḍam Lōkaṭegaṅge dharma-nimityam
 kāraṇam āgi arasan Elaseyol irppattu-nāḷku hēra drammaman alliya mahājanada kālām kaḷchi biṭṭiṇa

482

At Dāgūru (Kyāsanāru hobli), on a virakal in front of the Siddha-Rāmēśvara temple.

Vikrama-saṁvatsarada Aśvija-su 12 Sō lū Yīnchiyahāḷḷiyavarū Mattiyaru paḍa tuṇuva hōḍalli R asa-
 ḷūrali ba.. ḍara bandu biḷaluṁ Duppa-Nāyakanū tuṇuva tirihi biddanū itana sati kūḍe hōḍalu

483

At the same village, on a mástikal in front of the Párvati temple.

ari-râya-vibhâda bhâsege tappuva râyara gaṇḍa vira-Harihara-Râya prithvi-râjyavan âlut iruvalli S'aka-varusa 1310 Vibhava-samvatsarada Muttaguppeya .. kkaṭa Chikka-gaṇḍana maga kôvikâṭa-Dêveya-Nâyaka sarppa-dashṭav âdalli âtana sati Mudda-Nâ[ya]kiti mahâ-satiy âgi Vayakuṇṭa-prâpitav âdaru

484

On a vîrakal near the same temple.

svasti śrīman-mahārājādhirāja śrī-vira-Dêva-Râya S'aka-varusha 1331 Vikṛita-samvatsarada Mârggaśira-bahuḷa-daśamiya Âdivaradandû śrīman-âchâryyanu prachapḍa-nâkapḍanû Râya-Gaûḍa .. ga pratimeya Râcha .. ṇanu nija .. rājana râvuḷana nara toreyaḡaḷa .. . pâla durgada gaḍada Bommeya-Nâyakana maga Nârappa-Nâyakarû tamma Seyiy-âchâra-kke teḡeyalû kâdi Vayikuṇṭha-prâptiy âdanû âtana madavaḷige Bammakkanu mahâ-satiy âḍaḷu śrī śrī

486

At Maraḡugaddē (some hobli), on a stone near the village gate.

(Upper portion effaced) ĩukya-Bhûlôka-varshada 13 neya

jitēna labhyatē &c. ||

... gaḷu mechchevum baṇṭutanavaṇ māḍi palaraṇ kâdu geldu Muṇaladeṭṭeya Choka-Gâvuṇḍa surapurake bijayam geyda || Kadambaray arasugaḷu yâr orrvuru gâvuṇḍana santatige nâyakatanavaṇ salisuvaru maṇḡaḷa mahâ śrī śrī ||

487

On a vîrakal on a mound near the same village gate.

śrīmatu Vijaya-samvacharada Jêṣṭha-suda-dasamilu Kesanûra Bommapa-Gaûḍaru Maḷalagade Tirakana Bôḷa-Nâyaka Hosapa .. rapadoḷa bidan âgi biṭu koṭa .. rakana vaḷage biṭadu kuḷa .. marttav . . idakke (usual imprecatory phrases).

488

On a 2nd vîrakal.

svasti śrī jayâbhyudaya-S'aka-varuṣa 1381 neya Pramâdhi-sam | Mâgha-ba 10 lu śrīman-mahâ-pradhâna-Dêvarasarû Gutīyan âḷuvalli paḍege mukhyav âda Maḷalagadeya mahâ-prabbugaḷu Mâcha-Gaûḍaru huliya-jaṇḡuḷi Mâda-Nâyakana maga Bayire-Nâyakanû tamma voḍeyana svâmi-kâryyakke tanna prâṇava koṭanû ||

489

On a 3rd vîrakal.

svasti śrī jayâbhyudaya-S'aka-varusha 1365 neya Dundubhi-samvatsarada Srâvaṇa-ṣu 5 Budhavârad-andu śrī-mahārājādhirāja rāja-paramêṣvara śrī-vira-Dêva-Râya-mahārâyarû Hastinâvatīyalu sukha-

rājyaṃ gaiva-samayadalli ā-pradhānam Yirugappa-voḍeyaru Chandragutti-voḷagāgi Gōveyan ālut-irppa-kāladalu Eḍe-nāḍinge mukhyav āda Kuppeyahāji Maḷalagadeya Bomma-Gauḍānu tanna śri-guru-Nāgi-dēvayyagāla sēvege Banavāsiya mutidalli huliya-jaṅguligu tann idire bhaṅgav endu .. radanuṃ S'āleyana Bayichanu tanna suttī .. sura-lōka-prāptan ādaru ātana makkaḷige mechisi nettaru-gō-danava ūra baḍagaṇa paḍuvaṇa saha kīna-bayalalu goḷiya-hādadalu grāmada biḷārakke saha sundugada bhūmiyan ā-chandrārka-tāraṃ-baralū koṭṭa sukhadiṃ nāpatt-irrvārū maṅgaḷa mahā śrī śrī

490

On a 4th virakal.

namas tuṅga-ēc. ||

svasti śrī vijayābhūdaya-S'aka-varuṣa 1358 neya Naḷa-saṃvatsarada Bhādrapada-śu 13 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Dēva-Rāya-mahārāyaru Hampo-Hastināvatiyalu suka-saṅkathā-vinōdadim rājyaṃ geyuttam ire Banavasiya pannirchchāsirada Chandraguttiya .. bhāda Eḍe-nāḍa .. Bomma-Gauḍara britya Dēvarapa .. Hiriya-Tammaya-Nāyakaru s'vāmi-kāryake Kaṇagoṭava mutti .. bida || ātana makkaḷige koṭṭa umbāḷi (rest effaced).

492

At Barige (same hobli), on a virakal in front of the Rāmēśvara temple.

namas tuṅga-ēc. ||

svasti śrīmat-prithivī-vallabhaṃ mahārājādhirāja paramēśvaraṃ parama-bhaṭṭārakaṃ Yādava-kuḷāmbara-dyumaṇi sarvavijña-chūḷāmaṇi appa śrīmatu Sōmēśvara-Dēva-rājyaṃ uttarōttarābhi-vriddhi ā-chandrārka-tāraṃ-baraṃ saluttav iralu tat-pāda-padmōpajīvi śrīmanu mahā-maṇḍalē-svaraṃ satya-ratnākaraṃ śaraṇagata-vajra-paṇjaraṃ (y) araś-aṅka-garagaśa birudar-aṅkusanuṃ appa Birarasanu rājyaṃ geyuttav irdda Saka-varuṣa 1162 Vikāri-saṃvatsarada Kārttika-ba 7 Ādi Kuppagedege Birarasaru tṭhāpāntaraṃ hōddali Lakhamapālana dāḷiy ikkidalli Chūleya-Nāyakana balyeyakāra Barigeya divara Biramahimeyana tamma tāyi Bhāgaji Bomana maga Chavuḍeyanu tanag idirāda mārbbalavaṃ tāgi kudureyan iḍidu doreya keḍahi sura-lōka-prāptan ādanu ||

kaṭṭ-idirol āntu nindara- |
n oṭṭajeyam māḍi gaṇilu-ghaṇṇane bāḷum |
kiḍiḡṭṭe taḷ uḍidu tāgida |
kaṭṭālu Barigeya Viramana tamma ||

493

At the same village, on a virakal in the ruined village site.

svasti śrīmatu Vikrama-saṃvatsarada Bhādrapada-suda 10 lū A .. Baḍḍiyakoppada Harigeyakkina buyalali Mattiyakoppada Nāga .. āḍana Bommi-Gauḍānu Yiḍukaṇṇanu Mattiyakoppava mutti tuṇu kolli kādi maḍidaṃ ||

494

At Kuppe (same hobli), on a virakal in front of the Kallēśvara temple.

namas tuṅga-ēc. ||

svasti samasta-prasasti-sahitaṃ S'akha-varuṣa 1256 neya Bhāva-saṃvatsarada Mārggasira-bahula 12 Sakravāradalu svasti śrīmatu .. chakravartī .. rāya-gaṇḍa-bhēruṇḍa Hoyisaṇa .. Dēv-

arasara nêmadim svasti śrīmanu mahā-pradhānam Kāmeya-danṇāyākaru tamma sarvva-dāḷa-sahita naḍēdu bandu Kuppeya mutti kāduvalli || śrīmatu Jīḍuvalige-nāḍoḷagaṇa mahā-stāḷa Sāgavadeyalu śrīmatu sakala-guṇa-sampanna śrī-Kuppagaḍi . . . ṇalagagaḍi-durgga Āḷamundige ubheya-dāḷa bandu sutire . . . ma-Gāvuṇḍa mahā-prabhu Sambhu-Nāyakara maga Hāruva-Gauḍanu ēṇṇi kudureyamaṇṇi mīṇḍa kālāḷaṇṇi taḷit iṇṇidu merēdu sura-lōka-prāptan āḍanu

... dadim Hoysaṇa-chakravartti besasal |
 kūḍi kaṇḍu bharadim |
 . . . sāvaya-Sambhu-Dēva.. tanum dhiraṇṇi prabhūṇṇi Hāruvaṇṇi |
 oḷaū yade kolutaṇṇi nindaṇṇi mahā . . . doḷ ||

495

At the same village, on a stone to the right of the Kallē'svara temple.

svasti śrī S'aka-varuṣa sâ 1367 neya Krôḍhanu-vatsarada Bhādrapada-su 8 Bhaumavāradalu Hasti-nāvatiyoḷu sukha-saṅkathā-vinôḷadim rāḷyaṇṇi geyyuttam yire ā-pradhāna-Mallarasa-Oḍeyaru Guttina rāḷyavan āḷuttiru[va]-kālādālū Eḍe-nāḍa teṇkana bhāgage kaḍu-chaluv enisippa Kuppiḷe saluva hanneradu-haḷiga . . b oḍeya Maḷeyamma-Gauḍara maga Bommarasa-Gauḍan aidida dēva-padamaṇṇi ātan-arddhāṅgi Baluchakka bhūṭaḷadolaḷ uḷḷa yuvatiyara sirōmaṇi sahagamanaṭuramaṇṇi māḍi kūḍidaru Sīva-padamaṇṇi maṅgaḷa mahā śrī

496

On a 2nd stone in the same place.

svasti śrīmatu Saka-varuṣa 1379 ya ^AIsvara-saṃvatsarada Phāḷguṇa-ba 3 Gu-vāradalu Huppeya Bamuappa-Gauḍara maga Sīriya-Gauḍarū dēvara pāḍavanu kūḍidanu āṇa maḷavalige Tanḡaṇṇa-Gauḍiyū ā-Bomma-Gauḍana kōḍe samādhīyaṇṇi kūḍidalaḷ maṅgaḷa mahā śrī śrī

497

At Kumbati (same hobli), on a māstīkal in front of the Kallē'svara temple.

Saka-varusada sâ 1354 nē rājādhīrāja rāja-paramēśvara vira-pratāpa-Yimmaḍi-Dēva-Rāyaru sukha-rāḷyaṇṇi geyiuttam iralu Paridhāvi-saṃvachcharada ^AĀśāḷa-su 11 lu Kumbatiya dāni mūli-divara Rāṇaya-Nāyakanu kālavamāḍidare āṇa maḍavalige Chaṇḍa-Nāyaki sahagamanaṇṇi eydidaru dēva-lōka-prāptan āḍaru maṅgaḷa mahā śrī śrī

498

On a vīrakal in the same place.

.. hana maga Bāgaṇa āṇa maga Gaṅga āṇa maga Māḍaja maḍisida ka |
 svasti śrīmatu Kaḷachuryya-chakravartti Rāya-Murāri Sōvi-Dēva-varssada 10 ttaneya Durmmukhi-saṃvatsarada Phāḷguṇa-su 1 Sô-danda Bandalikeya Sōvi-Dēvarasa Kumbatiya Kaḷavasa Gaṅgaṇana maga Maūchayyanu Hedḍaseya vaṇṇāntara-lal irisidaḍe Guttiya euna dhāli bandaḍe tamma .. dāḷava Basavaya-Nāyakanu tānu Eḍa-nāḍi kādi kudureyan iṇṇidu Gaḍḍe Māvinakūṭada parigraha pāḷi ela koṇḍu bandu suru-lōka-prāptan āḍa ||

sthira-chitta buddhimantaṇṇi |

purasaḡraṇi Mācha palara kond ā-kshaṇaḍoḷ |

surid arala maḷeyan āgaḷe |
 sura-gaṇikeyam oḍane paseyal irdaṃ sukhadiṃ ||
 kontada nikhīḷa-kudureya- |
 n ānt iridaḷe mechchip āga sura-gaṇikeyar |
 munt iṭṭu Māchanu sura- |
 kānteayar-oḍane sukadin irdda dareyūṃ nega .. ||

499

At the same village, on a māstikal in front of the Brahmadēva temple.

Sukla-saṃvatsarada Srāvaṇa-ba 10 Ādivāradalu śrīmatu Hosagunda-Chikka-Sāta-Gauḍana maga
 Masapa-Gauḍa svarggasthanāda ātana maḍavalige samādhīyali kuḷi māstiya.....
 maṅgaḷa mahā śrī śrī

500

At Chīlanāru (same hobli), on a stone to the right of the Kallēs'vara temple.

svasti samasta-bhuvanāśrayaṃ śrī-pri.. vallabha mahārājādhīrāja paramēśvara pa[r]ma-bhaṭṭārakaṃ
 Satyāśraya-kuḷa-tiḷaka Chāḷukyābharāṇa śrīmat-Trailōkyamalla-Dēvara vijaya-rājyaṃ uttarōttarā-
 bhivṛddhi-pravarddhamānam ā-chandrārka-tāraṃ saluttam ire samadhigata-pañcha-mahā-sabda
 [ma]hā-maṇḍalēsvaraṃ Brahma-Kshatriya-sūtradhāri Nandana-vana-chchhatra-haya-lāñchhana-
 darppapa-dhvaja-virāja dīna-Kāṇin-Ahichchhatravatāraṃ (n)ēkāṅga-viraṃ Mātūra-vamśōdbhavaṃ
 parivāra-samudbha .. nuḍidante-gaṇḍaṃ kirttiya daṇḍem nāmādi-samasta-prasasti-sahitaṃ śrīman-
 mahā-maṇḍalēsvaraṃ Satyāśraya-Dēvaṃ || Saka-varsha 978 neya Hēmaḷambi-saṃvatsarada Bhādra-
 pada-sudha-pāḍiva-Ādityavāra mma-Gāvuṇḍaṅge kārūṇyaṃ geydu ... Eḍe-nāḍ-elpattara
 baḷiya ... kilana ... Suṇavāḍiy int i-mūr-ūra Piṭṭūṅgavalliy ēkāyattar .. gaṇvūṇḍuḷu ār ppuguva.
 varige Piṭṭa ... adake sarvābhyaṅtara-siddhiyā ātana vāṃśāvatāraṃ gauvuḍa ant
 appudakkem pergaḍey Araimayya (others named) int ivaru avaroḷe baredaṃ
 rājādhyaksha .. ḷa Piṭṭapayyana ... lkhita..... ḷa-bhañjana Satyāgara-Dēvaṃ
 mma-Gāvuṇḍaṅge rāja-chiṇnav initu (usual final phrases).

501

At Keḷagina Kiruṅṇise (same hobli), on stones in Survey No. 17.

(I) ... prithuvi-vallabha mahārājādhīrāja paramēśvara bhaṭṭāraka Kannara-Dēvaṃ prithvi-rājyaṃ
 geyye Eḍe-nāḍ-elpattakke Māchigaṇ arasu-geyye sambachchara-sataṅga 881 Kālayuktam emba
 varisba pravarttise Kiruṅṇuseya Biyaḷaṇmāna .. (II) ga paḍevalla-Ariganu Eṇeyabbeyum
 Elase.. koṭṭu gō-sahasra biḷḷa Māḍēvu ... paḷeyar Jōkaṇṇam Mūlaṇṇam .. n abhyaṅtara-siddhi
 paḍedar maṅgaḷaṃ ||

502

On another stone in the same place.

namas tuṅga-ēc. ||

... tu Sakana kāla *1203 || svasti samasta-prasasti-sahitaṃ śrīmatu Yādava-Nārāyaṇaṃ bhuja-baḷa-
 pravuḷa-pratāpa-chakravartti śrī-Rāmachandra-vijaya-rājyōḷayada *17 ḷaneya Jaya-saṃvachharada
 Jēshṭha-suddha 10 Ādivāradandu || svasti śrīmatu rāya-kavāḷa Meyi-Dēva-rāṇeyarige rāya koṭṭa
 vaḷita Yeḍe-nāḍaṇ āḷuvalli ā-Meyi-Dēva-rāṇeyanu yerāḍ-agrahāra Sorabada Sāta-Gauḍa Tavanidhiya
 Mādi-Gauḍa-mukhyavāgi Nāḍepaḷaṇaṃ hiḷidu bhaṇḍiyiṅg ērasikoṇḍu hōhalli || svasti śrīmanu
 mahā-maṇḍalēsvaraṃ maṇḍalika-jagad-vaḷaya-gaṇḷara hita Koṅkaṇika-bēṇṇekāra Tuḷu-Rāya-pa-

tishthâchârîya hom.. koṭṭu kudure kaṭṭa maṇḍalikara gaṇḍanum appa Birarasa-Bommarasara
dîbya-śrî-pâda-padmarâdhakarum appa | Kîravuṇasiya Haḷḷa-Gavuḍa Kâḷa-Gavuḍa Doḍḍa-Bomma-
Gavuḍa Gôyinda-Gavuḍana maga Maḷaleya Bomme-Nâyakana maḍḍida parâkramav ent endade ||
palavu-kudare samarâṅgadiṇ nûṅke tannaya bluja-bala-garbbadin iḍidu raṇḍâṅgadoḷu Kavuravaroḷ
Arjjunanant ire pṇḍu kâdîdanu || virad .. tisug andam mârânt-ari-bhaṭarkkaḷodane Haḷabeya
boyḍâ-Kambagûḷi kudure guṇḱam aḷare Bommanu raṇḍoḷu palabaram kondu kudareyam kutti ...
. dey end ure silḷu kûkîḍiḍ ârdḍu nôḷ enuttar i-surâṅaneyaru pû-maḷe gaṇḍu pâḷalu parôpa-
kâradind iḍidu .. neṇadu sura-lôka-prâptan âda ||

jitēna labhyatē &c. ||

Maḷale Bomma-Nâykana nettaru-godagey Arasu-nāḍa .. idu koṭṭadu karadoḷage are-vatalu bhūmi ||
maṅgaḷa mahâ śrî śrî

503

At Nisarāṇi (same hobli), on a vîrakal in Karēkalḷu Bhûtappa's site below Mallanakeṇe.

svasti samasta-prasasti-sahitṇ śrîman-uahâ-maṇḍalêśvaram Kâva-Dēvam prithvi-râjyam geyuttam
ire śrîmanu mahâ-pradhânām Bireyya-daṇḍanâyakam Eḍe-nâḍ-eppattakkam adhikâram geyuttam ire
1212 Virôdhi-sampvatsarada Chaitra-mâsa-bahula-saptami-Âdivâradandu Chiṭṭaûra Kâḷa-Gâūḍanum
haḍavaḷa-Mâcheyanum Hâlugaṭṭavan iḍidu tuṇuva komballi Bamma-Gâūḍanum Muda-Gâūḍanum tâgi
taḷut iḍidu sura-lôka-prâpitar âdaru || âvara oḷaṭṭîṭiru Mûḍakka Siriyavveya magam Kâḍeya Mûḍakka-
ana maga Bamma Bamma-Gâūḍana maga Keḷeyama int iva rakshisi naḍasuvâta Gaddugeya
Bammeya avara mayiduna ||

dhuradoḷ idirchchid(en) anyan-ripa-sēneya nachchinoḷ ântu vira-saṇ- |

gara-dhareyalli pâyâ-dalaṅgaḷan ikki meṭṭe am- |

ba[ra]ḍalu dēva-kannikiyar evage tavag emba nitiyim |

parama-vibhûti Mûḍa-Gâūḍa Bamma-Gâūḷan ekkatiden âgaḷu.. lôkamam ||

Mûḍa-Gâūḍanu Bamma-Gâūḍanu Kâḷa-Gâūḍana magam ḍeyanḡe bida sēse Bamma-Gâūḍa
tetta honnu baṇḍâṇaḡa gadyâṇa 16 ||

506

At Kyâsanûru, (same hobli), on a stone in the Kempanâyakana hakkalu.

svasti śrî jayâbhuyada-S'aka-varusha 1384 neya Chitrabhânû-sampvatsara-Chayitra-su 12 lā
Heddaseya hoyalalli Kesalûra Tîppa-Gâūḍa hoyidâḍi maḍidake yâṭana heṇḍiru-makkalige ûra
baḷiyâgi pâḷiḷida bhûmi kha 8 âma... ûyyalu khaṇḍugada bhûmi ||

507

At Chiṭṭûru, (same hobli), on a vîrakal near doḍḍa-agase-bâgal.

svasti śrîmatu Yâdava-Nârâyaṇa bluja-bala-pratâpa-chkravartti Simhaḷa-Dēva-varshada 5 neya
Dhâtu-sampvatsarada Vaiśâkha-śuddha-8 Bṛihaspativâradandu ||

tonḍinoḷ ukki Bâḷeyama-verggaḍey oṭṭajeyinda dâli-yiṭ- |

ṭ aṇḍugeyaṅga .. t iḍidu jîva-danaṅgaḷan uyyatirppudam |

kaṇḍa... Pâṇḍuma-Gavuḍana nachchina-bhṛityan appa kaḷ- |

Sôveya-Nâyakana Boppeya sarag ugeyade ... vâgi .. tâgida ||

uraḍ aṇḡeyatṭi vairi-balamam kaḍ pindame kutti kontadi |

kuṇḍari-mâḍi u palavam raṇḍalbluja-pratâpama |

meṇḍ adattige pushpaka-vimânadoḷ iṭṭu Surêndra-kânteyar |

nneḡad anurâga... koṇḍ irad eydidar Indra-lôkamam ||

510

At the same village, on a pillar in the Hāla Siddappa temple.

namas tuṅga-&c. ||

svasti śrīmat-Trailōkyamalla-Dēvara vijaya-rājyam uttarōttarābhividdhi-pravarddhamānam ā-chand-rārka-tāraṃ saluttam ire || svasti śrīmam-mahā-pradhānam Kalikshuraya-paṭṭa-sāhapi sēnādhipati Banavase-Huligere-nāḍa herggaḍe-daṇḍanāyakam Mahadēvarasaru sukhadi rājyam geyuttam ire mahā-pradhāna Māraya-Chaṭṭayyaṅgaḷum pramukha-garaṅgaḷum suṅkada-Māyidēvanum irddu śrīmach-Chāluka-Tailōkyamalla-Dēva-varshada 4 neya S'rīmukha-sampvatsarada Pushyada puṇṇami-Sōmavāra-uttarāyana-saṅkramaṇa-vyatipātadandu Chitṭevūrada Mūlasthāna-dēvara kalu-gelasake biṭṭa dharmma vūra telligara mūr-okkala gāpa-dereyūm ayd-ettina mūle-suṅkamam yele-āyam hoṅge hāga hēriṅge hāga dēvālayada mundana-keyi-kelasakke naḍavuḍu gadde kamma 10 (*usual imprecatory phrases*) sēnabōva-Siṅgaṇṇana barapa

mattam pūrvvadalu maṇḍalika-Mallikārjuna-Dēvam śrī-Mūlasthāna-dēvargge pūje-punaskārav aṅga-bhōga-raṅga-bhōga-naivēdya-khaṇḍa-sphuṭita-jirṇnōddhāra-Chaitra-pavitra-rathō kkv endu sarvva-bādhā-pari āgi biṭṭa keyi (*here follow details of gift and usual final phrases*).

512

At the same village, on a māstīkal in the front of the Hanumanta temple.

svasti śrī jayābhyudaya-Saka-varusa 1309 neya Prabhava-sampvatsarada Vayisākha-ba 5^A vāradalū śrī-vira Rāyaru Vijayānagariyalu sukha-saṅkathā-vinōdadiṃ sukhadiṃ rājyavanu paripālisuttihalli Chandraguttiya maga rava kitukoṇḍu tiyiyal āgi bandu vira-svargga oḍeyanu magage umbaliya pālisidaru maṅgaḷa mahā śrī śrī

513

At the same village, on a broken stone in the Siddha-Rāmēśvara temple.

śrī svasti śrī jayābhyudaya-Saka-varusa 13 41 neya Vikāri-sampvatsarada Mārgga su 13 Bu-vāradalū śrīman-mahā-maṇḍalēśvara śrī-vira-pratāpa-Dēva-Rāya rā jayābhyudaya-kāladalu tiya-vēṇṭheyada Chikka-O nāda mahā-prabhu Chitṭō Gaḍḍara maga Jaka-Gaḍḍanu ātana maga

514

In the same temple, on a pillar to the right side.

svasti śrī prithvi-vallabham mahārājādhirājam paramēśvaram parama-bhaṭṭārakam Yādava-Nārāyaṇam śrīmatu vira-Ballāḷa-Dēva-varsha *11 Piṅgaḷa-sampvatsarada Āsvayuja-su-tadige-Sōmavāra-vitipāta-saṅkramaṇa śrīmanu mahā-pradhānam Kēdāra-dēvara divya-śrī-pādārādhakanum app Arasiyakeṇya Mahadēva-dannāyakam rājyam geyuttire ātana pratāpav ent endade ||

toḍard-arige Māri tannoḷu | biḍe seṇasuvavage Mṛityu rapa-raṅgadoḷam |
taḍavadipa siḍilu vairige | gaḍa nam . . y-Arasikeṇya Mahadēva-nṛipaṇam ||
saraṇ enalu kāvan itaṃ | rapa-raṅgadoḷ āntavarge Java-rājan ivam |
pirid-iv-edeyol Karṇṇam | sariy āru Mahadēva-daṇḍanāthaṅga iḡal ||
pati-kāryyad-eḍage Garuḍam | Kratuhaṇam pūjiteyol ati-driḍhaṇ itaṃ |
pitan iṇa-kāva-guṇadoḷ | Piṭripati rapa-raṅgadalli Mahadēva-nṛipaṇam ||

Mahadēva-dannāyakana suṅkada-heggaḍe Mādirāja Chitṭūra śrī-Rāmanātha-dēvara nandā-divigege Hettana vokalu-dere-sahita mūle-suṅka eraḍu gāṇaḍere eraḍu huḍuva-teṇe yinituvam (*stops here*).

*So in the original.

519

On a 2nd vīrakal at the same place.

jītēna labhyatē &c. ||

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha (2 lines gone) svasti śrīmach-Chālukya-Bhūlōka-varshada 13 neya Kālayukti-samvatsarada Āsvayuja-suddha 10 Guruvāradandu Kuppeya-Javapanu Sāntalige-nāda tuṇu-koṇḍ uyipōdara bāhantara Būvi-Setṭi kādi bandu salage yīridu turuvam magurchchi biramaṇ nilisi sura-lōka-prāptan āda ||

stira-chitta buddhivanta... |

... ..śāgrāṇi Būvi-Setṭi tann ayyaṅgam |

barid arthta-verasu nilisida

sura-gaṇikeyar-oḍaney irdda ||

Hollōja kaṇḍarisida besa | śrī śrī

521

At Purā (same hobli), on a vīrakal to the south of the Sōmēs'vara temple.

namas tuṅga-&c ||

..... mahā-maṇḍalēśvaram maganu Māra-Bīraśasaru
..... || rājyam geyuttam irlau tat-pāda-pa varusha 1166 neya Krōdhi-samvatsarada Phālguna-su 1 Bṛīhavarādandu .. ttiya Sōya-dēvana kaḷḷaru Bhavyapurada guḍiyam hiḍiko śīyale baḷiya Kēta-Gauḍana maga Jakkeya..... t iridu meredu sura-lōka-prāptan ādanu (usual final verse) maṅgaḷa mahā śrī

522

At the same place, on a 2nd vīrakal.

namas tuṅga-&c. ||

svasti samasta-pra[śas]ti-sahita Hosaguḍḍada Bommaray-aḷiya Bīra[ra]saru sukha-saṅkathā-vinōḍa-diṇ Kalisayalu rājyam geyuttam irlau (stops here).

523

At Kavaḍi (same hobli), on a stone near Yalla's house.

..... śrī-Mṛigēśa-sutaś cha yaḥ |

.... hamalla tām rājñi śrī-Ravivarmmaṇā |

... svaka-yuktā sâ muktā vai ravi-tējasā ||

... śvaka-samyuktô yô'pahartâ bhavēn naraḥ |

... pāpēna bhūyô'pi narakē pachyatē chiram ||

524

At the same village, on a māstīkal near the village gate.

śrī-Gaṇādhīpatayē namaḥ | Śaka 1388 nē Pārtthiva-samvatsarada Āśāḍha-śu 12 S'ukravāra Kavaḍiya Belā-Gauḍana madavaḷige Lākhayi-bergaḍi suṇag oḍadu liṅgada oḷagāḍalu

525

At the same village, on a stone near the Īś'vara temple.

svasti śrīmach-Chālukya-Vikrama Nūrmmaḍi-Tailapa-Dēva-varshada 4 neya Āṅgīrasa-samvatsarada Mārggasira ba 14 Ā śrīmad-Ekkala-dēvana besadi Kannadiya Kāveya-Nāyaka dhāḷi-mārggadi haridu oṇevanṭu nēgilan iridu halavu tuṇavam koṇḍu vīra-bhaṭa bahalli Haḷḷavura mūra .. n āḷu-kudare-

pri . n otti kâdal âldançe tuṟuvaṁ kaḷihi tām mund uldu hâ .. kudareya konu Kannadiya Kāveya Nāyaka sura-lōka-prāptan āda

jitena labhyatē &c. ||

āyana tamma Kannadiya Kēṭaya-Nāyaka vira-bhaṭaṇçe biragūl etti kalla niriṣi kṛitārthan āda | nāl-prabhu Chitāvura Kāḷa-Gāvunḍa sthiraṁ kalpāyu kalu-kūṭiga Siggōja māḷida rūvāra maṅgaḷa mahā śrī

526

At Kāsaraguppe (same hobli), on a stone north-west of the Tirumala temple.

śrī-Gaṇādhīpatayē namaḥ nirvighnam astu svasti

Harēr līlā-varāhasya dampsṭrā-daṇḍas sa pātu vaḥ |

Hēmādrīḥ kalasō yasya dhātṛi chhatra-śriyaṁ dadhau ||

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varsha 1430 neya Vibhava-saṁvatsarada Bhādrapada-ba 8 lu śrīmatu | Kasuruguppeya Kēsava-dēvarige Kesanṭra Malla-Gauḍaru koṭṭa dēvasvada bhūmiya prathama sthaḷa Giṇiganakoppada vaḍagaṭṭeya keḷagaṇa Vāmana-mudrā-sthāpita kha 6 kshētra 1 mattam S'aka-varusha 1437 neya Bhāva-saṁvachchharada Kārtika-śu 12 lū Kāsuruguppeya Kēsava-dēvara amrutapaḍig endu sthāna-pati Basavarasayyagaḷu dhāreya eṇadu koṭṭa-ā-dharma-kshētra-gaḷalli Vāmana-mudre stāpita antu vṛittigaḷa (*here follow details*).

mattam Dhātṛu-saṁvatsarada uttarāyaṇadali Kālasāpurada Basavarasaiyagaḷu Ādhiyappa-Nāyakarige dharmav āgali endu dhāreyaṇ eṇadu koṭṭadu (*here follow details*).

mattam Bahudhānya-saṁvatsarada uttarāyaṇadalli Guḷḷadaballiya Liṅgarasayagaḷu Kasuruguppeya Paṭṭhavaḷiya bayalavōḷage dēvara amrutapaḍige dhāreya eṇadu Vāmana-mudrā-silā-stāpitāntarvartti-yaha Goddana hāda kha 5 da kshētra (*usual imprecatory phrases and verses*).

527

On a 2nd stone in the same place.

śrī-Gaṇādhīpatayē nama

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-Saka-varusha 1397 neya Manmatha-saṁvatsarada Vayisākha-śu 15 Ādivāradalu śrīmatu Virūpāksha-Rāyaru Vijayanagaradalu rājyavan āḷuva-kāḷadalu Chandraguttiya-nā .. Eḷe-nāda Kāsaruguppeya Kēsava-dēvara amṛitapaḍige Tamma-Gauḍaru makalu Bommaka-Gauḍaru Moḷeya-Gauḍaru Tippa-Gauḍaru tammoḷ ēkastar āgi Kañchiya S'ambhu-dēvana makalu Gōvinda-dēvagaliḷe koṭṭa-kraya-dāna-dhārā-pūrvvakadiṁ Kēsava-dēvara amṛitapaḍige koṇḍu koṭṭa bhūmiya vivara ūra-mundaṇa māvina hādavanu ga 45 ge tat-kālōchita-krayavāgi koṭṭa ā-bhūmiya chatus-simege Vāmana-mudre śaṅkha-chakrada kalanu ikki kotev āgi namma svatantravāgi dhāreyaṇ eṇadadu (*here follow details of gift and usual final phrases and verses ; and witnesses*).

528

At the same village, on a stone in Basappa's garden.

... tam Liṅgōja ... biṭṭanu na bareda

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha sâ 1438 neya Yiva-saṁvatsarada Kārtika-ba-10 rallū śrīmatu nānā .. Basavappayyagaḷu Kāsaruguppeya Kēsava-dēvarige ondu-varaha kuḷada dāsari barāṇa timba ondu barāṇa tōṭavanu dēvasavāgi dhāreyaṇ eṇadu koṭṭevāgi (*here follow details of boundaries*) yint i-chatus-simeya oḷagāda (*rest illegible*).

ಅಂಕಿತವಾದ ಈ ಪದ್ಯವು
ವಿಷಯವು ರೋಷವು
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ವಿಷಯವು ರೋಷವು

529

At Hunavalli (same hobli), on a virakal in front of the Kallés'vara temple.

svasti Saka-nripa-kilātita-samvatsara-sataṅga 907 Pārthivav-empa-samvatsaram pravarttise Maleya-Rājakkam māvanam kondanam kaṇḍu kādi ibbaram kondu surig iṇivāta Piyaṇan āluttire Tailapa-Dēvam rājyam geye Banavāsi arasu geye Banūrayya mādisida kambha Kuppajakkana kēlige val . lam Jākaṇavva . . ṇḍati niri . .

530

At the same place on a 2nd virakal.

svasti prithvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam Chālukya-vamśōdbhavam srimat-Nūrmmaḍi-Tailapa-Dēvana rājyam uttarōttarābhivṛddhige salutire | Jidurālge-eḷpattakkam Biṭṭigam nār-ggavunḍu geyye Saka-varsha *903 neya Pramādi-samvatsaram pravarttise Jyēṣṭha bahula-pañchame-Sanivāradandu Mādeyūra Sāntivarmmam Bariyūran iṇiye Baḷagārara Kōkaram Punuvalavalliyal iḷdu puyyalam paridu mārbbalamam taṭṭ iṇḍu svargālayakke sandam

jitēna labhyaṭē &c. ||

Kōkarana tāy Arasabbeyum ātana maydunam Punuvalavalliya gāvunḍan aggaser Eḷavari tamma bāvaṅge parōksha-vinayam geydu kallam nirisidam maṅgaḷam

śarvvari-dīpakaś chandrah prabhātē ravi-dīpakaḥ |

trailōkya-dīpakō dharmmah suputra[h] kuḷa-dīpakaḥ ||

Mādhavayyam baredam Nāgam besegeydam

531

At the same place on a 3rd virakal.

ōm svasti prithvi-vallabha mahārājādhirāja paramēśvaram parama-bhaṭṭārakam srimat-Koṭṭiga-Dēvam prithvi-rājyam geyye Garbbindaram Banavā[sil]-pannirchchāsirada bhāgavan āle Biṭṭigam *Bidurālge-eḷpattarkkam nāl-gāvunḍu geyye Saka-varisham eṇṭu-nūra-tombattaneya Prabhava-samvatsarada Chaitra-suddha-puṇṇamem Ādityavāravu saṅkrāntiyendu Punuvalavalliya gāyigam Mādaggar Arivarmma turugolōl sattam Biṭṭigana-perggeḍe Dāsayyana magam Bhimayyam bareda Kannayyam kalla nirisida

532

At the same place on a 4th stone.

svasti Saka-varsham (m)eṇṭu-nūre-ṇbattāraneya Raktākshi-embam sambachcharam pravarttisuttire Biṭṭiga nāl-gāvunḍu geyyuttire Hunuvalvalliya Madaggar Kammayyana(m) magam (n)Arivamma gāvunḍu geyye ātana tammam Nārṇayam gōsasam iḷda Tānagundūra mahājanam parisidar Arivatta . . kaṭṭida keṇe maṅgaḷa

533

At the same village, on a māstikal in front of the Kallés'vara temple.

svasti samasta-prasasti-sahitam S'aka-varusha 1359 neya Piṅgaḷa-samvatsarada Chaitra-ba 14 Gu srimatu-Hunavalliya Vidarakariya Bomma-Nāyakanu svargastan ādalli Kāmeya-Nāḷkitti mahā-satiy āḍaḷu śri śri

* So in the original.

535

At the same village, on a māsīkal in front of the Raṇa-Rudra temple.

svasti śrī jayābhyu[daya]-S'aka-varuśa 1366 neya Raktākshi-sampvatsarāda Mārgasira-sudda 5 lū śrīmatu Hunnuvaḷiya Tirika-Gauḍana māga Chaṭṭa-Gauḍanū svargastan ādalli ātana madavaḷige Bōmmā-Gauḍi māsatiy āda baḷiya daṇḍigeya buge

536

At the same place on a 2nd māsīkal.

svasti śrī jayābhyu[daya]-S'aka-varuśa 1360 neya Kāḷayuktākshi-sampvatsarada Ashāḍa...Ma śrīmatu Hunnuvaḷiya Tamma-Gauḍana māga Badiya-Gauḍanu svargastan ādalli ātana madavaḷige Bōmmā-Gauḍi māsatiy āda baḷiya daṇḍigeya buge

539

At the same village, on a 3rd vīrakal in front of the Raṇa-Rudra temple.

Hunvalavalliya Belayyana magam Kappapṇanu baṭṭēlu barutira kaḷḷarum tānum tāgi heṇaridu tuṇvum vurchchida

540

At the same place on a 4th vīrakal.

svasti śrīmatu mahā-pradhānam Adiyar-ādityan ubheya-mārttaṇḍam satya-ratnākaram śaraṇāgata-vajra-pañjaram Billēśvara-dēvara pāda-padmarādhakam para-baḷa-sādhakanum appa Kumāra Bāḷeya-ma-veggade sura-lōkan ādīm baḷika svasti śrīmatu-prasasti-sahitam śrīmanu-mahā-pradhānam..... gaṇḍa mūrtti-Nārāyaṇam ati-visa[ma]-hayārūḍha praṭīḷha-rēkhā-rēvanta vairi-pa...Kritānta nuḍḍi-ante-gaṇḍa para-nāri-sabōdaram aras-aṅkaḡa birudar-aṅkusaṃ śrī-Billēśvara... padmārādhakam māvana-gandha-vāraṇam para-baḷa-sādhakanum appa śrīmatu-vīra-Bīrasarasu... . kha-sāṅkathā-vinōdadīm rājayam geyyuttam irey ire ḷ śrīmatu-Vikrita-sampvatsarada chaṭṭi-Brihavāradandu ya bāyadu tuṇḡo . . . koṇḍu-hōhalli-Hunivaḷiya Nanni-Gauḍiya gaṇḍa Baḍiyama-Gauḍana māga Gāḍa-Gauḍa ālu-dhanara sāravam kaṇḍu ill innu enna jōlavāḷiyam negeven endu . Buyyalāgi haṭṭi Manevaneya mundaṇa biḷi . . . tti turaka-kālāḷa kaṇḍu... . saḍe Baṇḍalara-rāhuta endu Biladaṇḍi-Gauḍa . kaṭṭide alagam kittu ma tuṇvum saṇḇam maguḷchi sura-lōka-prāptan ādīm bāva māḍida virama ma-Gauḍana-maga Bila-Gauḍa Gāḍa-Gauḍan nettaru-goḍagey endu . . mmaṇḍana geḷe yan (*imprecatory phrases*).

542

At Inḍuvallī (same hobli), on a vīrakal in the gāvaḷlāṇe.

avarā moriyam maguṇ śrī Pogilli niḡsidan i-kalla

svasti prithivi-vallabha mahārājādhirāja paramēśvara śrī Gōyindara-Vallaban prithivi-rājayam geye Meḍa Nāgandan . . . nāḍ āḷa Biṭṭiga Eḡega Golḷi-nāḍa nāḷgāmigar Vasavūruḷ ā-nāḍa nāḷgāmigar Kali . . . riye parivalli kēḷayar vvaṇḍugigal [a]nēkar bbāḷa kūḍi Kaḷḷa gāmiganni Inḍavallī-ātan maḡavakka-Māri . . . āta . . . yaṣaṇ bhōga-sampannan dharṇma-parāyaṇan satya-vākyan Vasavūra kōṭeyan koṇḷu kali-Dōraraṇ ḡḍisi palarān iḡidu konḍu gelḍu tānum māḍidu Kaḷḷan surāḷayam ēriḍān

543

At the same village, on a stone near the Kambada Basavaṇṇa.

namas tuṅga- &c. ||

svasti s.unasta-bhuvanaśrayam śrī-prithvī-vallabham mahārājādhirāja paramēśvara parama-
bhaṭṭārakam Kaḷachurya-kamaḷa-mārttaṇḍa bhuja-bala-chakravartī Bijjana-Dēvaṇa maga Sômē-
śvara-Dēva Kalyāṇadalu sukha-saṅkathā-vinōdadiṁ rājam geyvuttam ire | Sakha-varsha 1095 neya
Nandana-samvatsarada Bhādrapada-ba 10 Bṛīdandu Inḍuballīya Mārasīṅga-Gauṇḍana maga Ere-
yama-Gauṇḍa Vighnēśvara-dēvara pratishṭheyam māḍi aydu-kanma gaddeyam biṭṭa dhammamam
Ereyama-Gauṇḍana maga Gauṇḍanu Sita-Gauṇḍanu pratipālī .. (usual final phrases).

544

At the same village, on a stone near the Īśvara temple.

S'aka-varusha 1372 ḍaneya-varusa-Sukla-samvatsaradalu Inḍuballīya daṇḍigeṇa Bayiri-Setṭiya
maga Baicha-Gauḍa Buḷigoṇḍi yibbarū dēvara pādake sandar āgi (stops here).

546

On a vīrakal in the hakkal by the side of the road.

[svas]ty Akālavarsha śrī-prithvī-vallabha mahārājādhirāja paramē..... rāja geye Saka-nṛpa-
kālātita-samvatsara sataṅga| eṇṭa Bāvapa ttire..... n atitan
āḍandu ātana maga

547

Hire-Kasavi (same hobli), on a vīrakal in Kūrana kummari hakkal.

svasti śrī prithivī-vallabha mahārā... Viṭṭarasara nāḍegaḷum Sāntaran Moggūlara Siṅgam
Pinnasapva ... satta Moggūlara maganu (stops here).

548

At the same village, on a stone near the Virabhadra temple.

śrīmat-Kejadi-Chennamājīyavarū Chenna-Vireyodērige śaranārthi Udugaṇe-kōṭe ūḷigada gaṭṭṭana
Viranu hujūru bandu prāku tanage Udugaṇe-sime Taḍagaṇi-grāmadalli biṭṭa umbali āru-varahanu
Chittūra-sime Hire-Kasave-grāmadalli pūlisikoṇḍu yi-haṇavanu ā-grāmada Virabhadra-dēvarige
naḍava-rīti appaṇey āgabēkendu hēlikkoṇḍa-sammadha Taḍagaṇi-grāmadalli biṭṭidda-umbali āru-
varahānu aramane-havāle-māḍikoṇḍu ā-badalu Chittūra-sime Hire-Kasave-grāmadinda ga 6 āru-
varahāna bhūmiyanu yi-grāmada Virabhadra-dēvarige vara-vechchakke Sīvarpitavāgi biṭṭu yi-
bhūmige līṅga-mudrā-silā-sthāpitava māḍisuvallige hujūrinda ūḷigada Sāntana kaḷuhisidhēve
chaṭṭi-grāmadavara karasikoṇḍu gaḍi-tappi bāradante ivana mundittu rēke-pramāpa ga 6 āru-varahā-
na-bhūmige silā-sthāpitava māḍisi koṭṭu yi-kāgadava sēnabōvara kaḍitakke barasi tirigi yivana
vaśakke koḍuvahāge Kshaya-samvatsarada Bhādrapada-śu 10 llu kaṭṭi māḍu ..

549

At Sigga (same hobli), on a stone in front of the Siṅgēs'vara temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanaśrayam śrī-prithvī-vallabham mahārājādhirājam paramēśvaram parama-
bhaṭṭārakam Satyāśraya-kuḷa-tīlakam Chāḷukyābharanam śīmat-Tribhuvanamaḷla-Dēvara vijaya-
rājam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṁ-baram saluttam ire Jayanti-

purada-neleviḍiṇoḷu suka-saṅkathā-vinōḍaḷiṇ rāḷyaṃ geyuttam ire tatu-pāda-padumōpaḷivi | svasti
śrīmatu Chālukya-Vikrama-varisaṃ 13 neya Prajōtpatti-saṃvatsarada Srāvaṇa-suddha 10 Sōma-
vāraḍand-uttārāyaṇa-saṅkrānti-vyati-pātadandu śrī-Chāvēsvara-dēvara nivēdyakkam āṅga-bhōgakkam
Chāva-Gāvuṇḍa Siṅgaya-Jiyaṅgam Yisvara-Jiyaṅgam kālām kachchi dharā-pūrvakam māḍi biṭṭa
gadde kamma 30 bedda 50 || (*usual final phrases*).

550

At the same place on a 2nd stone.

svasti jayābhyudaya Saka-varusha 1343 nē Plava-saṃvatsara-Phāḷguṇa. 15 ... vāra
rāyara luttī .. ralu Chandraguttiyaṃ viru ... kād ālu...ḍa Siṅgaya-nāḍa
Siggada ... aṭṭara... Gaṭṭa .. vara Bayacha-Nāyakana tanna kula-svāmi Bhayirava-dēvara sūlava
nilisidanu maṅgaḷa mahā śrī śrī

552

At the same village, on a stone at the door of the Siṅgana-bhāvi.

Vikrama-saṃvatsara-Kārttika-ba 8 Gu lu Siṅganātha-dēvara Maḷa-Nāyakana maga Bhayira svarggas-
than āḍali ātana maḍavāḷige Bhairama sabagamanava māḍidaḷu

553

At the same place.

svasti śrīmatu Chālukya-Vikrama-kāla 12 neya Piṅgaḷa-saṃvatsarada Mārggasira-suddha 1 Sōma-
vāra-sūryya-grahaṇa.. Siggada Bāvu-Gāṭṭa koṭṭa ka (*rest illegible*).

554

At Hesare (same hobli), on a stone near the sluice of the tank.

svasti śrī jayābhyudaya-S'ālīvāhana-S'aka-varusa 1418 neya Rākshasa-saṃvatsarada Mārggasira-
suddha 15 Sōmavāra-sōmōparāga-puṇya-kāladalu Inḍumūra Kasavaṇa-Nāyara makkaḷu Vira-Nāya..
..... Viranna-Voḍeyarige S'ivārpanav āgi namma nāyakatanake Sōmaṇa-Voḍeyaru pāli-
sida Chiṭṭūra-sime-oḷagaṇa Hasare-grāmada kereyinda mēḷana-gadde māva . kaṭṭe pariyantera
Koppada tōṭavanu koṭṭevu (*usual final phrases*).

557

At Koṇḍagaḷale bēcharākh (same hobli), on a stone in front of the Kallēsvara temple.

Kali-yugada Virōḍi-saṃvacharadali Koṇḍagaṇaleya Chikka-Gaṭṭa māḍisi gastatarāda.. mavāra
ḍaḍigara

svasti samasta-bhuvanāsraya śrī-prithvi-vallabha śvara parama-bhaṭṭārakkam Satyāsraya-
kuḷa śrīmaḷ-Jagadēkamalla-Dēvara rāḷyaṃ u nam ā-chandrārkkā-tāram-baram
salutta ya Banavāsi-pannirchēbhāsīramu lanadind ājuttam ire śrī tanam
geyuttam ire Kuppe 12 varsha 962 neya-Vikrama-saṃ vāra-saṅkrānti-vyati-
pātadandum jayya tanna ... sida-rāji... marisa... ge biṭṭa ... pari ... (*usual imprecatory
phrases & ver-e*) Nāgarāsi-Jiya..... Barvappam tanna ma ... dindagaḷu ...

558

At the same village, near the main entrance of the village.

S'ukla-saṃvatsarada Māgha-baḷuḷa 6 Sōmavāradalu Koṇḍagaṇaleya Bomma-Gonḍa dēva-lōka-
prāptan āda ātana sati Bommi-Gonḍi vira-sarggastey āḍalu maṅgaḷa mahā śrī

559

On a virakal at the same place.

svasti śrī jayī Saka-varuśa 1370 neya Vibhava-samvatsarada Mārggaśira-śudda .. lu Koṇḍaganalaya tuṟvanu hanubaru hoḍakopduhōhalli Koṇḍaganaleya gaūḍa Mādi-Gaūḍa Māvina-vana-maneya Śūrapa-Gaūḍa tande-maga yibbarū ḍaḷaḍoḷage kādi ālan iṟidu kudareya hiḍidu atirataru mahārataru meṇaḍaru Mādi-Goṇḍana sati tāyi Gaūḍi yibbaru sarggastar ādaru maṇḍaḷa mahā śrī

560

At Avulagōḍu (same hobli), on a stone by the side of the road.

Saka-varuśa 1314 svasti śrīmad-Āṅgira-samvatsarada Mārggaśira-bahuḷa 10 ^ā dityavāradandu ^ā Avaligōḍa Malaba-Bamma-gauḍara maga Chavuḍappana Kōḷisāleya ... halli kādi ... meḍedu māraṇa ...

561

At Kōḷisāle (same hobli), on the Basavanna pillar south-east of the Siddhēśvara temple.

.. ddha-Rāmanātha saraṇu... paramēśvara para... rbi parvīy aḍaṅgi koṇ... n orbannigey āgi yōgi ... uada koneya jōtiśvananum ... rūpāgi yajamānanum... num tāneyāgi yōgā ... nnakhaḷeṇaṅgaḷ ellavam sampā... ga-ramaṇiya-kshētravane sthalaḍi ... khe viḍidu abhinava-S'ri-śailava...di Kapila-Siddha-Mallikārjuna-dē... sinindu puṇya-pāpaṅga... pēḷdu besam pēḷuttam iralu .. sam dēvā yanalu || yi-sthā... ūruḷaḷam bhūmigaḷam... ḷam yi-līṅgake hastōḍakam mā... manam bēsaḍe karadu kom...nemb ātana | ātana-(mâtā)mâtā-pitṛigaḷ ellamam yeppatta-ēḷu-kōṭi-varuśbam. baram puḷaṅḍanṭha narakadōḷag ikki | nīn āhutigoḷuttiru | gaṇḍā ele pāpavē | yi-Mahādēvana bhūmi-danakke | ā... aṇjuvenendu paṇḍeyam pāv aḍarddante manam beḍari poḍavaṭṭu... bēgam si... koṇḍu bā kaṇḍā yele puṇyave Kavilāsakke | yint eraḍara .. ge puṇya-pāpaṅgaḷu pārdḍu koṇḍoyvudu | tappadu ḍiṭa ḍiṭam satyam gaṇḍire yembudu śrī-Siddha-Rāmanāthana śrī-vachana ||

svasti samasta-praśasti-sahitam | śrīmanu-muhā-maṇḍalēśvaram | sāhitya-ratunākaram | saraṇā-gata-vajra-paṇjaram | vairi-pannaga-Vainatēyanum | Maleya-maṇḍalika-vibhṛaḍanum | Malaparoḷu gaṇḍanum | gaṇḍabhērundanum | kadana-prachanḍanum | maleva-maṇḍalika-kōḷāḷalanum | uddanḍa-maṇḍalika-kāḷāṇalanum | subhaṭa śikhāmaṇi | āśrita-jana-chintāmaṇi | vairi-gharaṭṭa | dushta-maṇḍalika-diśāpaṭṭa | sāhitya-jana-hṛit-sarōjani-virājita-rājahamsa | ari-maṇḍalika-baḷa-vidh-vamsa | hayārūḍhādika-Sālihōtra-rēkhā-rēvanta | para-baḷa-Kṛitānta | jayāṅganā-kānta | śrīmatu-Billēśvara-dēvara śrī-pāda-pankaja-bhramaran enisida Bīraśaraśa vijaya-rājyam uttarōttarābhivṛiddhi Saka-varuśa 1178 neya Naḷa-samvatsarada Chaitra-ba-30 Sōmavāra-viti-parvvaḍalu śrīmatu dakṣha-ṇa-Vāraṇāsi | abhinava-S'risailav enippa śrī-Sonnaligeṇa-purada Kapila-Siddha-Mallikārjuna-dēvara | aṅga-bhōga-raṅga-bhōga-khaṇḍa-sphuṭa-jirnnōḍbhāra | nitya-bōma | annā .. tsatrakke | tamma Jiduvāḷige nāḍoḷagaṇa Kōḷigesāleya | pūrvva-sime | chatur-āghāṭaḍoḷagaṇa jala-pāśīṇa-nidhi-nidhāna-nikhēpa-salita | sarvva-bōdhe-parihāraḷ āgi dhārā-pūrvvakam māḍi koṭṭa dharma chandrārka-tāram-bara saluttam iralu maṇḍaḷa maha śrī śrī

562

On a virakal near the same place.

śrī
namas tuṅga-ēc. ||
śrīman-mahārājādhirāja paramēśvara śrī-vīra-pratāpa ... śrīmat-Mallikārjuna-Rāyara ..
varuśa 1333 neya Viśu-samvatsarada Āśvīja-su 7 lu Kōḷigesāleya Bōgaya-Nāyakaru muttidalli Machaḷa-Gauḍanu ālan iṟidu kudareya hiḍidu ānt ira...

563*

At Kānapalli (same hobli), on a 1st virakal near the Kāna-Basappa temple.

svasti samasta-bhuvanāśrayaṃ śrī-prithvi-vallabham mahā[rāj]ādhirāja paramēśvaraṃ parama-bhaṭṭārakam Satyāśraya-kula-tiḷ . . aṃ śrīmatu-Tribhuvanamalla-Dēvara rājyadoḷu svasti Saka-varisa 1026 Vikrama-kālava 28 nē Svabhānu-samvatsarada Chahitra-bah[u]ḷa 11 Maṅgaḷavāradandu śrīmatu-A[ṇa]utapāḷa-daṇḍanāyaka Banavāse-pannirchāsiravan āltire Baḷligāveya Kariya Gondarasa mēlālke atipati āgire | svasti samadhigata-pāñcha-mahā-sabda mahā-maṇḍalēśvara Banavāse-pura-varēśvarēśvara Ajjā-dēvi-labha-vara-prasāda sarasijānōda-kāṇḍap chakrēśvaran udāra-Mahē[sva]ra Kādamba-kapṭhīrava saraṇāgata-vajra-pañjaram nāmādi- | śrīmatu Kādambara Tailapa-Dēvana maga Kirt[i] Dēvana kāryukanu Kānapalliya tuḷuvam teṅkaṇa Tailpan-ālu Haṭṭapuppeya . . Kānapalliya Karava-Gāvunḍana maga Hēmaṇa turuvīṅge aḍḍa bandu sattu dēva-lōkakke sanda || . . .

564

At the same place, on a 2nd virakal.

svasti samasta-bhuvanāśrayaṃ śrī-prithvi-vallabham mahārājādhirāja paramēśvaraṃ parama-bhaṭṭārakam Satyāśraya-kula-tiḷakaṃ Chāḷukyābharaja śrīmatu-Tribhuvanamalla-Dēvara rājyam uttarōttarābhuvāiddhi Saka-varisa 1026 Vikrama-kālada 28 ne Svabhānu-samvachchara-Chaitra-bahuḷa 12 Maṅgaḷavāra śrīmatu Anantapāḷa-daṇḍanāyaka Banavase-pannirchhā[sir]aman ālutire | Kariya-Gōyindarasa Baḷligāmeya ā-mēlālke addhipati āgire svasti samadhigata-pāñcha-mahā-sabda mahā-maṇḍalēśvaram Bauavāsi-pura-varēśvaram Ajjā-dēvi-labuda-vara-prasāda nāmādi-samasta-praśasti-sahitam śrīmatu-Kādambara-Tailapa-Dēvana maga Kirt[i] Dēvana kāryak ālu Kānapalliya turuvam teṅkaṇa Tailpan-ālu Haṭṭipuppeya . . . koṇḍu pōge Kānapalliya Chava-Gāvunḍana maga Machanna turuvīṅge aḍḍa bandu kādi taḷṭ iridu dēva-lōkakke sanda || i-kalla Hōja māḍidam ||

565

At Heggōḍu (same hobli), on a māstikal in the back-yard of the Mallēśvara temple.

śrī śrī śrī Sōbhakṛitu-saṃ-Phāḷguna-su 14^A śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Yimmaḍi-Dēva-Rāya-mahārāyaru sukha-saṅkathā-vinōdadim rājyam geyuttam irppali ātana bhuja-bala-pratāpa Triyambaka-Dēvaḷu Gōve-Gutiya rājyavanu āvalli Eḍa-naḍu-eppattara Kuppeya hannaraḍu-grāmakke saluva Heggōḍu-grāmada mahā-prabhu Bira-Gauḍara maga Bayirava-Gauḍaru ātana sati-saṅgada sahita Vayikuṇṭha-prāpitar ādaru maṅgaḷa mahā śrī

566

At the same village, on a māstikal near the main entrance.

svasti śrīman-mahārādhirāja rāja-peramēśvara śrī-vīra-pratāpam appa śrī Mallikārjuna-Rāya . . . kāryage vanā . . . ja-pratāpa sa-Voḍeyaru Chaudraguttiyanu pratipālisuvalli Saka-varuśa sāvirada 1372 Pramōḍita-samvatsarada Māgha-śu 1 Ravivāradalu śrīmatu Heggōḍeya Tamma-Setṭiyaru avara sati Bom[ma]-Gauḍiyaru sahita dēva-lōkakke prāpitar ādaru śrī śrī

567

At Bairchoppa (same hobli), on a virakal in front of the Kadle-Basavanna temple.

namas teṅga- &c. ||

svasti śrīmatu bhuja-bala-Chāḷukya-chakravartti Tri[bhu]vanamalla-Dēva-varshada 11 neya-Pārttira-samvatsarada Jyēṣṭha-su . . taddagi-Budhavāradandu svasti śrīmatu-Bijjana-Dēva-mahā-pradhāna . .

*The orthography of this and the following inscrip- tion is very bad.

layya-lanṇāyakara kayyalu upapradhānam mādi sā gege nāgedu Srīvallabhana kumāra
 Siṅgi-Dēvana nāḍaṅkivisuvallī || svasti dhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara
 Banavāsi-pura-varādhīśvara . . . ti-Madhukēśvara-dēvara labudha-vara-prasādar appa Kumāra-Kirtti-
 Dēva pradhānam Kumāra-maṇḍlika-Bammayanu svasti śrī śrīman-mahā-ma Ekkala-
 rasarum samasta-manneyarum samasta-sāmagriyū dul Andāsuradalli-bīlam biṭṭu mutti
 kāduvalli Brīrasuvu Himmādi nu tūralu Kuppeya Kalleya-Nāyakana magam Dāsōya-
 Nāyakam kudu talt iḍu mēlāla-taleyam koṇḍu palaram kondu sura-lōka-prāptan āda ||

jītēna labhyate &c. ||

Hālgattada sēnabōva Mallayana barapa ||

568

At the same village, on a stone in Paṭel Puṭṭayya's hakkal.

namās tūṅga-&c. ||

svasti śrīmatu Kaḷachuriya-bhūja-bāla-chakravartī [Bijja]ṇa-Dēva-varishada 7 neya Chitra-
 bhānu-samvatsarada Vaisākha-suddha 5 Budhavāradandu svasti śrīmanu mahā-maṇḍalēśvaram
 śrī-Kirtti-Dēva[ṇa]śrīmanu-mahā-pradhāna Kumāra-maṇḍlika-Bammarasaru sukhadindā rāyam
 geyivuttavirdhali Bijjaṇa-Dēva-pradhāna Sōyavamarasaru sahi vāgi Gutiya
 muttivendu kāduvalli Kuppeya huliya-jaṅguḷiya Puḷḷeya-Nāyaka tann ālu da maruḷ . . .
 tāgi. palaram kondu sura-lōka-prāputan

jītēna labhyate &c. ||

kallu-kutti Sō ana mā

569

At Kaisōḷi (same hobli), on a 1st vīrakal to the west.

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhi tāraka Satyāśraya-
 kuḷa-tiḷaka Chālukya Dēvara vijaya-rājya saluttam ire
 Sōmavāradandu Kaysavāḷige māḷḍāṅgar etti bandu muttalam ā gaḷam kondu Kalibhaṭṭa
 Yingivōjam eyda gōtrakam viddu bira veyā Bamma-Gauḍaru sura-
 purakke bijayan geyda gaṇḍara ga danḍa ānana-tiḷakam danḍana ālu guṇa
 rttaṇḍaran giḷiya Bamma svarga-prāpta ||

570

At the same place, on a 2nd vīrakal.

svasti śrī Saka-cripa-kālātita-samvatsara-sataṅgaḷ eṇṭu-nūra-elṭatta-nāḷkaneya varisham pravartisu-
 ttam ire Kannara-Dēva pritivi-rājyam geyuttam ire Kuruvarana maga Chika-Sambhuvan aye nīṇa
 Eḷe-nā(ṇḍ)-elṭattu āḷutt ire Aych iṇṇa pergaḍatanuṇ geyye Kaysōge-vaḍeya Beḷḷaṅgara Dasavarmma
 gāyiga Tāgaratiya mahājanakke suvarṇa-danamam koṭṭu sam iḷa āta svarggiy āda maṅgaḷa mahā
 śrī Danḍi-gāyigaṇḍa Kuruvaḷḷega puṭṭida maga Dasavarmma gāyigam
 maga Sāvandayya gāya tāyige tande dīpa purasharka Lōkayya maṅgaḷa
 mahā Gaṅgarāsi-bhaṭṭarā bareda

571

On copper plates at Soraba.

(Ib) svasti jayaty āvishkṛitam Viṣṇōr vīrābhām kshōbhītārūpam
 dakṣiṇōnata-danṣhṛāgra-vīrānta-bhuvanam vapuḷ ||

śrīmatām sakala-bhuvana-samstūyamāna-Mānavyasa-gōtrānām Hārīti-putrānām sapta-lōka-mātri-
 bhis Sapta-mātrībhir abhivarddhītānām Kārttikēya-parirakṣhaṇa-prāpta-kalyāṇa-paramparānām
 bhagavan-Nārāyaṇa-prasāda-samāsāda-varāha-lāṅchhanēkṣhaṇa-kṣhaṇa-vaśikṛitāśēsha-mahībhrītām

Chalukyānām kulam alaṅkarishpōr aśvamēdhāvabhṛit[h]a-snāna-pavitrikṛita-gātrasya śrī-Pulakēśi-
 vallabha-mahārājasya sūnuḥ parākramākṛānta... asyādi-para-nṛpati-maṇḍala-prapīṇavaddha-viśuddha-
 kīrtiḥ śrī-Kīrttivarmmā prithuvi-vallabha-mahārājas tasyātmajas samara-saṃsakta-sakalōttarā-
 pathēśvara-śrī-Harshavarddhana-parājayōpalabdha-Paramēśvarāpara-nāmadhēya-Vikramāditya-para-
 mēśvara-bhaṭṭāṛakasya mati-sahāya-sāhasa-mātra-samadhigata-nija-vapśa-samuchita-chita-rājya-
 vibhavasya vividha-rasita-sita-samara-mukha-gata-ripu-narapati-vijaya-samupalabdha-kīrtti-patākāva-
 bhāsita-dig-antarasya himakura-kara-vimala-kula-paribhava-vilaya-hētu-Pallavapati-parājayānantara-
 parigrihīta-Kāñchī-purasya prabhāva-kulīsa-dajita-(IIa)Chōla-Pāṇḍya-Kēraḷa-dharaṇidhara-stūyamā-
 na-māna-śrīṅṣasya ananya-samavanata-Kāñchī-pati-maṇi-makuṭa-kōṭi-kiraṇa-salilābhishikta-charaṇa-
 kamalasya tri-samudra-madhya-vartti-bhuvana-maṇḍalādhiśvarasya sūnuḥ pitur ājñayā Bālēndu-
 śēkharasyēva Sēnānir ddaitya-valam atisamuddhata-Tairāṛāja-Pallava-valam avasṭabhyā samasta-
 viśhaya-prasamanād vihita-tan-manōnuraṇjanah atyanta-vatsalatvāt Yudhishṭhara iva Śrī-rāmatvād
 Vāsudēva iva nṛpāṅkuśatvāt Paraśu-Rāma iva rājāśrayatvād Bharata iva Vinayāditya-Satyāśraya-
 śrī-prithvi-vallabha-mahārājādhirāja-paramēśvaras' sarvān ēvam ājñāpayati viditam astu v'
 asmābhir chaturdśōttara-shaṭ-chhatēshu S'aka-varshēshv atitēshu pravarddhamāna-vijaya-rājya-
 saṃvatsarē ēkādaśē varttamānē Toramara-vishayē Chitrasēdu-grāmaṃ adhivasa'ti vijaya-skandhāvare
 dakṣiṇāyanābhīmukhē bhagavati bhāskarē Rōhiṇi-nakshatrē Sanaiśchara-vārē Guṇasāgar-
 Alupēndrātma-śrī-Chitravāha-mahārāja-vijñāpanayā Dēvarāta-Kausikasa-gōtrāya Rīg-vēda-pāragāya
 (IIb) Nāgaśarmmaṇaḥ pautrāya S'aṅkarasarmmaṇaḥ pūtrāya Divākarasarmmaṇaḥ śrī-Vaijayanti-
 purē pūrṇvōttarā-diśāyām Eḍeḍolal-nāma-vishayē Sālivoge-nāma-grāmas sōdakam sabiraṇyam akaram
 abhaṭa-pravēśam sa sarvva-bādhā-parihārō dattaḥ tad āgāmibhir asmad-vapśayair anyaiś cha
 rājabhir āyur-aśvāryyādīnām vilasitam achirāṃśu-chañchalam avagachchhadbhīḥ ā-chandrākka-dha-
 rārppava-sthiti-sama-kālam yaśaś chichīshubhiḥ sva-datti-nirvviśēśham paripālaniyam uktaḥ cha
 bhagavatā vēda-vyāsēna Vyāsēna

bahubhir vvasudhā bhuktā &c. || (usual final verses).

mahā-sāndhi-vigrahika śrī-Rāmapunya-vallabhēna likhitam idam śāsanam

Banavāsiya Ane-Setiya aliya Basantakumara Yedavolala-nāḍa Salevugeya kōṭṭa śāsanama padedum
 S'āntapana maga Dēvegeyage Nashtappa goḍu kōṭṭan adu Maranānu Vokuliyānu kodaṅgiyānu
 poragāgale Salevugeya bhāgam Kamaṇa Vasantakumāra idake sakki Rēvama gāviganu (others
 named).

ĀSĀGAR TALUQ

—:o:—

1

At Māsūru (Sagar hobli), on a vīrakul in front of the Ās'vara temple.

namas tuṅga- &c. ||

svasti śrīmat-mahā-maṇḍalēśvaram satya-ratnākaram gata-vajra-pañjarap śrī-Billēśvara-dēvara divya-śrī-pāda-padmārādhaka para-ba . . . kanum appa Bira-Dēvarasaru Sintaḷige-sāyiramu sukha-saṅkathā-vinō . . . rājyam geyuttam ire svasti śrīmatu-Plava-saṃvatsarada Puśya-śu-5 Ā-Māsūra Sṛṣṭi-Gaundana maga Heḷavajana Jiduvalige-nāda Moḷēūra. : hegaḍila Lakhanapāḷa-na(va) dāli bandu ikkeladalu muttida . . . dareyan iṛidu haḷambarap kondu taḷat iṛidu sura-lōka-prāputan āda

jitēna labhyatē &c. ||

Heḷavajana kiriya Haḷeyanu

2

At Meḷavaliḡe (same hobli), on a vīrakul in front of the Brahma-līva temple.

namas tuṅga- &c. ||

svasti śrī jayābhuydaya-Saka-varusha 1381 . . . thi-saṃvatsaradalū śrī-Vijayanagariya Mallikārju-na-Rāya śrīman-mahā-pradhāna Gaṅga Nāyakaru 'sa-Vodeyaru Chandra-guttige bahalli Khaṇḍa-nādoḷaga Gauḍara mommaga Milli-Gauḷarige gauḍikeyalu ūrige 13 huliya-jaṅguḷi . . . nara Chikan ātana maga Vekkasapa . . . vāgi . . . ūra . . . gauḍara munde . . . gauḍige tānu umbali . . . doḷagana gadde Sāntara pālisi..

3

At the same place, on a 2nd vīrakul.

namas tuṅga- &c. ||

svasti śrī Saka-varusha 1357 neya Rāksha[sa]-saṃ-Bhādrapa-ba-5 Sō-lu Keḷadiya Nellūra huyalalu Melahurige Kāgōḍa gaḷiyalu Meḷulurigeya divara Chaṭṭiḷiya-Nāykana maga Biruchaya-Nāykanū huyyalolage kādi svarggastan ādan ā . . . ge Keḷeveya Chauda-Gauḍara maga Gōpa-Gaundanu . . . Hāḷige-ya-grāmadalu . . . umbali honnu (rest gone).

4

At Māḷuvi (same hobli), on a vīrakul in front of the Rāmēś'vara temple.

śrī namas tuṅga- &c. ||

svasti samasta-praśasti-sahitam śrīmanu-mahā-maṇḍalēśvaram adiyar-ādityan ubhaya . . . ra māvana gandha-vārṣṭya-asahāya-śauryam ēkāṅga-viram śrīmatu ra śrī-pāda-padmārādhakarap para-bala-sādhakarum appi Kumāra-Vira Kunda-nāḍam Koḍa-nāḍam sukha-saṅkathā-vinōdadim rājyam geyu . . . re || . . . praśasti-sahitam śrī-prithvi-vallabham mahārājādhirājam samyaktva-chūḍāmanī Malerāja-rāja Malaparoḷu gaṇḍana Sanivāra-siddhi

Giridurgga-malla nissauka-pratipa-chakravartti vira-Hoyisaṇa Pramādi-saṃvatsarada Jyēsh-
ṭha-suddha-pañchami-Sōmavāradandu meya-Nāyakana aḷiya Tavanidhiya Chatṭeya-
Nāyakana maga Nāra . . . Nāykanu Beḷagavattiya Yisvara-Dēvanu Chittūra kōṭiyal iddalli
Bāḷeyama-veggadeyaru dhāḷiyam haridalli vira-bhaṭaroḷu tāgi turagada daḷamam poyidu . . sanda . .
yalli nāyakaram kondu tāgi taḷut iḍidu palaram kondu sura-lōka-prāptan ādam .

kadanadoḷ ānta-bhūbhujaran ōvade hoydaḍe khaṇḍad iṇḍe topp- .
ene . . rāḷi tirppene . . űgaḷu chakkane bāḷu dhāre pū- .
me bisu-nettar uchchaḷise surraṇe pāydaḍe bhūta-kōti ji- .
yyane tavekolgum ānta-ripu-sainyaman ā-vibhu-vira-Bāḷeyam .
ari-biruda-gaṇḍa-gattari .
dhuradalu māmmaleda vaini-nāyakara sirān .
gaḷa nūḡi nettaram maru .
gaḷig eṇadaḍe kuḍidu hāḍidaru Bāḷeya . .

6

At the same place, on a 3rd virakal.

svasti śrī jayābhuyada-S'aka-varusha 1315 ^ĀĀṅgīrasa-saṃ . Mārggaśīra-ba-10 Bhānuvāradalu
Māluve dhivara Bommayā-Nāyakana Bhairanu Boma-Gauḍanu huyyalu māḍidake ātāge nettaru-goḍe-
seyāgi Māluveya Vira-Gauḍaru pālisidu Dēvaramaneya keṇeya keḷagana tōṭada mēlana . . . barad-
āta Bammōja śrī śrī

7

At Marūru (same hobli), on a māstikāl in front of the village gate.

. masta-bhuvanāśraya śrī-pri rājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kuḷa.
ṭṭilakam Chāḷukyābharanam śrīmaj-Jagadēkamalla-Dēvara rāḷyam uttarōttarābhivridhi saluttam
ire tat-pāda-padmoṇipāṭi Kundamarasam Banavāsi-pannirchchāsiranumam dushṭa-nigraba-viśiṣṭa-
pratipālanadin rāḷyam geḷye yātānir kiṇiyam Mūkarasam Sāntaḷige-sāyiraman āḷe Saka-varsha
947 neya Krōdhana-saṃvatsaram pravarttise Kunda-nāda-mūvattara Moraḷa Morahūra Eḍe-nāḍ-
erpatṭara bāḷiya . . . Sitavāḍigan sīmā-saṃbandham eut ene chāḷigāḷa ballaham Morahūra Tailaya
(others named) vām bokku naḍadu sādhisī maryyāde yāvad ene māḡir Eḍe-nāḍe-erpa
. vaṇiye naḍada bhu (rest effaced).

8

At the same village, on a māstikāl near the village gate.

namas tuṅga-ēc. .

Saka-varusha 1332 Virōdhi-saṃvatsarada Phāḷguṇa-suddha-7 ^ĀĀ Dēva-Rāyaru rāḷyavan āḷuva-
kūladali Biūra Bomma-Gauḍana maganu Mādappanu svargastan āḷanu ātana madavaḷige Masan-
akkanu saḡaganavan āḍaḷu māṅgaḷa mahā śrī

10

On another virakal at the main entrance.

Prajāpatya-saṃvatsara-S'rāvāṇa-su 15 lu śrīmatu Bīrura ^ĀĀsvaraṇa-Nāykanu Tāra-Gauḍa Bōḷa-
Gauḍana kūḷe kādu maḷidi vira-svarggava paḷadanu māṅgaḷa mahā śrī śrī

11

At the same village, on a stone in Rutrappr-Gaṇḍa's land.

namas tuṅga-ṅc. ||

svasti śrīman-mahā-maṇḍalēśvaraṃ Vira-Dēvarasa Kalaseya neleviḍinoḷu sukha-saṅkathā-vinōda-
dip rāṅṅam geyyutt ire Sika-varisha 1..... samvatsarada Mārgaśīra-bahuḷa..... vāradandu
śrīman-mahā-maṇḍalēśvaraṃ Vira-Dēvarasaru Guttiya gāvunḍa śrīman-Malla (2 lines gone)
ban 11 tāgida kālada mēle baralu dalu halabaram kondu viran āgi sura-lōka-prāptan
āda maṅḡala mahā śrī

13

At Nāḍakūlasi (same hobli), on a vīrakal in front of the Nīlakūṭha temple.

namas tuṅga-ṅc. ||

svasti samasta-praśasti-sahitaṃ śrīmanu-mahā-maṇḍalēśvaraṃ aras-aṅka-karagasam birudar-aṅku-
sam satya-ratnākaram saraṇāgata-vajra-pañjaram mūrtti-Nārāyaṇ..... sa-vallabham śrīmatu-
Billēśvara-Dēvara divya-śrī-pāda-padmarādhakam parama-para-S'va..... Bira-Dēvarasaru rāṅṅam
geyyuttam ire (steps here).

14

On a vīrakal to the left of the door of the same temple.

śrī svasti samasta-praśasti-sahitaṃ śrīmanu-mahā-maṇḍalēśvaraṃ satya-ratnākaram saraṇāgata-
vajra-pañjaram Yādava-kulāmbara-dyumani śrī-Billēśvara-Dēvara divya-śrī-
pāda-padmarādhakam Bira-Dēvarasaru prithvī-rāṅṅam geye ya Kilaka-samvatsa-
rada Vaiśākha-bahuḷa 1^a Ādivāradalu Sakhaparasugaḷu mukhyav āgi Ribi-Setṭiyaru Biramana mēl
etti naḍadu Yisūra hoḷeya kāḷagaḍali Kāyaṇu kudure kondu tāgi taḷṭ iṇḍu meḡadu sura-
lōka-prāptan āda maṅḡala mahā śrī

15

On the pillars of the raṅga-maṅḡapa of the same temple.

ōm namaś S'ivāya

namas tuṅga-ṅc. |

svasti samasta-bhuvanāśraya śrī-prithvī-vallubham ma[hā]rājādhirāja paramēśvaraṃ Dvārāvati-pura-
varādhīśvaraṃ Yādava-kulāmbara-dyumani sumyaktva-chūḍamaṇi Malerāja-rāja Malaparoḷu gaṇḍa
kadana-prachanḍan asahāya-sauryan ēkāṅga-vīra S'anivāra-siddhi Giridurgga-malla chalad-aṅka-
Rāma śrīmatu-pratāpa-chakravartti Hoysaga-vīra-Ballāḷu-Dēvarasaru rāṅṅam uttarōṭṭarābhividdhi
ā-chandrārkkā-tāram-baran saluttam ire ||

Nandana-vana-lakshmi[yi]n ā- |

nandana-kanaka-ratna-bhūshana-ruchiym |

endum sand oḷu-veḷasim |

kundaḍ iral Kunda-[Ko]ḍu-nāḍugaḷ arasam ||

ant-ā-Kunda-nāḍu-Koda-nāḍiṇḍ oḍeyarāgi puṭṭida Gammarasaṅgam Lachchiyabarasigam puṭṭida
Kālarasa Bāḷeyamma-vegaḍe Keḷayabarasi ā-Keḷayabarasiya magalu Biyabarasiyam paḍavala-Gonḡa-
ṅaṅgam puṭṭida Bāḷeyamma-vegaḍe Balla-vegaḍeya aḷiyān ā-Bāḷeyamma-vegaḍeyaru sukha-
mukhadip rāṅṅam geyyuttam irda Saka-varsha 1140 neya Bahudhānya-samvatsarada Aśvīja-suddha
5 Bra ā-Bāḷeyamma-vegaḍeyaru Kaliseyoḷu śrī-Sōmanātha-dēvara dēvālyava māḍisidaru avara
pratāpav ent endade || svasti samasta-praśasti-sahitaṃ śrīmanu-mahā-pradhānam aḷiyar-ādityanum

satya-ratunākaram saraṅgata-vajra-pāñjarām bhaya-lōbha-durla[bha] śrīmatu-Billēśvara-dēvara
dībya-śrī-pāda-padmārādhakam para-bāla-sādhakarum appa Kumāra-Bāleyamma-verggaḍeya parā-
kramam ent endaḍe ||

nissāna-dhvanitam baṭa-sphuṭa-dhaḍamdhama-nāda-bhitar ppalar |
nissatvar vvisuṭ ḍḍi nāda-nagari-bhaṇḍāramam peṇḍiram
susvasthar giri-gaulvarasthar adaṭar māṇantu tat-khaḍgadim |
susvasthar kkelar emba kautukam id ēm prōddāmanō Bālemam ||
toḍardaran otti toḍaran avuṅki kaḍaṅguvaram kaḷalchi mār- |
ppaḍeya virōdhiyam tavisi miṇḍaram muḍi ant udagraram |
kaḍe-kaḷak ikki gaṇḍa-gaḷa-gattari-Bālema-maṇḍalika tām |
paḍedan apāra-sauryya-mahimōnnatiyam vasudhā-taḷāgrado ||
adaṭara gaṇḍan aṇḍadara gaṇḍan adirppara gaṇḍan ājig aḷ- |
kada madavad-virōdhigaḷa gaṇḍan udagrara gaṇḍan adbhutā- |
spada kadana-prachanḍan oḷu-gaṇḍan eraḷ-paḍe-mechche-gaṇḍan em- |
budu kadanōgra-maṇḍalika-Bālegan-aggaḍa-kāḷāravam ||

svasti śrīmatu-Bammarasaṅgam Lachchiabarasiḡam puṭṭida Kālarasa Bāleyamma-verggaḍe Keḷa-
yabariśi ā-Keḷayabariśi magalu Piyyabarasiḡam haḍavaḷa-Gōṅgaṇaṅgam puṭṭida Bāleyamma-
verggaḍeya parākramav ent endaḍe ||

adaṭara gaṇḍan &c. || (as above).

sōsuva nettar unṇuva neṇam poraṇṇuva koḷmiduḷ podaḷ |
āsuram āge sōrvva-karuḷ ā-karuḷ āṭipa-baḷḷu baḷḷuvam |
sōsuva-vīrar-aṭṭe bhaṭar-aṭṭeyan aṭṭuva bhūta-kōṭiyind |
āsuram āytu maṇḍalika-Bālegan ant irid *āhavāraṇam ||
mūleya sanne gāḷe viḍiyal nore-nettaran iṇṇi sokki kaṇ- |
ṇāliya māle sūḍi balu gaṇḍada daṇḍeyan oppe kaṭṭikonḍ |
āḷisi vuṭṭu pandovalan āhavadoḷ naḷidāḍi paḍidar |
sūḷe maruḷgaḷ ugghaḍisi heggade-Bālegan-aṅka-māleyam ||
balavat-sēnā-nikāyam naḍeyaluk aḍavi-durggam ēm kāshtamātram |
jala-durggam nira-bīyakk oḍarisa vaḍaneya kōṭegaḷ dhūḷiy-āḷind |
olegallāṅ oydu . lu neṇeyavu giriyaud ugra-durggasta-bhūpa- |
chchala kappāṇ-guḍaḍ arasugaḷ ār bāḷemaṅ aṇṇi

16

At Jambāni (same hobli), on a stone at the west sluice of the Gōḷhāne tank.

Barura Bōtapa-Nāyakaru Paridhāvi-saṃvatsarada Āsvīja-śu 1 śrīmat-Keḷadi-Channammājiyavara
śrī-guru-Basavapage barasi kaḷuhida kārya | Haḷēpayikada ja . . . gaḍadhāra Jambāni Hanumantēge
Keḷadi-sīme-Dēvasthānda-hōbali Jambāni-grāmadali umbaḷiy āḷi ga 18 hadineṇṭu-haṇavanu
biṭṭidēve rēkhe-pramāṇu bhūmiya viṅgaḍisi koṭṭu ā-vivarake baravadu | yi-kāgaḍava sēnabōvana
kaḍatakke barasi tirigi yivana vaśakke koḍuvudu śrī-Chennammāji-guru-Basavapa-Dēvaru (others
named).

17

At the same place.

(5 lines gone) Paridhāvi-saṃvatsarada Srāvaṇa-śu 4 1 śrīmat-Keḷadi-Chennammājiyavaru Virappage
barasi-kaḷuhida kārya Haḷēpayikada Jambāni Hāchage Keḷadi-sīme-Dēvasthānda-hōbali Jambāni-

grāmadinda umbaliy āgi .. 3 .. ru varahāna biṭṭidēve | rēkhe-pramāṇu bhūmi viṅgaḍisikōṇḍu .. t
ā-vivarake hujūra baravadu yi-kāgadava sēnabōga

18

At the same place.

..... Bōrura Bōtapa-Nāyakaru Paridhāvi-samvatsarada S'rāvaṇa-śu 4 lu śrīmat-Keḷadi-Chenna-
mājiyavaru Liṅgapege barasi kaḷuhida kārya | Jambāni Timmage Keḷadi-sime-Dēvasthānada-hōbaḷi
Jambāni-grāmadinda umbaliy āgi ga '18 hadineṇṭu-baṇavanu biṭṭidēve | rēkhe-pramāṇu bhūmiya
viṅgaḍisikōṭṭu yi-vivarake hujūra baravadu | yi-kāgadava sēnabōvara kaḍitakke barasi tirigi yivara
vaśakke koḍuvadāgi maṇegāru Hāppaya (*others named*).

19

At the same place.

namas tuṅga- &c. ||

śrīmanu-mahā-maṇḍalēśvaram Komāra-Bommarasa.....
..... ā-chandrārkkā-tāram-barāṇ salutam ire tat-pāda-padmoṇipāji rada
Kārtika-sūda 10 Sukra śrīmatu-Komāra-Bommarasana kūḍa sā (*rest effaced*).

20

At the same place.

namas tuṅga- &c. ||

svasti śrī jayādy-udaya-S'ālivāhana-śaka-varuśa 15 .. ya-Virō..... [Sōma]śēkhara-Nāyakaru
voḍērige vira biḍam mainu Nāga-jīya (3 lines gone) vaḷage yahudu
hoḷībaru Jambāniya-grāmada .. ga 3 mūru-varahana bhūmiyanu (3 lines gone) būchigade
birāda ... Keṇchāṇa ... jaḍi

21

At Hennagēri (same hobli), on a stone in the Survey No. 37.

Prājōtpatya-samvatsarada ^AĀśvija-śu 10 lu Keḷadi .. Rāmarāja-Nāyaka-ayyanavaru Hiriya-Kaliyara
Timmana Malarasage koṭṭa nettara-goḍige umbaliy āgi .. . da Hennagēriya-grāmadolage doḍa-gade |
Goḷiya kāneyolage biḷavari kha 5 kke siddāya ga 3½ maneṇṭa saha āgumāḍikōṇḍu sukhadali āḷi
bhōgisi baḷa endu koṭṭa nettaru-goḍageya umbali (*imprecatory phrases*).

25

At Elagaḷale (same hobli), on a 2nd virakal near the āsvōtha-kaṭṭe.

Vyaya-samvatsarada Māgha-ba 5 lu śrīmatu-Timmarasayyagaḷu Yiliya Kāne-Nāykana maga
Maluge nimma appanu namma rāja-kāryada huyalali biḍan āgi nāṭu ninna pālakāḷal 2½ yipāna
aḍada kūnanu nettaru-goḍige biṭṭeṭṭu ninna santāna-pārampareyāgi bhōgisi baḷa endu koṭṭa nettaru-
goḍige ||

26

At the same place, on a 3rd virakal.

Viḷambi-sam | Pushya-ba 11 lu śrīmatu-Keḷadi-Mallē-Gauḍaru Yaḷagaṇaleya divaru Bommayya-
maga-Kāmage koṭṭa nettaru-goḍige kramav ent endare nimma Bommiṇi namma sēvege satta[da]ke
nāṭu Beḷalamattili mattiya naḍa kōṇge dana-goḍige holavāgi koṭṭeṭṭu maṅḡala mahā śrī

27

At Kambajikoppa (same hobli), on a virakal near Bulla-Timma-Nâyaka's sugar-cane mill.

svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalēśvaram nissanka-malla vairigala
 śrīmatu-Pombuchcha śvaram para-bala-sā . . . karum appa śrīmatu-Kumāra-
 Bīra-Dēvarasaru sukha vataligeya Bayalahaḷige Sōvi-Dēva nāḍu-sāmanta
 . . . ya Bōkōra Madaga-Nâyakagam Kariya-Nāya neya S'ārvari-saṃ | Āshāḍha-śuddha-5
 Ādivāradandu mārbbalavam taḷit iṛidu kāra . . . gaṇḍa parākrama
 yavonu Bīra āhava-raṅga-bhūmiyoḷu . . . gradinda vira-bhaṭaram tave
 kond idirānta-vairiyam . . . Rāmāna vīra-vā . . gaḷ bandu taḷit iṛidu pagevara konu . . mārbba . . .
 ātaṇa poṇarkeyam ā-Ballana . . . jōlavāliyin meṇa lu sura-lōka-prāptan ādaḍ ātaṅge
 . . . hāyid ātanam baṇṇi dātana parākramam || Rāmāya-Nâyakana jōlavāḷagege mechchi
 śrīmatu-Kumāra-Bīra-Dēvarasaru kārunya-chittarāgi haleya ambaḍeya keya ḥaḷi

28

At the same place, on a 2nd virakal.

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirāja-paramēśvaram parama-
 bhaṭṭārakam Satyāśraya-kuḷa-tīlakam Bhūlōkamalla-Dēvara rājyam ā-chandrākka-tāram-baram
 saluttam ire || svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalēśvaram uttara-Madhurādhiśva-
 ram Paṭṭi-Pombuchcha-pura-varādhiśvaram Padmāvati-labha-vara-prasādanam mṛigamadāmōda
 śrīman-mahā-maṇḍalēśvaram Jagadēvarasaru Sāntalige-sāyiramumam Banavāse-pannirchchāsira-
 mumam sukha-saṅkathā-vinōdadim rājyam geyuttam ire | Saka-varisa 1083 neya Vikrama-saṃvatsa-
 rada Vaisākha-suddha 7 Sōmavāradandu Eḷereya puṭṭida prabhu Kappa-Gaudana basarigam haḍavaḷa-
 Huliyanama tamma haḍavaḷa-Jakkappaṅgam ātana sati Boppakkagam puṭṭida haḍavaḷa-Boppaṇam
 bandutanava koṇḍāḍutam ire śrīmaj-Jagadēvarasa Avaraguppeyal ire Baṭṭakajada Tailaha-Dēva
 Kolasakarada Sahiveya Malli-Dēvam Balukapiyal ippā Avaraguppeyal oḍḍan oḍḍi tāgid āgaḷu

arid enipa chatatkāramumam |
 piriyaḷam kalu Boppaṇa sara-batiyim |
 dhuraḍ-oḷagūḍida balamam |
 suraroḍan irisuvāḷu nimisārdadin āgaḷ ||

anēkaram konu sura-lōka-prāptan ādaḍe śrīmaj-Jagadēvarasaru nettaru-goḍegeyāgi gadyāṇa eraḍu
 biṭṭaru (*usual imprecatory phrases*).

29

At the same village, on a virakal in kān No. 8.

Sarasvatyai namaḥ

namas tuṅga-ēc. ||

svasti samasta-prasasti-sahitam śrīman-mahā vairi-maṇḍalika-gaḷa-gaṇḍa . . .
 . . dōr-dāṇḍa . . . āya rāya-bēṇṭekāṇam . . . pratishṭhāchāryya satya-ratnākaram śaraṇā-
 gata-vajra-pañjuram śrī . . . -lēśvara-dēva . . . dibya-śrī-pāda-padmārādhakam
 . . . appa Paṭṭi-Pombuchcha-pura-varādhiśvara paśchima-samudrādhipati Bommarasaru | Saka-
 varusha 1192 neya Sukla-saṃvatsara la Vayisākha-bhūḷa-bidige-S'ukravāradali śrīman-mahā-
 maṇḍalēśvaram vairi-Nāriyāna mavuḷaḷaya . . . etti naḍa lali Machaya-Nâyakana
 nāyakitiya

30

At the same place, on a 2nd virakal.

svasti samadhiḡati-paūcha-mahā-śabda mahā-Mahēśvaram ari-rāya-gaṇḍara dāvaṇi Kādamba-
 chakra-vartti Chandāvurada Tailapa-Dēvana maga Kāva-Dēvana pemp ent endade ||

champaka || sirig ātam neley ādanō vāri-sati-Lakshmi-sutam bhāśiram |
 stiranō satya-patākan ēm karuṇiyē sādvargge vajrālayam |
 taruṇi-nētra-sugātranē dharaniyol tām .. dōvam rapā- |
 jiradoḷ tibra-chamūru-vikramane .. Kādamba-Rudrāhvayam ||

..... nisirda Kāma-Dēvam tann oḍane śrīmatu-Kādamba-chakravartti ari-rāyara gaṇḍa ...
 Tribhuvanamalla-Dēvana maga Chaṭṭaya-Dēvana samasta-sēnādhīpati Sūryya-vamśō .. mahā ..
 pāla rāvutta-rāya..... Dēvanu chatur-aṅga-balav ērisi kūḍikonḍa bandum śrīmanu-mahā-
 maṇḍalēśvaram vaiṛi-maṇḍalika-gaḷa-gaṇḍa-gatari Birarasana maga Bommarasana pemp ent endoḍe |
 ... manavā taṇnaya janap bhūmika kalā ... doḷ āvane sōlva viran-ātmajam pari-
 ṇata-sastra-saūcha grubava ||

kanda || rapade rapa |

.. puvana vū sulid uḷidu Bomma ... |

..... echchar |

.. toḍana Machanu ||

..... samvatsarada Jyēshṭha-sūdra .. Maṅḡlavāradaudu

31

At the same place, on a 3rd vīrakal.

śrī-Gaṇādhīpatayē namaḥ |

namas tūṅga-ēc. ||

svasti samasta-prāśasti-sahitam śrīmanu-mahā-maṇḍalēśvaranum mahōgra-vamsa-lalāmanum Paṭṭi-
 Pombuchcha-pura-varādhīśvaranum śrī-Billēśvara-dēvara dibya-śrī-pāda-padmārādhakanum para-
 bala-sādhakam vayiri-maneya bēṇṭekāram śarapāgata-vajra-paṇjaram śrī-Billēśvara-dēvara dibya-
 śrī-pāda-padmārādhakam para-bala-sādhakarum appa Kōṭi-Nāyakaru-Sōmeya-Nāyakaru Hadineṇṭu-
 kampaṇamam rājyam geyyuttam iralu Māhaḷi-Nāyaka Jakare-Nāyakan-aḷeya Bittina Ōba-Nāyaka
 S'aka-varusa 1213 Vikruta-samvatsarada Vaisākha-sudda 10... pativāradaḷu Eḍagai Vōbaya-Nāyaka
 kana maga Bommeya-Nāyaka vaḷi .. taṭṭi kāyva..... vōlagada kambhayola hattisi niliki-
 nōḍuva kalavara ram kāyva mārāntaram taḷut iridu viraram bhaya
 .. yim kutti iṇidu meṇḍu sura-lōka-prāptan āda

32

At the same place, on a 4th vīrakal.

śrī-Gaṇādhīpatayē namaḥ śrī Sarasvatyai namaḥ

namas tūṅga-ēc. ||

svasti samasta-prāśasti-sahitam śrīmatu-Kādamba-chakravartti kaligal-ānkusa Nigalanka-malla
 satya-ratnākara sāhasōttūṅga śarapāgata-vajra-paṇjara gaṇḍara-dāvaṇi śrī-vira-Kāva-Dēvarasara
 nirūpadim svasti śrīmanu-mahā-maṇḍalika mārūkōla-Bhairava śrī-vira-Javanīya-Nāyakana nirūpadim
 Jolkūtra Mēdima-Nāyakana maga Malugaravaliya Kambhasiṅha Bōḷeya-Nāyakanu Halaniga-
 nāda Maṅg .. ya Māyi-Dēvana rājyada mēle naḍadu māḍida parākramav ent endoḍe | S'aka-varusa
 1230 neya Plavaṅga-samvatsarada Bhādrapada-ba-10 Guruvārada dinadaḷu

jītēna labhyatē &c. ||

śrī-bhuvanadoḷage cheluva Piyaḷavege huṭi opidaḥ |

prabhutanadindaḥ śrī-sati-suta-mitrarige surataruv enalu bāḷdaḥ |

Kambhasiṅha-Bōḷeya-Nāyakam |

jayame jhaya bāp arare bhāgure raūtō-rāūtōra karaka madavad-yu[va]-maṇḍalīkar ellā |
 āyati-geṭṭu bhaṭatanadi poguḷutav em ippar eudu lōkav ellā |
 ā-enutikke maṇḍali-Kambasinga-Bōleya-Nāyakam ||
 arida tale suriva nettaru |
 karuḷgala baḷi kālu suttī morava peṇaṅgala |
 maruḷa-paḍe unḍu tayidavu |
 sura-lōkava sūṛegonḍa-Bōleya-Nāyakam ||

Bōleya-Nāyakana viragallu niluvali Nākitiyu Nāgayanu māḍida dāna gō-dāna...keya Rāmanātha-dēvarige koṭṭaru śrī

33

At the same village, on a virakal in Venkna Durga's back yard.

svasti samasta-prāsasti-sahitam śrīmanu-mahā-maṇḍalēśvaram rum appa Bīra-Dēvarasara kumāra Bommarasa (rest illegible).

34

At Channiganatōṭa (same hobli), on a stone near the Lakshmi-Nārāyaṇa temple.

namas tuṅga-ṅc. ||

svasti śrī jayābhūdāya-S'ālivāhana-śāka-varuṣa 1498 sāvira-dānā-tombhatt-eṇṭaneya parivar-tanegeyāda Yiva-saṃvatsarada Kārtika-śu 10 lu śrīmatu-Lakshmi-Nārāyaṇa-dēvara pādake Yīśara-Dēvanu binuāhav endu amrutapaḍi-śrī-kāryagalige biṭṭa svāstī-vivara (rest contains details of gift, signatures of the donors; and usual final verses and phrases) śubham astu nirvigṇam astu maṅgala mahā śrī

35

At Keḷadi (same hobli), on a māstīkal in Kōḍaṇḍi's back yard.

Saka-varuṣa 1341 nē Vikāri-saṃvatsarada Mārgasira-su 1 S'a Dēva-Rāya-Oḍeyaru stira-rājyam geyuttam irda-kāladalu Keḷadi Kariya-Timmē-Gāḍḍanu svargastan ādali ātana madavaḷige Rāmakkānu mahā-satiy āḍalu śrī

36

At the same village, on a virakal in the Rāmēśvara temple.

svasti samadhigata-pāṇḍa-mahā-śābda mahā-maṇḍalēśvarau Pombuchcha.pura-varādhīśvaram mahā-Ugra-vam dēvi-labdhā-vara-prasādaru mṛigamadā (3 lines gone) bhujā-ḍonḍa-piachṇa prāsasti-sahitam śrīman-mahā-maṇḍalēśvara Tribhuvana-malla bhujā-bala-pratāpa Sāntiya-Dēvarasara Sāntāliya-sāyirava eraḍuṃ sukha-sāṅkathā-vinōdadim rājyam geyuttam ire S'uka-varuṣa 1112 ne saṃvatsarada Chayitra-sudha | (rest effaced).

38

At the same village, around the dīpamāle-kambha of the Virabhadra temple.

namas tuṅga-ṅc. ||

. Sivappa-Nāyakaru rmmadinda rājya-paripālaneya māḍuta S'ālivāhana-śāka-varuṣa 1603 neya Durmmati-saṃvatsarada Vayīśakha-śu 7 yu Guruvāra Bokkasada Sidda-Basappayyanavara mukhāntra pratishṭheya māḍisida dhvaṇa-stambhāda sēve |

39

On a copper plate in possession of pājāri Tōṭayya.

namas tuṅga-ṅc. ||

svasti śrī jayābhūdāya-S'ālivāhana-śāka-varuṣa 1594 neya Virōdhikritu-saṃvatsarada Vayīśakha-ba 1 lu śrīmad-Eḍeva-Murāri Kōṭe-kōḷāhala viśuddha-Vaidikādvaita-siddhānta-pratishṭhāpaka-

S'iva-guru-bhakti-parāyanar āda Keḷadi-Sadāśiva-Rāya-Nāyakara vaṃśōdbhavar āda Saṅkappa-Nāyakara prapautrar Siddappa-Nāyakara pautrar | S'ivappa-Nāyakara putrar āda Sōmaśēkhara-Nāyakaru | Keḷadi-Virēśvara-dēvara pūjāri Bhadraca maga Basava | Mādana maga Bhadrage saha koṭṭa umbaḷi tāmbra-śāsana kramav ent endare | nivu hēḷikoḷal āgi | Keḷadi-sīmeya Ādiranto-grāma-dinda pūjāri-Basavage (*here follow details of gift*) hanṇeraḍu-varahāṇu mūru-haṇvina bhūmiyanu umbaḷige S'ivārpitav āgi biṭṭev āgi yi-bhūmige neṭṭa gaḍi-kallinōḷagāda bhūmiya pūrva-mariyādeyalli āgumāḍikkonḍu nimma santāna-parampareyāgi anubhaviṣi bāharu yendu koṭṭa śāsana

śrī-Sadāśiva

40

At the same village, copy of a tomb stone near the basti.

śrī-Vitarāgāya namaḥ svasti samasta śrī-mahāśraya Keḷadiya Kāma-Gaudaru
 svargastan ādanu

41

At the same village, on a copper plate in possession of Nāgēndra-bhaṭṭa.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1554 neya Prajōtpatti-saṃvatsara-Srāvāṇa-śu 10 yallu śrīmad-Yaḍava-Murāri Kōṭe-koḷāhala visuddha-Vaidikādvaita-siddhānta-pratiśṭhāpaka S'iva-guru-bhakti-parāyanar āda Keḷadi-Veṅkaṭappa-Nāyakara pautrarāda Bhairava-Nāyakara putrar āda Virabhadra-Nāyakaru Kāśyapa-Gōtrada Bōdhāyana-sūtrada Yajuś-śākhya Keḷadi Murugundada Tirumala-bhaṭṭara makkaḷu S'ambhūṅga-bhaṭṭarige koṭṭa bhū-dāna-tāmbra-śāsana kramav ent endade (*here follow details of gift*) svāsteyanu nimma S'ivārpitav āgi koṭṭev āgi i-tōṭakke salluva sarvva-svāmyavannu prāku-mariyādeyalli āgumāḍikkonḍu nimma santāna-parampareyāgi ā-chandrārka-sthāyigaḷ āgi sarvva-mānyav āgi anubhaviṣikkonḍu baruviri yendu koṭṭa bhū-dāna-tāmbra-śāsana

āditya-chandrāv &c. || (*usual final verses*).

śrī-Veṅkaṭādiri

42

At Tāḷaguppe (Tāḷaguppe hobli), on a pillar of rāṅga-maṇṭapa in the Kadambēśvara temple.

śrī eechhara-gaṇḍa Gharuḷōjana magam Kaṭukōjana tanayam Chāvunḍōjar-āchāri vairi-bhērūṇḍa gōtra-pavitra satru-bhayāvaham sāstra, karmṃ i-dēvāyava māḍidanu

44

At the same village, on copper plates in possession of S'ivalūṅgaia's son-in-law Virappa.

(1a) namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1583 neya S'ārvari-saṃvatsarada Mārgaśira-ba-10 lu śrīmat-sajjana-suddha-S'ivāchāra-saṃpanna dyāvā-prithvī-mahā-mahattina vaḷagāda Tāḷagupeya mathada Akipēṭe-Gurusiddha-dēvara śīśyaru Basavaliūga-dēvarige śrīmad-Eḍeva-Murāri Kōṭe-koḷāhala visuddha-Vaidikādvaita-siddhānta-pratiśṭhāpaka S'iva-guru-bhakti-parāyanar āda Keḷadi-Sadāśiva-Rāya-Nāyakara prapautrar Saṅkappa-Nāyakara pautrar Siddappa-Nāyakara putrarāda

Veṅkaṭappa-Nāyakarū koṭa-kraya-dāna-dharma-śāsanaḍa kramav ent endare nimma kaya aramanegge kraya ga 700 yēḷunūru-varahana tegadukoṇḍu Tāḷagupe-sime-vaḷagaṇa Tāḷagupe-grāmaḍa kālūvaḷi Mēḷanamaḷi-grāma gurugaḷa kere jaḍu saba S'ivārpitav āgi (Ib) biṭṭev āgi ā-grāmake prāku-rēkhe tōṭa sidhāya (here follow details of gift) yeppattu-nālku-varahannu nālku-haṇav-aḍahu-bēḷe grāmavanu gurugaḷa kere jaḍu saba yidake neṭa līṅga-mudre-kallina vaḷagāḍa bhūmiyanu S'ivārpitav āgi biṭṭev āgi yī-bhūmiyalli tōṭa-gade-hakalu-muntāgi āgāmiya māḍikoṇḍu yī-bhūmige saluva chatur-gaḍi-vaḷaguḷa nidhi-nikshēpa-jala-pāsaṇa-akshīṇi-āgāmi-sidha-śādhyaṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyali āgumāḍikoṇḍu nimma śiṣhya-paramparey āgi ā-chandrārka-sthāyigaḷ āgi maṭha-dharmavanu naḍasikoṇḍu sukhadim anubhavisikoṇḍu bahiri yandu koṭṭa kraya-dāna-dharma-tāmra-śāsana

āditya-chandrāv &c. || (usual final verses).

śrī-Veṅkaṭādrī

45

At Baradavaḷi (same hobli), on the vīrakallu-kaṭṭe.

śrī-Gaṇapatyai namah

* namas tuṅga-āc. ||

[...]chakravartti gaṇḍa-bēruṇḍa buli-gaṇḍa Pāṇḍya-Rājā-pratishṭhitam Hoysanēśvara-dēvara divya-śrī-pāda-padmārādhakam Nārasīṅga-[dē]vara kumāra Ballaḷa-(de)Dēvaru Hosagundavam koṇḍu Kōṭi-Nāyanam hidikoṇḍu āneyam koṇḍuhōḍa maṇu-varuṣam Gaṅgeya-sāhaṇiyamēle yetti naḍatandu kappavam bēḷi Śiriseyali biṭṭu Kaḍabalaḷiṅge dhāḷiyam ikuvudum || sēri samasta-Kadamba-chakravartti Chāḷukya-chakravartti Satyaśraya-kuḷa-tiḷaka Nigaḷaṅka-malla gaṇḍa[ra]-dāvaṇi Jayanti-Madhukēśvara-dēvara dīva-śrī-pāda-padmārādhakam Kāva-Dēvarsam-mahā-pradhānam Jagadāḷa Gaṅgeya-sāhaṇi kādūvalli para-baḷa-sīṅga Baradeḷaḷi Madi-gauḍanam karadu nēmavam koḍuhudum mahā-prasādam endu simhanāḍam geydu.. Saka-varuṣa 1222 neya Sārṇvari-samvatsarada Pusya-suddha 11 Guruvāradandu Baradavaḷi Māla-gauḍana maga Rāma-gauḍanu Rāḷa maga. para-baḷa-sīṅga Madi-gauḍanu aledu kudareyam tividaḍe keṭṭudu Ballāḷa-Dēvana mōhara murid ōḍi Kalugārabajja muṭṭal aḷu-kudureyam tividu hoydu hoysikoṇḍu taḷṭi iṇidu meḍu Gaṅgeya-sāhaṇi bāḷug endu Baradavaḷi Rāmanātha saraṇ endu sura-lōka-prāptan ādanu kalla geysidavaru Kīṭiyaya Maduka-gauḍa Kāḷa-gauḍanu ātanā tāyi Mēchi-gauḍi ātana tamma Kāmayanū || kalla kaḍidāta Kaliseya Rāmōjana maga Madhukōja kalla barad āta Baradavaḷi Bēḷa^{*}jiyana maga Mēchi-jiya ||

46*

At the same village.

svasti śrī jayābhūdāya-S'ālīvāhana-śaka varuṣaḥ 1223 nē Vijaya-samvatsarada Vaiśākha-sudha 5 yallu śrīmad-Yadava-Murāri-kōḷābaḷa-biridāṅkita Hara-guru-bhakti-parāyanarāda śrīmatu. Keḷadi-Virabhadrappa-Nāyaka putrarāda Virabhadra-Nāykaru S'iravante-vaḷagaṇa Baradavaḷi-nāḍa-Bomma-gauḍage baradukoṭṭā^{*} śāsana prāku Māluve-grāmaḷ.. mbaḷi-maṭbake uttarā saluta harutay iddallih ā-svāmiyavaru Kalyāṇake hōgutēv enta Miṭṭalukoppada Channavīra-gauḍa Keḷadi-Vīra-gauḍage sahā grāma sāguvaḷi-māḍikoṇḍu namage salataḷka haṇa-nānya ga 60 aravatu-nālku-haṇa aḍḍu-bēḷeyanu sandāya-māḍikodiy enta gettu-māḍikoṭṭu hōdamēle yī-Keḷadi-Vīra-gauḍanu Channavīra-gauḍage yāhottu-bhūmiyanu avage vṛiti koṭṭu barutay iddalli Pramāti-samvatsarada Māgha-suddha 3 yallu Kalyāṇake hōḍa svāmiyavaru bandu namma grāmada haṇa-lekkhāchāra prakāra koḍiy enta kēḷidalli Keḷadi-Vīra-gauḍanu hēḷiddu Miṭṭalukoppada Channavīra-gauḍanu taḍige haṇa adey enta hēḷidarinda svāmiyavaru Vīra-gauḍana karakoṇḍu doregaḷa samipakke bandu hēḷikoṇḍalli yī-Channavīra-gauḍana makkaḷa biḍidukodiy enta appane ādrinda ā-Channavīra-gauḍana makkaḷu yibbaru parāriy āgi kelavu-divasada mēle Baradavaḷi-grāmadaḷlu

* From a copy supplied by the villagers.

† So in the copy.

yi-Channavira-gaṇḍana makkaḷu Channa-gaṇḍa Kolla-gaṇḍa yibbaru bandu Baradaṇḍa Bomma-gaṇḍa-Chaṇḍa-gaṇḍarige namage yallu sthalaṇ illa anātharu enta hēḷikonḍadrinda nānu sthalaḍallu vabbāta ninage yibbariḷḷ makkaḷu pāmparyav āgi ninage ga 6 ... ninage bhūmi yannu anubhaviḷikonḍu sarakāraḍa hapavannu tettukonḍu bahadu yannu koṭṭu iṭṭukonḍalli Keḷaḍi-Vira-gaṇḍana makkaḷu Bhadra-gaṇḍanu .. Mālave-gaṇḍaru yibbarannu Baradaṇḍaḷḷiyalli yidhāru yanta gottuhāki hiḍiyalike bandalli Baradaṇḍaḷḷi-Chaṇḍa-gaṇḍa Bomma-gaṇḍa sahā avara mēle kattiṇāḍidalli heṇamayar āgi yi-gaṇḍara maganu maḍiduhōḍa-vartamānau kēḷi doregaḷu karaḷi viḥārīsī Baradaḷḷi-Chaṇḍa-gaṇḍana kaiya Chanuvāira-gaṇḍana makkaḷu yi-kartaranne koḍiyanta appaṇḍaḷḷalli Chaṇḍa-gaṇḍanu Channavira-gaṇḍana makkaḷu koḍuvanalla yanta hēḷikonḍadrinda svāmīyavarige salataḷka hapavannu koṭṭubiḍi yanta doregaḷu appaṇḍ ādrinda svāmigaḷu bhūmiavarige oppisikōṭṭi āraḷya yi-tithige salataḷkaddu ga 27.... vannu koṭṭubiḍu yanta appaṇḍ āḍalli svāmīyavarige daḍaviṭṭu iṣṭu koḷalāre yanta hēḷikonḍalli avaru dayamāḍi varahake darapa-prakāra koḍu yanta dayapālīsī yi-Channa-gaṇḍa Kolla-gaṇḍa yibbaranna makkaḷōpāḍiyalli pālāne-māḍikonḍu banni yanta svāmīyavara koṭṭalli doregaḷu yidē-prakāra sanoadu baradukōṭṭu yi-riti Virabhadrapa-Nāyakaru barasī koṭṭa sanadina prati

47

At Hunasûru (same hobli), on a virakal in front of the Sômês'vara temple.

Viṣṇu-saṁvatsarada Mārgaśīra-ba[hu]la na 9 Budhavāra-dina śrīmatu-Huṁisūtra Hanubara Rāmaṇṇanu Ayisūtra huyyali bidanu ātanu madavalige Rāmāyī vīra-māstīyī ādali nilisida vīragalu baradāta Kalasiya Vīrōja māṅgaḷa mahā śrī

48

At Sirûru (same hobli), on a virakal in front of the Basavanna temple.

svasti namas tuṅga-&c. ||

śrī jayābhya-yudaya-S'aka-varuṣa 1375 neya Bhāva-samvatsarada Jēṣṭha-sū 12 Budhavāra-dina
 Śrīrūra gaṇḍara maga Rāma-gaṇḍarū Ayi-gaṇḍaru mutti iṇḍalli kaḍiḍāḍi bid .. ātana
 madavalige Chiya-gaṇḍiya kṇḍi sahaḡamanava māḍidarū avar ibbarū yi-guruna sāyujyavan eyidi-
 darū śrī śrī

49

At Maratûru (same hobli), on a vîrakal in the Survey No. 1.

śrīmanu-mahā-manḍalēśvara maṇukōla-Bhayirava svāmi-vañchakara gaṇḍa kaṭigaḷ-aṅkusa husuvava
sūla nigalaṅka-malla maṇeyo a-pañjaram Banavaseya Madhukēśvara-dēvara diya-śrī-
pāda-padumārādhanaku Bhaṅki-Nāyakaru daya-gēyṭta dhura-jayam geyivali Katakā-Dēva-manatana
maneya pradhānigalu Achhava Satyadarasana āṭiya Bhaleybhallaya Bidireya Kañchayanun
Baṅki-Nāya . . . le eti bandu Banavaseya-paṭṭaṇake bandu biṭṭali Baṅki-Nāya badaḷa ēri bandu
maṇiya . . ṭiyali biṭṭidali Muruvatu . . . dana maganu Gaṇapayana tammanu maṇḍeḷika
gaḷa . . aramane-gōṇṭayara . . ḍaḷaka . . . Bammyanun Guṇḍana kiriya-satiyara . . di . . . kaḷa . .
9 ga Bhaleyabhallaya Bidireya gōṇṭeyan iṛida moda ērida kudureya kutida Manmatha-
samvatsarada Vaiśāka-māsāda Dasami-Sanivā . . da madyānadali ka . . yitu āḷa tividu kudureya
tividam kalura Bhauṃyanamu Bham . . Nāyaka . . gendu sūra-lōka-prāpitan āda || Gaṇapaya . .

50

At the same village, on a māstīkal in the Survey No. I.

svasti śrīmatu-Saka-varuśa 1377 neya Yiva-sam[^] Āsvayija-sudda 10 A lu Māravatūra Gaṇapa-gaūḍara
maga Bomina-gauḍaru svarggastan āda ātana madavaḷige Bommi-gauḍi sahaḡamana māḍidaḷu
maṅgaḷa mahā śrī

51

At Kānale (same hobli), on a stone at the main entrance.

namas tuṅga-ēc. ||

svasti śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa Dēva-Rāya-mahārāyaru Vijayanagari-
yalu suka-rāja geyuttidda kāladalu S'aka-va 1354 neya Virōdhikṛitu-sam S'rāvapa-ba 30 Maṃ
Chandraḡuttige saluva . . ryy amahalliya . . ya Bomma-gauḍaru svarggastar ādaru avara madavaḷige
Bommi-gauḍi. . . yi kūḍe sahaḡamanava māḍidarū śrī

53

At the same village, on a copper plate in possession of the Paṭel.

namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1597 neya Ananda-samvatsarada S'rāvapa-ba 10 lu
śrīmad-Eḍeva-Murāri Kōṭṭe-kōḷāhaḷa viśuddha-Vaidikādvaita-siddhānta-pratiśṭhāpaka S'iva-guru-
bhakti-parāyaṇarāda Keladi-Sadāsiva-Rāya-Nāyakara vamsōdbhavarāda Saṅkappa-Nāyakara pra-
pautrarū Siddapa-Nāyakara pautrarū Sīvappa-Nāyakara putrarū Sōmasēkhara-Nāyakara dharma-
patniyarāda Channammājiyavarū Andige-sime Sātāgere-grāmadallu Basava-Liṅgammājiyaru maṭava
kaṭṭisi śaraṇu māḍida Vaśikṛitada maṭada Navilugundada Daśamukhada Basavalīṅga-dēvara śīsyaru
Sānta-Mallikārjuna-dēvarige barasi koṭṭa śāsanaḍa kramav entendare Andige-sime Tāvareḡopada-
grāmadinda (here follow details of gift) aravattu-vare-varahana grāmavanu Sīvarpitav āḡi biṭṭev āḡi
yi-grāmake naṭṭa līṅga-mudre-kallin-oḷaḡuḷḷa nidhi-nikshēpa-jala-pāsāṇa-akshīṇi-āḡami-siddha-
sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyalli āḡumāḍikoṇḍu maṭa-dharmake
biṭṭa yettina mānya ayidu naḍelu aḷake | menasu-jhallipaṭṭa kobari-kavāḍa muntāḍa-miḍisina-saraku
horatāḡi akki-bhatta-rāḡi-yanne.tuppa-kāyi-bella-viduḷa.būsa-muntāḡi Yikkēriduruggada hōbaḷi Miṭṭada-
teḷagaṇa suṅkada ṭhāṇegaḷalli yettugaḷa-varṇa-vayasa baresi hērikoṇḍu buṭṭida baḡavininda saḡa
maṭa-dharma naḍasikoṇḍu nimma śīśya-pāraṃpariyav āḡi anubhavisikoṇḍu bahudu yandu koṭṭa
dharma-sāsana

āditya-chandrāv &c. || (usual final verses).

śrī-Sadāsiva

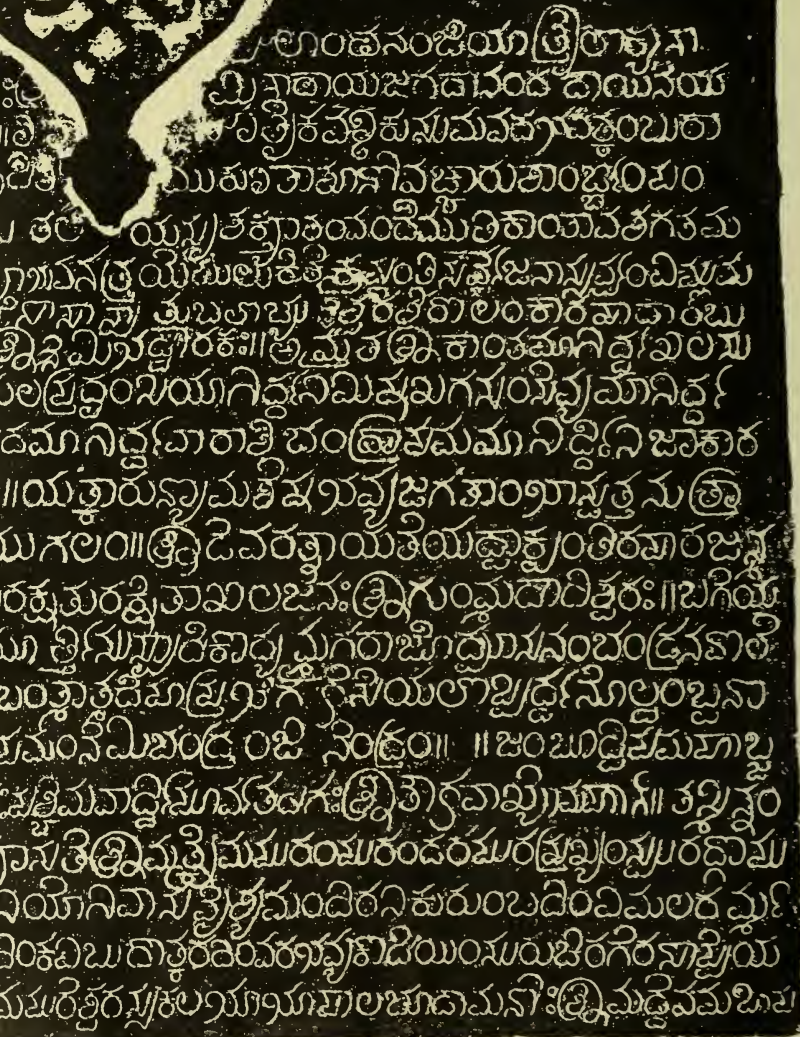
54

On a stone near the Chaukade-kere on the way to the Gōvardhana-giri.

... re yaraḍu śīf śubhami astu

namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa sâ 1544 neya Durmmati-samvatsarada S'rāvapa-śu
10 lu | śrīmatu Keladiya Venkatappa-Nāyaka-ayanavarū dharmadi rājyavannu āluttā yidda
kāladalu | Gōvardhana-giriyalu yida sēnabōva Viśvāmitra-gōtrada Aśvalāyana-sūtrada Ruku-śākhya
Hattimattūra Kāmāḍeva-bhaṭṭāra pautrara Jambūra-sīneya Niṭilligeḡa Timmarasayyana dharma-
patni pativrate Kōṇammanavara putra Kōṇappanu Gōvardhana-giriya keḷage Gērasoppege hōba
mārgḡadalu śrī-Kṛishṇa-prītiy āḡi dharmake tegisida Chaukade-kere (usual final verse).

[illegible]

At Gôvardhanagiri (same hobli), on a bronze pillar in front of the Venkataramana temple.

(East face)

śrīmat-parama-gambhīra-syād-vādāmôgha-lāñchanaṃ ṁ
 jiyāt trailôkya-nāthasya śāsanam Jina-śāsanam ṁ
 namaś śrī-Nēmināthāya jagad-ānanda-dāyinē ṁ
 yad-buddhi-kāminī-madhyē trilôki trivallyatē ṁ
 lilāghrātaikavallī-kusumavad abhavat kambur ārajamānaḥ
 śaiyābhūd vyāla-rūpā jhaṭīti mukulitā tūpivach chāru-sārṇam ṁ
 Pañchēshbôr ikshu-chāpa-pratinidhir abhavat bhū-talē yasya śaktyā
 tam vandē mukti-kāntā-vasa-gata-manasam Nēminātham nitāntam ṁ
 yat-kāntyā bhuvana-trayē chulukitē Kṛṣṇanti sarvvē janāḥ
 sarvvam Vishṇu-mayam jagat pravachanam tasmād abhūd bhūtalē ṁ
 sôsmān pātu Balô'chyutēśvara-śirôlankāra-pādāmbujō
 divya-dhvāna-pavitrita-tri-bhuvanaḥ śrī-Nēmi-bhaṭṭarakah ṁ
 amṛita-śrī-kāntam āgird akhila-sukha-samuchhrāyam āgirda nānā- ṁ
 samala-pradhvamśiy āgird animisha-khaga-samsēvyam āgirda dēvō- ṁ
 ttaman āg īśôttamāngārppita-nija-padam āgirda vārāsi-chandrō- ṁ
 pamam āgird i-nijākārame Ramege vilāsāspadam Nēmināthā ṁ
 yat-kārunyam asēsha-Bhavya-jagatām bhāsvat-tanutrāyatē
 yad-divya-krama-mañju-kañja-yugaḥ śrī-dēva-ratnāyatē ṁ
 yad-vāk-paṅktir apāra-janma-jaladhēḥ sētu-prabandhāyatē
 sōyam rakshatu rakshitākṣhīla-jānaḥ śrī-Gummatādhīśvaraḥ ṁ
 bageyal śrī-Yôjana-śrēṣṭhīpa-vīsada-yaśō-mūrtti susphāṭikōdyan- ṁ
 mṛigarājōdghāsanam chandranavol eseye tal-lakshma-Lakshmi-prabhā-puñ- ṁ
 jagal embant ātma-dēha-prabhegal eseyal oppirdd nold Ambaṇa-śrē- ṁ
 shēge nichcham māḷke nityōtsavaman anupamam Nēmichandram Jinēndram ṁ
 Jambū-dvīpa-mahābhja-dakṣhīna-dalē śrī-Bhāratē vidyatē
 dēśaḥ pāschima-vārdhhi-pūrvva-taṭagaḥ śrī-Taṇḍavākhyō mahān ṁ
 tasminn Ambu-nadī-su-dakṣhīna-taṭē śrī-puṇḍravat bhāsatē
 śrīmat-Kṣhēmapuram Purandara-pura-prakhyam sphurad-gōpuram ṁ
 vara-Jina-chaitya-gēha-nṛipa-sadma-niyôgi-[...]vāsa-vaiśya-man- ṁ
 dira-nikurambadiṃ vimala-dharma-dayānvita-dāna-śaupāṇin ṁ
 guru-yati-vṛindadiṃ kavi-budhōtkaradiṃ vara-Bhavya-kōṭiyim ṁ
 suruchira-Gērasoppeyavol āva-puram jagadoḥ prasiddhamē ṁ
 śrīmat-Kṣhēmapurēśvaras sakala-bhū-bhūpāla-chūdāmanih
 śrīmad-Dēva-mahipatir vijayatē sad-rāja-vidyā-patiḥ ṁ
 yēuākāri Kalau mahēndara-vishayam śrī-Gummatādhīśitir
 llōkātyadbhuta-mastakābhishavanam janmābhishēkōpamam ṁ

ā-mahārājan-anvayam ent endode ṁ

jalanidhi-rēkhe patra-valayam vana-vēle su-kēsārāli bhū- ṁ
 talame navā ubujam nija-yaśam viśaran-makaranda-gundham u- ṁ
 jvala-Jina-dharma-sūryamūl alarchchidudam nija-hasta-padmadoḥ ṁ
 taledu su-lileyind arebar ā-puramam nṛipar āldu pōgalum ṁ

ant aganya-punya-nidhiḥkalim kali-mukha-hasta māvanīy-āṅkāra kaṭhāri-Tripṭrādy-anēkānvarttha-
 birudāvali-virājamānarum Sōma-vamśa Kāśyapa-gōtra-pavitrarum enisida anēka-bhūpālakar ā-pura-
 man ālda baliyam ṁ

tasmin Kshēmapurē nṛīpas samabhavat sad-vaṃśa-muktā-maṇiḥ
 tējō-rāśir achintya-nirmmalataras trāsōjjhitātmōdayaḥ ।
 sad-vṛitta-prathita-sphurad-guru-guṇa-sthānam jagad-bhūṣaṇam
 śrīmad-Bhairava-bhūpatir jJina-mata-kshirōḍa-rākāpatih ॥
 tad-anuja-vara-ratnam Bhairavākhyas tatō bhūt
 tad-avaraja-śaśāṅkaḥ śrīmad-Amba-kshitisāḥ ।
 tad-ubhaya-narapābhyām uttarē Sālva-mallaḥ
 samabhadavad avaiśas tat-kaṇḍiyan mahiyan ।
 budha-jāna-sura-dhēnuḥ Sōma-vaṃśābja-bhānuḥ
 kṛtā-Jina-ratha-yātrah Kāśyapōḍāra-gōtrah ।
 vara-kali-mukha-bastāḥ sad-guṇa-vṛta-śastas
 Triṇayana-paṇa-bhallaḥ sō bhavat Sālva-mallaḥ ॥
 paśchāt Sālva-malla-Rāya-nṛipatēḥ śri-bhāginēyāgraniḥ
 sapṭpūya-vichāra-chāru-chatura-śrī-Dēva-Rāyō bhavat ।
 śrīmat-Paṇḍita-Rāya-rāja-guru-sat-pādābja-puṣpandhayāḥ
 sapṭāṅgōnnata-vaibhavaḍḍhya-nagari-rājyaika-rakshāmanuḥ ॥

(south face) tad-bhāginēyō'jani Sālva-mallas
 tasyānujō'bhūd vara-Bhairavēndrah ।
 yau lōka-puṇyēna tarām vibhātām
 Jinēndra-chandrāv iva satpathēsau ॥

vri ॥ samarāmbhōrāsiyo| suttuva suḷigaḷ iv embaute nin ērid aśrō- ।
 ttamadindam vēḍeyāṅgaḷ pasarisē ripu-rājēndrar ēgirda mattē- ।
 bha-mahā-vāji-vrajaṅgaḷ paḍagugaḷavol arddalke nuṅuttam irkkum ।
 kramadiṇ tvat-pāda-yugmaṁ inakara-yugadavol Sālva-malla-kshitiśa ॥
 śrīmad-Bhairava-bhūpa-Mērum anisam .. sarva-dēvalayam
 sad-gō-maṇḍalam ābhramaty api yam asprishṭvā dviḷēsam karaiḥ ।
 tan manyē tavaka-pratāpa-savitulī sāmyas cha sādrāmbarō
 nāham nāham iti prakampita-tanuḥ satyāpayaty amśumān ॥

ant atiprasiddhar āda Yuvarājar enisida irvvar-aḷiyandiṇip bhakti-yuktar āda ulida rāja-kumārariṇ
 daṇḍōpanatar āda anya-maṇḍaḷikarind ōlagisikolpaṭṭa Dēva-Rāyam Tuḷu-Konkaṇa-Haive-muntāda
 bhūmaṇḍalamam bhūmaṇḍal-Akhaṇḍalan enisi āḷuttam irēm ।

ā-poḷalol śrī-Dēva-ma- ।
 hīpāla-supalitōru-tējōmānya- ।
 vyāpita-rāja-srēsthī Ra- ।
 mā-parivṛidhan irppan Ambravaṇa-srēsthī-varam ॥
 ātana kānte śīla-guṇavante kalā-guṇavante Jaina-mārgg- ।
 ātata-chitte dharma-para-vitte jana-stuta-vṛitte sat-kula- ।
 khyāta-surūpe san-mati-kālāpe vinirggata-kōpe endu dhā- ।
 tri-taḷam oppe Dēvarasiyam poguḷguṇ guṇa-ratna-rāsiyam ॥

avar-irvvar-anvayam ant endoḍe ॥ śrīmad-rājādhirājam Banavasi-pura-varādhisvaram Konkana-
 Haiva-rājyādhisān appa Chandāūrada Kadamba-kula-tilaka Kāmi-Dēva-mahārājana daṇḍādhiṇātha
 Kāmeya-daṇḍayakana su-putra Rāmaṇa-heggaḍegam Rāmakagam puṭṭida aṣṭa-putrarōḷage atiprasid-
 dhan āda Yōjana-srēsthīge Taṅgaṇanum Rāmakkanum emba irvaru kula-vadbugaḷ ādar ava-
 roḷu Taṅgaṇaṅge Rāmaṇa-srēsthīyūm Rāmakaṅge Kalpa-seṭṭiyum emba tanujar ādar avaroḷ kūḍi ॥

kaṃ || priyatameya dayavadindam | nayana-dvayadinde vaktram oppuva-teradiṃ |
jayad-ankad-āne danta- | dvayadind eśevantey oppidam Yōjaṇṇam ||

va || ant enisida Yōjaṇa-srēṣṭhi śrīmad-Anantanāthana chaityālayamam Kshēmapuradoḷ kaṭṭisi
antam-illadirda kirtti-puṇyakke neleyāgirddu antya-kāladoḷ tanna rāja-srēṣṭhi-padaviyam tanna
putrarig oppisi sura-lōka-prāptan ādan ittalū ||

kaṃ || Rāmaṇa-seṭṭiya tanuṇam |
Kāmanibham Tammaṇṇānkan ātana tanayam |
śrī-mahita-Nāgapāṇkam |
bhūmīśvara-mānyan ādan aide vadānyam ||

va || ā-Nāga-seṭṭiya kula-strīyar ār endoḍe Sātamanuṃ Nāgamanuṃ endu yirvvar ādaru Nagari-rājyadoḷ
prasiddham āda Kudura-puradoḷ puṭṭida sarvva-tējō-mānyadind eśeva Tōlahaja-bāliya ā-Sātammagam
Haṭṭigana-bāliya ā-Nāgappa-srēṣṭhigam Tōṭiyanna-seṭṭiy emba suputran ādam || mattam Nāgaman-
anvayam ent endoḍe ||

kaṃ || yidu Sirige tavarmaney eni- |
sida Nagari-simey āda Māgōḍoḷ pu- |
ṭṭida Daṇḍuvaliya sobagina |
modal enisidan alte Narasa-Nāyakan embam ||

ant enisida Narasaṇa-Nāyakkam tanna janma-sthānam āda Māgōḍoḷu chaityālyamam kaṭṭisi śrī-
Pārśva-tīrthēśvararan alli pratishṭheyam māḍisi chatur-vvidha-dānakke yathāyōgyam āgi kshētrādika-
mam koṭṭu puṇyake bhājanan ādam || mattam ātana mommagalu Mārakkanaṃ Haive-rājyakke
mukhyavāda Hariyaṭṭeya-simege banda Antaravaliyalli huṭṭida Haṭṭigana-bāliya Nēmaṇa-seṭṭige
koḍe avarge vuṭṭida Nāgamanam ā-Nēmaṇa-seṭṭi tanna sōdaraḷiya Nāgappa-seṭṭige dhārā-pūrvva-
kam koḍe ||

vri || pati-chittānugūṇa-pravarttanadin atyāścharyya-saukaryya-sam- |
yuta-silōnnatiyim Jinēndra-pada-pūjāsakta-sad-bhaktiyim |
satatōtsāha-sudānadim para-hita-vyāpāra-chāturyyadim |
kshitiyoḷ Nāgaman āntaḷ uttama-yaśaḥ-saubhāgyamam bhāgyamam ||

kaṃ || ā-Nāgappa-srēṣṭhigam |
ā-Nāgamaṇge puṭṭidar ssutar irvvar |
bhū-nutan Ambvaṇar emb i- |
dānōnnata-Malli-seṭṭiy emb i-pesarim ||

va || ant ā-Nāgappa-srēṭṭi putra-kaḷatra-mitraroḷ kūḍi sukhadin irddam || (*west face*) mattam Ambvaṇa-
srēṣṭhiya kula-strīyar ār endoḍe Mallamanuṃ Dēvarasiyūṃ emb irvvaroḷ Dēvarasiya anvayam ent
endoḍe || dhareyoḷ negalte-vaḍeda piri-Yōjaṇa-srēṣṭhiya putra Rāmaṇa-seṭṭiya sāpatnam Rāmakkāmbā-
garbhābdhi-chandran enisida Kallappa-srēṣṭhi dāna-pūjādi-sat-kṛityadim dharaniyoḷ prasiddhan
ādam ||

kaṃ || Kallapa-seṭṭiya tanuṇam |
Pullaśārākāra-Yōjaṇa-srēṣṭhi-varam |
sallalita-yaṣam Jina-pada- |
pallava-kamanīya-bhakti-latikābbōgam ||

ant atiprasiddhan āda rāja-srēṣṭhiy āda Yōjaṇa-srēṣṭhige Togarasiyoḷ puṭṭida Holeyabaliḡe srēṣṭha-
n āda Dēvi-sāvātana vaḍahuṭṭida Baṅkanabāḷiloḷu chaityālayamam kaṭṭisi dharmmam māḍi pra-
siddhan āda Bīdaru-nāḍige mukhiyan āda Mābu-gauḍana taṅgi Virakkan emba kannike vaduvu āge
ā-Yōjaṇa-srēṣṭhi sukhadin iruttam tanna pitri Kallappa-srēṣṭhiya niyōgaḍim Kshēmapuradoḷu

chaityālayamaṃ dvi-talam āgi kaṭṭisi keḷagaṇa neleyoḷu śrī-Nēmiśvarana pratimeyaṃ mēgaṇa neleyoḷu śrī-Gummaṭaṇāthana pratikṛitīyaṃ pratishṭeyaṃ mādisida ā-Yōjana-śrēṣṭhiya kīrttiya mūrttiyante punyada puḷḷāntant irdda ā-chaityālayam ent endoḍe |

vri || Hari-vapśārīṣṭhaṇēmi-sthira-nivasanadiud Ūrjjayantādrīyaṃ bhā- 1-
skara-ratna-sparśa-kūpōnnatiyaṃ anudinam Rōhaṇādrīndramam bhā- 1
sura-Saudharmamāgarshī-sthitiyaṃ amara-sailēndramam sat-patākō- 1
tkaradiṃ nātyāṅgamam pōlt esavudu bhuvana-svāmi-Nēmiśa-vāsam ||

ant eseva chaityālayamaṃ kaṭṭisi sukhadin iruttam ā-Yōjana-śrēṣṭhi tanagam Virakkaṅgam puṭṭida sutaroḷu |

kaṃ || Saṅgarasaninde kiriyaḷu |
maṅgala-guṇi Kallapāṅganindam piriyaḷ A- 1
naṅgana jaya-siriyante ma- 1
naṅgolipa Natakkaṇ emba kanyā-ratnam ||

va || ā-kannikeyam Baṭṭakalāda seṭṭikārarolu mukhyaṇ enisida saṅghakōchcam . . . hoḷeyoḷu chaity-
ālayamaṃ kaṭṭisi dāna-pūjādigaḷiṇd ati-prasiddheyāda Kaṇṇachadhikāriya peṇḍati Māladhikāritige
puṭṭida Pārisaṇadhikāriya taṅge Gummaṭa-dēvigam puṭṭida Kaṇṇachana-seṭṭige vivāha-purvvakam koḍe

kaṃ || āy-irrvarigam puṭṭida- 1
1 āyata-jalajākshi Dēvarasiy embal tām |
Kāyaja-rāyana mōha-sa- 1
hāyada śaktiyavol eseva rūpōnnitiyaṃ ||
ākey-anujāte Madana-pa- 1
tākeyavol janada manada koneyoḷ nimird ā- 1
lōke sute puṭṭidaḷ si- 1
lōnnate Malli-dēviy emb ī-pesarim ||

ā-(a)Natakkaṃ int-oppuva peṇ-makkaḷ irvvaram paḍadu avar-irrvaroḷ piriya-magaḷu Dēvarasiyam |
tanag aṇṇan āgal vēḍirdda Nāgappa-srēṣṭhiya maga Ambuvaṇa-srēṣṭhige vivāha-pūrvvakam kuḍe |

kaṃ || Ratiyaṃ Ratipatiyaṃ Sri- 1
satiyaṃ Sripatiyaṃ irppa-teradiṃ bhōga- 1
stitiyaṇ anubhavisuttam Jina- 1
matadoḷ ati-priyar āgi sukhadind irddar ||

va || ant ā-dampatiḷ irvvarum sukhadin irutam onḍānōndu-divasam vandanā-bhaktiyaṃ Nēmi-Jina-
chaityālayakke bandu |

vri || jana-nētra-bhramarāvali-kusumitōdyānam munīndraugha-chi- 1
tta-navināmburuha-prabhāta-samayam vidvaj-jana-stōtra-di- 1
vya-nadi-pūra-Himāchalam nija-mahā-saundaryyam end emba saj- 1
janatā-saṃstuti ninnoḷ ēn amardudai śrī-Nēmi-tīrthēśvara ||

emb ivu modalāda stutiyaṃ Nēmi-svāmiyaṃ stutiyaṃ muni-vīndārakaram bandisi baḷiyaṃ abhinava-
Samantabhadra-muniyaṃ dharmmamam kēḷdu manade goṇḍu ā-dampatiḷ irvvarum tamage puṇyār-
thav āgi tamage aḷṇanāda Yōjana-srēṣṭhi kaṭṭisida Nēmiśvarana chaityālayada munde mānastambha-
mam māḍidapev endu gurugaḷige binnavisi tamma grihakke pōgi tamma vaḍavutṭidar āda Kōṭaṇa-
seṭṭi-Malli-seṭṭi-muntāda bāndhavānumatadiṃ tamma voḷeyan enisida Dēva-bhūpālāṅge ī-dhamma-
gāryyavan echaṇisi ā-mahārājan-anumatadiṃ chatus-saṅghad anumatadiṃ (north face) śubha-dina-
doḷ kāmīyamaya-mānastambhamam māḍisidapev endu niśchayisirppannegam |

kaṃ || kāmāliniyuṃ kumudiniyuṃ |
 kramadīp kāsāra-lakṣmīg udayipavol śrī- |
 saṃa-Dēvarasige puṭṭida- |
 r amam ene Padmarasī Dēvarasiy end irvvar ||

ant irvvaru-suteyaram paḍedu aḍe-śubha-sakunam ādante kāmasyamaya-mānastambhamap māḍisi
 ā-chaityālayada munde pratishṭheyam māḍisidaru | ā-(mā)mānastambhakke

kaṃ || ponna-kaḷasamane māḍisi |
 saṃnuta-Padmarasī-Dēvarasi irvvar ttām |
 unnata-mānastambhakey |
 unnatīyāgippa-terade padapind ittar ||

ā-mānastambham ent endoḍe ||

vṛi || bharadīp janmābhdhiyam dāṇṭisuvā vara-mahā-dharmmam end emba pōtakḥ |
 uru-kūpa-stambham Ambāṅkana viśada-yaśaḥ-paṭṭikā-stambham embant- |
 ire mānastambham ā-kūṭadoḷ eśeva chatur-jJaina-bimbāṅghri-pūjā- |
 parikṛpāśphāra-pushpāṅjaliyol eśevud ī-vyōma-tārā-kadambam ||
 śrīman-Nēmisvarōdyaj-Jina-griha-purataḥ praspurāt-kāmsya-māna-
 stambham sadd-hēmakumbham śubham abhinava-Sāmantabhadropādēsāt |
 Nāgappa-śrēṣṭhi-putrah sphurad-uru-vibhavād Ambvaṇa-śrēṣṭhi-varyyaḥ
 sad-dharmma-chechhatra-daṇḍam pramudita-manasākārayad bhūti-sōbbham ||

āntu māna-stambhamap māḍisidaru ||

56

At the same place, on a stone forming the basement of the Ās'vara temple.

Gōvardhana-giriya dēvasthānava gaidantā āchāri Pommuchada Veṅkaṭayya

57

At the same place, on a stone in the Āñjanēya temple.

svasti || śrīman-Nārāyaṇākyāna-lāñchhanam vāñchhita-praḍam |
 jīyād Rāghava-bhaktasya śāsanam Hari-śāsanam ||

.. man-mahā-maḍaḷēśvararu Chenna-Bhairādēviyammanavaru Nag[ari]-rājya-Haive-Tuḷu-Koṅkana-
 muntāda rājyavanu pratīpālisuta(m)v iddandina S'aka-varsha 1485 neya Dundubhi-samvatsarada
 Kārttika-śū 10 Guruvāradali ||

S'iraseya Bammarasēndrana |
 vara-suta Nallāmbikā-taṇḍjam suguṇam |
 Hari-bhaktan atyudāram |
 Giryāṇan end enipa pesariniṃ vikhyātam ||

int enisida Haḷigēriyalli huṭṭida ā-jīyara baḷigi samarttarāda Rāmaṇa-Setṭiyara mommaga Giryāṇa-
 Nāyakanū Hanumantēśvara-dēvaralli tānu māḍida dharmmakke barasida śilā-śāsanada bhāṣhā-
 kramav ent endare || Gōvardhana-giriya Hanumantēśvara-dēvaralli naḍada dharmmakke śāsanāṅkitav
 āgi biṭṭukoṭṭa kshētraḍa vivara (here follow details of gift) mattam śrīmat-parama-hamṣa-pari-
 vrājakāchāryya-varyya pada-vākya-pramāṇa-pārāvāra-pāriṇa yama-niyamādy-ashtāṅga-yōgānushṭāna-
 sampannaru bhōga-varddhana .. paursbhādhishṭhitar aba Kāṇṭheya-Rāmachandra-Sarasvatī-śrī-
 pādāṅgaḷa kaiyyalli nānu mūlava māḍikoṇḍa (here follows details of gift) amrutapaḍiya dharmmakke
 naḍasikombudakke Hanumantēśvara-dēvarē karttaru yandu .. piḷala beṇada vṛittiya vyavahārakke
 koṭṭa nūra-tombhattu-mūḷu-vare-varahananu Mēlanūra samānārdha-vṛitti .. Hanumantēśvara-

dēvaralli naḍava dharmakī . Gīriya-Nāyakanu tanna tri-karaṇa-suddhiyinda hiraṇyō .. pūrvvaka
 āgi ā-chandrārkkā-sthā..... sahita..... ta śāsānāṅkitav āgi biṭṭu..... śilā-śāsanaṅke
 (usual final verses riya-Nāyakana vappa śrī

58

At Maḷali (same hobli), on a stone behind the Padmāvatī basti.

svasti samasta-bhuvā nāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara parama-
 bhaṭṭāraka Satyāśraya-kula-tīlakam Chālukyābharaṇam śrīmaj-Jagadēkamalla-vijaya-rājyam
 uttarābhividdhi-pravaraddhamānam ā-chandrārkkā-tāram-barāṇ saluttam ire || svasti samadhi-
 gata-pañcha-mahā-śabda mahā-maṇḍalēśvara Banavāsi-pura-varādhiśvara Jayanti-Madhukēśvara-
 dēva-labdha-vara-prasāda mṛigamadāmōda Mahābala-dēva-pādārādhaka para-bala-
 sādha śaraṇāgata-vajra-prākāri śrīmat-Tribhuvanamalla Malli-Dēvarasaru Haivey-aynūru
 Māhalegyuma Koṇḍarade Kabbunāḷige Nālkaṇum-bāḍa Mogala-nāḍ iutumaṇ sukha-
 saṅkathā-vinōdadiṇ rājyam geyuttam iralu Hoysaḷa mahā-daṇḍāgi Māhalegeg ettidalli śrīman-
 mahā-prabhu Bēḷukaṇiya Chūra-gāvuṇḍa-agraja Bāgiyabbarasigaṇ Bidirūra Bikarasaṅgaṇ puṭṭida
 mahā-viraṇ Hākarasa Saka-varshada 1066 neya Rudhirōḍgāri-saṃvatsarada Kārttika-suddha 1
 Ādivaradandu hasty-aśva-ratha-padāti-balamam talṭ iridu daṇḍan ḍḍisi sura-lōka-prāptan āda (here
 follow details of gift and usual final phrases).

etūda kudareya daḷamam |
 suddha kālālan āṅke māḍ irid eḍeyol |
 mattam khyātam tirroḷi- |
 d attalaga rāhutarā ... samaraṅgaṇaḍol ||
 ara-gachchida nālegyum |
 pareda kurupaṇḍa ka vāsuraṇ āgal |
 dharey oḷu biḷdar pēluva |
 paramārtham hākigelaṣa samaraṅga... |

.....huttan ēri hulu-gachchidarāṅge bīraṇ || Āḍaḍiṇ Bayaṇa-magaṇ
 nettara kaḍalam kuḍid iṇṇi harasi naḍiḍupa

60

At Yiduvāṇi (same hobli), on a stone in the Pārs'vanātha basti.

śrī-Pārisva-Tirthēśvarāya namaḥ nirvighnam astu ||

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanam |
 jīyāt trailōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ||

śrī-pañcha-paramēśhībhyō namaḥ |

nāmas tuṅga-ṅc. ||

svasti samadhi-gata-bhuvā nāśraya śrī-prithvī-manō-vallabha mahārājādhirāja rāja-paramēśvaran
 Īśvara-kula-tīlaka śrīman-mahā-Virupāksha-mahīrāyaru rājyavanu sukha-saṅkathā-vinōdadiṇ prati-
 pālisuttam iddalli śrīman-mahā-prabhu Maleya-huli-mārttāṇḍan Iḍigay-eṇṇu-daṇḍigeya maneyara gaṇḍa
 śrīman-mahā-prabhu Ayisūra Munduvanna-Nāyakara vara-kumāra Bhairanna-Nāyakaru Horuguppe
 Hebbayala-nāḍanu pratipālisuttam iddalli Iḍuvāṇiya Baliya-gauḍara maga Nagira-thāvinā Ānevalige
 agragaṇyar-appa koḍe-haḍapa dipa-māleya kambha aṅka-ṭenke-muntāda-tēja-mānyavanuḷla Haivaṇṇa-
 Nāyakaru Bukkaṇṇa-Nāyakara aliya Mālakka-Nāyakitiyara maga āhārābhaya-bhaishajya-sāstra-dattā-
 vadhā[ṇa]rum appa Pārisa-gauḍaru tamma roḍaya Bhayiranna-Nāyakarigū tamagū puṇya-vīḍḍi-yaśō-

vṛiddhyartha-nimittav āgi tamma Dānamūlada-simeya Yiḍuvaneyolaḡe śrī-Pārisva-tirthaṅkara-chaityā-layavanu māḍisidanu tan-muhūrttake śubham astu | svasti śrī jayābhuyaya-S'ālīvāhana-Saka-varsha 1395 neya Nandana-samvatsarada Vaiśākha-suddha 13 yandu sūryya-pratiṣṭhēy āda gba 2 ḡigeyalli chatus-saṅgha-samanvitadiṃ pañcha-kalyāṇa-mahōtsāhadim su-muhūrttadiṃ śrī-Pārśva-tirthēśvarara pratiṣṭhēyām Bhairappa-Nāyakara kārūṇya-para-prasādadiṃ Pārśva-gau[da]rū tamm oḍeru Bhairappa-Voḍeyarigū tanagū abhyudaya-nisrēyasa-sukha-prāpti-nimittav āgi māḍsidudakke bhadraṃ śubham maṅḡalam ||

svasti anavarata-vinamad-amarēndra-mauli-māṇikya-mayūkha-bālātapa-vilasita-pādāravinda śrīmad-anādi-saṃsiddha-prasiddharum appa Yiḍuvāṇiya śrī-Pārśva-tirthēśvararige Maleya-huliya mārttāṇḍan Idigay-eṇṭu-daṇḍigeya manneyara gaṇḍa ubhaya-Nānā-Dēsigaḡe tavarmmaney āda Ayisvāryya-pura-varādhīśvara śrīman-mahā-prabhu Bhairappa-Nāyakaru tamma amma Siru-māḍēviyavarigū tamagū tamma kārūṇya-para-prasādadiṃ sēveyaṃ māḍuttam yida Pārśva-gauḍarigū puṇya-vṛiddhi-yaśō-vṛidhyartha-nimittavāgi koṭṭa dharmma-śāsanada bhāṣhā-kramav ent endare | nāū āḡuttam yida Horaguppe Hebbayala-nāḡolaḡaṇa Appu-gauḍana Jakkaṇana pāla kuḡa ga 2 2 2 kshāradalū yippattuyaraḡu-haṇavina kuḡavanu śrī-Pārśva-tirthēśvarara nitya-pūjā-mahōtsāhakke amrutapaḡi yaraḡu-hottina hiriyā-dēvara hāla-dhāre Mrutyuñjaya-chakra-pūje pañchāmrutada abhishēka S'iddha-chakra-pūje siddhara hāla-dhāre aḡake yale gandha dhūpa eṇṇē vāḡya-muntāda samasta-pūjā-vechchake nāvu sōma-sūryya-grahapaḡadalli dhārā-pūrvvakadiṃ biṭṭu koṭṭa yi ga 2 2 2 haṇavina kuḡa-sṭhāḡada vṛitti-bhūmiḡaḡa vivara *(here follow details of gift)* yint i-vṛitti-bhūmiḡaḡa chatus-simeḡaḡalind-olaḡāda modala siddhāyi i-modala siddhāya aḡakke banda aḡake-yale-muntāgi Horaguppe Hebbayala-nāḡōpāḡiayalli banda nānā-upōtra munde yēnu banda hadike-hoḡake-muntāgi ellavavanū nāū namma strī-putra-jñāti-sāmanta-dāyādānumatadiṃ namma sva-ruchiyiṃ chandra-sūryya-agni-vāyu-sākshiyāgi... ṇṇa-Nāyakara vara-kumāra Bhairappa-Nāyakaru barasikoṭṭa śilā-śāsanakke maṅḡala mahā śrī śrī *(here follow usual final verse, and details of gift)*.

svasti śrī vijayābhuyaya-S'ālīvāhana-śaka-varsha 1396 neya Vijaya-samvatsarada Kārttika-suddha 5 Budavāradalū svasti śrīmad-Vādīndra-Viśālakīrtti-bhaṭṭāraka-svāmigaḡa vupadēsadinda svasti śrīman-mahā-prabhu-Muṇḍuvappa-Nāyakara kumāra Bhairappa-Nāyakaru tavage abhyudaya-nisrēyasa-sukha-prāpti-nimittav āgi Maḡeyakhēḡada Nēminātha-svāmigaḡa nitya-pūjā-mahōtsavakke biṭṭa dharmma-śāsanada kramav ent endare *(here follow details of gift)* namma strī-putra-jñāti-sāmanta-dāyādānumatadindalū nāū namma sva-ruchiyinda chandra-sūryya-vāyu-agni-sākshiy āgi Bhairappa-Nāyakara kumāra Yimmaḡi-Bhairavēndranū barada śilā-śāsa[na]kke maṅḡala mahā śrī || *(usual final verses)*.

Indraḡ priṇchchhati chāṇḡāḡim kim idam pachyatē tvayā |
śvāna-māṃsapaṃ surā-sikṭapaṃ kapālēna chitāḡninā ||
dēva-brāhmaṇa-vittāṇaṃ balād apaharanti yē |
tēshāṃ pāda-rajō-bhityā charmaṇā pihitaṃ mayā ||

(usual final verse).

62

62

At Atavāḡi (same hobli), on Nandikamba in front of the Nandigōḡēśvara temple.

śrī namas tuṅga-ēc. ||

svasti śrīmatu-prasasti-sahitaṃ Ballaḡa-Dēvarsuy Erupeya-da[ṇḡ]an[ḡ]aḡka pradhāna Sāntaḡigeyan ēka-chhatradiṃ rājyaṃ geyyuttam irppa Saka-varsha 1229 neya Plavaṅga-samvatsarada Jyēshṭha-su 7

Maṃ Āṭavaḍiḃa Hemmaḍiga māḍi Siddhanātha(da)-dēva-pratiṣeṭhaya māḍi amrutapaḍige koṭṭa bhōmi
 ondu bharapa tōṭa iṣṭuvanu .. ḍāḍi davasa honnage dāna gaṇḍige mūlav āgi
 biṭṭa pura (usual final imprecatory phrases) maṅgaḷa mahā śrī

63

At Hosūr (same hobli), on a vīrakal in the village site of Kuṇṭugōḍu.

namas tuṅga-ṁc. ||

svasti śrīmatu pratāpa-chakravartti śrī-vīra-kāmachandra-Dēvarasara vijaya-rājyōdaya 1205 Chitra-
 bhānu-samvatsarada Māgha ḍaḷēṣvaram maṇḍalikara gaṇḍa ..
 riya Biramana ... kisalu..... Naṇḷa-Dēvarasana nāma besedey
 emb ā-prastāvaḍolaṃ || kala pupahāra māḍi Bīraman-aṅaneyar .. harisi bandu sēseya tumbalu bandu
 niṭanu Rāya .. koṇḍāḍalu rapava hokkan āḷu hōḷalu..... da vīrana harigeḃa
 koṇḍu tān āraḍu horakkēri kaligarante kesī maḍav ērida
 pratime paśchima ṇaḍolaḷ idirānt ā-vairi-bhaṭara serasege
 muṭṭidōṭṭi ḷaṃ nōḍa-meṭṭi tōrida sūriya-maṇḍala ||

paritandu vayari-subhaṭaru |

vuravaṇiyindal āvati baḷalottam |

siri-Saṅkaranali manadali |

paribhāvisi maḍidar anāḍe .. ḍiya vrata ||

antu sur-lōka-prāptan āda || ā-vīrakke mechchi Tammarasaru ya nettara-
 goḍige Mudave-Nāyakittige || maṅgaḷa mahā śrī

66

At Tumbi (same hobli), on a stone to the west.

..... chandra-chāmaṇa-chāravē |

trai ||

..... mahārājāḍhirāja paramēṣvaram parama-bhaṭṭārakam Kaḷachuryya-kuḷa-kamaḷa-mārttaṇ-
 ḍam nuḍidante gaṇḍam Rāya-Murāri Sōvi-Dēva-vijaya-rājam uttarōṭṭarābhivridḍhi-pra mānam
 ā-chandrārkkā-tāram-baram saluttam ire Vikrama-samvatsara-Manmathada Vaiśākha-suddha-
 ḍaśami-Sōmavāradallu tat-pāda-padmōpajivi | svasti śrīman-mahā-maṇḍalēṣvaram Paṭṭi-Pombu-
 chcha-pura..... ram Padmāvatī-dēvi-labḍha-vara-prasādam S'āntarāḍityam sakaḷa-jana-stutya
 arasa ram maṇḍaḷika-jaga Dēvarasar ēka-chchhatraḍim rājyam geyyu-
 ttam ire ḷi-vijita-māḍe | ma..... moneyoḷ iriya bandan endu suḷhadiṇ Sāntalige-
 ya sāyirava suḷha-saṅkathā-vinōda .. Jagadēvarasana chittava paḍedu ā-vīra suttalu
 (rest illegible).

67

At Malābenkaṭavalli (same hobli), on a vīrakal to the west.

namas tuṅga-ṁc. ||

svasti samasta-prasasti-sahitaṃ śrīman-mahā-maṇḍalēṣvaram Billēṣvara-divya-śrī-pāda-
 padumārādhakanum appa Bommarasana rājyōdayada Saka-varushada 1025 neya Chitrabhānu-samvat-
 sarada Vaiśākha-ba 5 Bu svasti samasta-prasasti-sahitaṃ śrīmanu-mahā-maṇḍalēṣvaram āḷiya
 Bīrarananu Maleya-Nāyakaram kūḍikonḍu Hosagundake vōḷalu bandalli |

nadoļu .. rasa karisi birudaru nõdalu episade yiadina koļa sutin iŗ.vud endu page yallān
ittap || sañgaṭa kama .. baṇṇipa ... dila nirutaṇ || avarindeyo kādī
vara-baṭara lara .. ḡga nirutaṇ ||
... palabaran iŗidu biddudakke | namm arasa Bommā-Dēvaru pradhāna-Kōṭe-Nāyakam
modalāgi .. ddaḷiyalu vondu-Sivane-keyanu ā-Mudeyaṇaṅge vumbaliya tōṭavu (*usual final phrases*).
maṅgaḷa mahā sṛī-śrī-gurubhyō namaḥ |

68

At Sātāḷaly (same hobli), on a vīrakal in the old village site.

namas tuṅga- &c. ||

Immaḍi-Dēva-Rāya-mahārāya Vidyānagara-sṭhar āgi sad-dharmmava pālisuttā Male-rājyada paṭṭaṇa-
vāraṇakk Elīva-Maḷagan āneyaṇ ṇaḍasuhōge Naḍaṅgiri-nāḍa Rājada maddina sēveyiṇ ṇaḍasuttida
mahā-prabhu Bayicha-gauḍaṇuṇ | svasti śrī S'aka-varuṣha *sāviraḍa mūnūḡ-eḷṇpatta-mūr-saṃs-
tarad abdada Durmatiyōḷ Āśhāḍa-māsada śuddha-pāḍya sāḷolala Bayichana-sat-prabhu
rāja-bhānu-lōkā v endu kāṇan ambal avaruṇ kolaley vīra-svarggamam |

69

At the same place, on a 2nd vīrakal.

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitaṇ Rāmchandra-Dēvara besaḍim Śātuvaliya Timmanu haḍapadavaru
sahitaṇ svasti samasta-prasasti-sahitaṇ śrīmanu-mahā-maṇḍalēsvaram Sōmanātha-
dēvara diḷya-śrī-pāda-padmarādhakanuṇ para-baḷa-sādhakanuṇ appa Kumāra-Bommarasaṇ nija-
rāja-Rāmachandra avara balav ārasi hiḍidu koledu naḍe tale
.. tā-dēviya

70

At the same place, on a 3rd vīrakal.

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitaṇ śrīmatu Rāmachandra-Dēvara besaḍim Sā ... ya Ti .. manu haḍapa-
davaru sahitaṇ āgi svasti samasta-prasasti-sahitaṇ śrīmanu-mahā-maṇḍalēsvaram a .. nta-gāṇa
birudar-aṅkusam gaḷa-gaṇḍa-gatari śrī-Sōmanātha-dēvara divya-śrī-pāda-pudmārādhakanuṇ para-
baḷa-sādhakanuṇ appa Kumāra-Bommarasaṅg idir āgi mārvalaṇ .. kiva geyda kolateydu ā-
mahā-baḷav ārasi hiḍidukoṇḍu .. bada neyadoļu yara hiḍidu ... chāryyanu Sōmanātha-
Nāyakam (3 lines gone) neya Dhātu-saṃvatsarada Āśvija-śu 5 Ma Āvinahaḷli
Nāyiṇḍa Bomma-Nāyka tuṇiyalu tā taḷudu mattu nidu .. i sikkida
mattaṇ Nāgaya sanda anti ṛidu kudure mūṭram mutti Bommayya-Nāyka bidadu kaṇḍu
tirigi Nāgaya-Nāyka laḷu taḷt iṛidu biddu sura-lōka-prāptan āḍan adakke Naḍagoḍada sā ..
.. Sivalōkya : makkaḷu paḍuge maṅgaḷa mahā śrī mahā-Nāgiyana gōtra aḷipa-
lōkade || svasti samasta-prasasti-sahitaṇ ja tāgala voguḷu biṭid vadineṇṭu-kampaṇa kaṇḍe
siddhāyaman idāvaṇa Baḍagi-nāḍavaru namm-ēḷāḷu bese ariya yarasa koḍugev endu Āvinahaḷiya
Balenāḍ av-erāḍu-nāḍaṇ kūḍe koṇḍu Aṅkeya-Nāyakana naḍeyana toḷaḷoḷage koṇḍudun ā-dēvi tamm
arasa niḷsidapa vanakke ūra gaṇaviya māḍidake .. oḷam ve ruvari yan āgi
Harivoya koṭṭaru koḍadava mant ādi śrī

*So in the original.

71*

At Senige (same hobli), on a virakal in Timma's field.

namas tuṅga-āc. ||

svatti samasta-praśasti-sabitam samadhigata-pañcha-māhā-sabuda mahā-śrīmanu-mahā-maṇḍalēśvara-
ram Vanavāsi-pura-varādhīśvaram mārkkōla-Bhairavam jaggaḍ-orbhbha-gaṇḍam Kadamba-kaṇṭhira-
vam Kirtti-Dēvana paḍāvaḷa Goravarā Kittigana bhaṇṭam śāmanta-Kuppa...vāgadoḷu puṭṭida Senuv-
ageyalu puṭṭida dhivarā paḍāvaḷa Bhilla-Bharmana putra gōtra-pavitram vairi-ga...śappam kūḍi kā-
duvavairi-nāyakara gaṇḍam śāmanta-Kupam Kadambaralli śāmanta-vittiyam paḍedu yainūṛāṇṅe
Bhānavāse-pannirchāsira Perddore gaḍiyāgi manneyamam konḍu duṭṭa-nigraham viśiṣṭa-pra-
tipājanam geyidu || tām āge paḍāvaḷa-Kittiganalli śāmi-santōsam illadey Inḍabhaḷiyagaṭṭa-dugga ...
.. bhatādoḷu biḍam kaṭṭi suka-samkathā-vinōdadiṇḍ iraluke Yaḍe-nāḍa gāvunḍam Pālugaṭṭada
Dāsi-Setṭi Dūgūra Nāgam Jambāniya Ājyānna-gāṇḍam Kālūvattiya Bhamma-gāṇḍam nambe-
nuḍidu kritam geyudd kayya seṇeyam koṭu yōḍagonḍu peggalu āndālamam mēgāḍambhāramam
koṭṭu yiddiralū bandu kai-mugidū kapisikonḍu yenage niṇ magan āgālū vēkam endade kareṇ oḷḷit
endu magan āgaluke nambhisi kolalu || Vijistu-samvachchāra-suda-trayōḍasi-titi-Bhuvāvaram Svāti-
nakshatrad andu Kālabhe-Nāyakitti tannā purūsaṅge kallu niṇisi kūḷam kaḷadu | nambhidārdḍhanā
kaiyalū settu kritārtan āden endu śāmanta-Kupam paḍāvaḷana pegalam meṭi sura-lōka-prāptan
āgālū || śāmanta-Kuppana tamma.... Nāyakam pageya.....
riṣha-Nāyakara gaṇḍa (stops here).

74

At Hosanvne attached to Kipaḍi (same hobli), on a mastikal in the Kōṭe field.

svasti samasta-praśasti-sahitam śrīman-mahārāja rāja-paramēśvara śrī-vira-Dēva-Rāyaru sukham
rājyam geṇya kālada Ś'aka-varuśa 1343 ḍa Sārvari-samvatsara-Kārttika-suda 7 Sō | śrīmatu Sabuḷiga-
Chāma-guḍarasana sabāyitaru tuṇu seṇeya hiḍidalli ā-Chāma-gauḍaru seṇe-tuṇuva maraḷichi
maḍidavanu Hadaseya Bira-gauḍanu hāyḍa hoysikonḍu bidalli ātana maḍavalige Gaurāyi saḥagama-
nava māḍi vira-svarggava paḍedaru yī-sāsanava baredavanam Karaūra Virajyanu kala māḍidāta
Hariyakopada Dugōja

77

At Matti (same hobli), on a stone in Dyāvappa's field.

svasti samasta-praśasti-sahitam śrīmanu-mahā-maṇḍalēśvaram arasaṅka-kara[ga]sam birudar-āṅkusa
mūrtti-Nārāyaṇa śrīmatu-Billēśvara-dēvara divya-pāda-padamārādhakarum appa Tamasi-Sōmaya
Nāyaka-Kōṭe-Nākanu Matigana Billeyana Bammeya-Nākanam karasi Hanajeya ṭhāṇāntarak ene-
... koṭṭu hōguta Kānabaleyalī gamanisid āga | Saka-varusa dene Vyaya-samvatsara-Māgha-
māsa-sudha 7 Vāḍavāra Nārasiga tuṇu seṇeya konḍuhōḍalli Billeyana Bamme-
Nāyaka rapava geṇat Iṇu kūrīya hiṇḍige huli hāyidante mutti
... dēva-lōkake sanda Matiganalli S'ivane umbāḷi idapōḷage tapidaru Vāraṇāsiyalī kavileya
kondaru Baveya-Nāyaka dēva-lōka-praputan āda maṅgaḷa mahā śrī śrī-
man-mahā-maṇḍalēśvaram arasaṅka-karagasa gaḷa-gaṇḍa-gatari virōḍha-maṇḍalīkara gaṇḍana-ḍapḍa-
saṇḍa Koṇkanage bēṭakāra maleya .. taḷatu macharisuvāra mantake sūla hēsurā gaṇṭala-gāḷa
kanagake bisade chavariya gaṇḍam Singōjāna Bīma māḍida kalla..... maṅgaḷa śrīyu

*The orthography of this is very bad.

78

At Senige (same hobli), on a vṛakal near the Rāmēs'vara temple.

śrī-Gurubhyō namaḥ śrī-Sarasvatyai namaḥ śrī-Gaṇādhīpatayē namaḥ | śrī-Nīlakanṭha saraṇu |
śrī-Nārāyaṇa saraṇu | śrī-Kṣhētrapāla saraṇu |

namas tuṅga- &c. ||

svasti samasta-prāśasti-sahitaṃ śrīman-mahā-maṇḍalēsvaraṃ maṇḍalika-gaḷa-gaṇḍa-gattari Kumāra-Bammarasaru Bidirūru Maḷalige dhāḷiyan ikkidalli suṭṭu sūreya koṇḍu bandalli kallav eraḍa tanna garvva . . rayya-verasi bandu Liṅḡadamakkiyalli aḍḍahōḍu tale-bālaṃ geḍisidalli Senigeya Bommeya-Nāyakana mande meḡadu bahalli tirigi kuḍureya kutti bidda || Krōdhapa-saṃvatsarada Chayitra-sudha-ēkādaśī-Sōmavāra-Pūrvvābhādrapade-nakṣatrad andu dēva-lōka-prāptahan ādam || Bāseya Bommakka Bommeya-Nāyakana kūḍe kichcha hāyidaḷṭ || vōndu-Sivane-keyi Bommayyakaṅge umbaḷiy āgi Bfrarsa koṭṭadu heṇṇa-dāna kambaliya Bommarsa koṭṭa ā-umbaḷi kambali heṇṇige dāna svasti samasta-prāśasti-sahitaṃ śrīmanu-mahā-maṇḍalēsvaraṃ maṇḍalika-gaḷa-gaṇḍa-gattari vīra-Bommarasara vijaya-rājyōdayada hannerāḍaneya Sukula-saṃvatsarada Kārttika-sudha-trayōdaśī-Sukrāvāradandu ā-Bomyeyya-Nāyakana taṅge . . riyara Bayichana heṇḍati Siriyabbe māḍisi nilisida kallu maṅḡala mahā śrī

79

At Guḷehaḷli (same hobli), on a stone in the Kāna-Mallēs'vara temple.

svasti śrī Vikramāditya-bhaṭaraka ... Chendugoli vaḷiyarādili . . liḡalge koṭṭa bhūmi-vivara (here follow details of gift and usual imprecatory phrases).

80

At Avinahaḷli (same hobli), on a stone in front of the Rāmaliṅga temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanāśrayaṃ śrī-prithvi-vallabha mahārājādhirāja paramēsvaraṃ parama-bhaṭṭārakaṃ Satyāśraya-kuḷa-tiḷakam Chāḷukyābharapaṃ śrīmat-Tribhuvanamalla-Dēvara bijaya-rājyaṃ saluttam ire samadhigata-paṇcha-mahā-śabda mahā-maṇḍa[lē]svaraṃ uttara-Madhurādhīsvaram Paṭṭi-Pomburcha-pura-varēsvaraṃ Padmāvati-labudha-vara-prasādam sahaja-mṛigamadāmōḍan aṣaṅka-gajaripu nisaṅka-malla ripu-brīdaya-sella nērvvara gaṇḍam pratāpa-mārttāṇḍa budha-janādhāra chāturi-chamatkāram Sāntarāditya sakala-saṅgharsha-Nārāyaṇan anavarata-dharmma-parāyaṇaṃ Pārvvati-vallabha-charapa-sarasiruha-bhriṅga mahā-mahimōttuṅga samasta-rājāvali-virājar appa śrīman-mahā-maṇḍalēsvaraṃ Rāya-Sāntara-Dēvarum || samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēsvaraṃ uttara-Madhurādhīsvara Paṭṭi-Pomburcha-pura-varādhīsvaram Padmāvati-labdhya-vara-prasādam kastūrikāmōḍam Permmaḍi-Dēvar-āḍesa-pēsaṇa-Vinatānandana gaṇikā-Mukunda-nandana maṇḍalika-gandha-gaja-Bhimaṃ chalaḍ-aṅka-Rāmaṃ nērvvara gaṇḍa sauryya-mārttāṇḍa Vānara-dhvaḷa-virājamānan anūna-dāna-Kāninam śrīmat-Tribhuvanamalla-Dēvara-maṇḍalēsvaraṃ vaīri-mada-bhaṇjana tulāpuraśāśvamedha-kratu-mahā-dāna-pārāvāragam śrīman-mahā-maṇḍalēsvaraṃ Tribhuvanamalla-S'āntara-Dēvarum Rāya-Sāntara-Dēvarum Sāntalige sāsiramam tribhōgābhyantara-siddhiyīm duṣṭa-nigraha-siṣṭa-pratipāḷanadiṃ Sāntarabīḍinōḷ sukha-saṅkathāvinōḍadiṃ rājyaṃ geyuttam ire tat-pāda-padmōpajīvi bhṛitya-chintāmaṇi

vṛitta || vidita-guṇāḍhyaṇ embudu budha-stutan embudu satya-vākyan em- |

budu su-charitran embudu yaśōchitan embudu sundarāṅgan em- |

budu Manu-mārggan embudu dayā-paran embudu śiṣṭa-ratnan em- |
 budu peṭat embud eṃ negaḍa dhâriṇiyoḷ śale Siṅga-gauḍana ||
 nīti-vidam daya-dāna- |
 kyâtam nūta-vinna-guṇa parāṅgane-putram |
 śītāmśuv enise negaḍam |
 bhūtaḷadoḷ Siṅga-gauḍan ātana tanaya ||

vṛitta || vinayada janma-bhūmi abhimānada mandiram ārppin-abdhi pem- |
 pina kaṇi śiṣṭa-varggada tavarmanne āśrita-kalpa-bhūjan oḷ- |
 pina modal ūrjjitā.. la-yaśōnidhi isṭha-nidhānan endu kūrtt |
 anunayadinda baṇṇisuvud Arjuna-gauḍanan l-dharātalam ||
 sāgara-parivṛita-dhâtṛige |
 mēg enisuva Badagi-nāḍoḷ Arjjuna-gauḍam |
 bhōga-dhurandharan urvvi- |
 rāgam sujanaika-mitra gōtra-pavitra ||

va || ant enisi negaḍ Arjjuna-gauḍagam Tekkabe-gāitigam puṭṭi suputra kuḷa-dipaka enisida
 āhava-dhīran

anavarata-dāni dānām- |
 bunidhi prauḍāṅganā-manôharan asati- |
 jana-dūran Arjjunāṅkane |
 ... Paḍavaḷ-Eṛegan akhiḷōrvvareyoḷ ||
 eḍaruvavar id eṃ bara-siḍil |
 aḍasuva.. vârija-vana-châriya sūlam |
 kuḍudâḍeya rakkusanā |
 gaḍum aṇṇipa jūju Paḍavaḷ-Eṛegan jagadoḷ ||
 ari-nṛiparârūpa-baḷadind |
 ari-bhaṭa-kara-kamaḷa-mukuliṭāṇjali-putadind |
 ari-narar-ānamyateyimp |
 karam esedudu Paḍavaḷ-Eṛegan-āhava-raṅgam ||

svasti samadhigata-samasta-sēnâ-nâtha-pariraṇṇita-chamatkâram vikrama-charitâvatâra dusṭha-
 darppishṭa-ka .. kanda-khanana-kuddālam vairi-mṛiga-sârdḍūla drôhi-mada-nivâraṇam Râya-
 Sântarana gandha-vâraṇam para-maṇḍala-kuḷâchaḷa-vajra-daṇḍa *mone mutte gaṇḍa Sîva-pâda-
 śekharam samara-dhuranḍhara râya-Tailapa-Dêva-pâdarâdhakam *para-baja-sâdbakam nija-kuḷa-
 kuvalaya-śarach-chandra vibhavâbhirundram kontâsi-sella-bhallaya-dhanur-vvidyâ-sâstra-prariṇam
 abhinava-Bâpan Arjjuna-gauḍana putram gōtra-pavitram Paḍavaḷ-Eṛeyamma perggde-Baiyalayya-
 nam Jityâgāranam kâdi jayam geydu râya-Tailapa-Dêvar paṭṭam gaṭṭi râja-kavâṭadimp 200 gadyâṇa-
 mam makkaḷa kay-seṛe goṭṭu ponna tirdi Râya-samuddharan emba pesarumam Belguḷiyoḷ 4
 Sivaneya kiṛudere kuṛukulâya olaḡâgi kâham paḍedu sukha-saṅkheyin ire śrīman-mahâ-maṇḍalâsvara
 Kṇmâra-Bira-Dêvanoḍane Châḷukya-Vikramada 19 neya Yuva-saṃvatsarada Mâgha-suddha-paṇcha-
 mi-Âdityavâradandu para-lôka-prâptan âguttam ire Râya-Sântara-Dêvam Paḍagagôḍallu 3 Sîva-
 neya koṭṭaḍ â-kâham tanna maga Siṅgaṇṇge koṭṭu Sîva-lôka-prâptan âda ||

Manasiṇṇa Ratigam â-Vê- |
 dhan-Ajana Sarasatige negaḍ-Arundhatige samant |
 anusâri pâṭi pâsati |
 enipaḍe Paḍavaḷti Jakkappaḇbe kritârtthe ||

janakan Ereyamman âtana |
 janani lasaj-Jakkaṇṇabbe Ballayan annam |
 vanite Paḍavaḷṭi Bâgiyâbbe |
 ene Paḍavaḷa-Siṅgan eṁ kṛitârthano jagadoḷ ||
 dânadoḷ Inajam negaḷd abbi- |
 mânadoḷ Añjanēyan ârppinoḷ Khêcharan ab- |
 jânanege Manasijam Vina- |
 tânanjan ântarige Paḍavaḷ-Eregana tanayam ||
 madavad-arâti-maṇḍalika-maṇḍala-Khâṇḍava.. hôtran em- |
 budu vanitâ-viḷōḷa-nayanôṭpaḷa-châru-sudhâmsu-rêkhan em- |
 budu jaya-lakshmi-vallabban udâtta-yaśônidhi śishta-ratnan em- |
 budu Paḍavaḷḷa-Siṅgana guṇâvaḷiyam manam oldu uechchalu ||

svasti samasta-râjya-bhara-nirûpita-mahâmâtya-padavi-virâjamâna prabhu-mantrôtsâha-śakti-traya-sampannam nuḍidu matt ennan Ereyamēśvara-dēva-pada-paṅkaja[...] samaraika-vira Râya-Sântarana gaja-gandha-vâraṇa jaya-lakshmi-griha-tôraṇan Oḍagere-mallam śatru-nikshatram para-nâri-putram baṇṭara bâvam vira-svabhâvam śrīman-mahâ-Paḍavaḷa Siṅgaṇa Sântalige-sâsirada kampapa Baḍagi-nâdu ...modala bâḍa Bâvinahanahalliyol kereyam kaṭṭi dēgulamam kalasa-nirvâṇam maḍi â-munna tettu paḍada Belgaliya 4 Sivaneyuma prâna-parityâgam geydu paḍada Baḍaga .. 3 S'ivane antu kiruḍere âyadâya biṭṭi biya vaḷagâgi paḍada S'ivane i-kalnaṭu salisidaṅge (*usual final phrases and verses*) rûvâri-vairi-biruda-bhêruṇḍa Châṭṭôjana marimma Sâtôjana besa maṅgala mahâ śrī śrī śrī sēnabôva Dharṁmayana magal Kâḷabbe mammaga Masaṇayya-jīyan Ereyammēśvara-dēvasthânad oḍeyan alt endade mahâpâpam akku |

83

At the same village, on a virakal near Divaraharavu.

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitam śrīmat-Kumâra-Billa-veggadeya kumâra Hosagunda Bommarasam ...
 ge-sâsiramam sukha-saṅkathâ-vinôḍadiṁ râjyam geyuttam ittal ondu-di .. sam Nâḍuhallige
 dhâḷi-yiṭṭu paridalli 18 neya Târaṇa-saṁvatsarada Vaisâkha-suddha-pâḍmini-Âdivaradandu Billa-
 veggadeya pradhâna Âvinahalliya Siṅga-veggadeya mamma[!] Nâgaba-Nâykitiya maga Kaliyama
 mârbbalamam taḷṭ iḍidu palaram kondu sura-lôka-prâptan âdam || svasti śrīmatu Pombuchchada
 huṭṭida rûvâri Âdityâchâriya maga Pâṇḍyâchâriya besa ||

84

At the same place, on a 2nd virakal.

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitam śrīmanu-mahâ-maṇḍalēśvaram aras-aṅka-gâḷa bi.... sana
 Saka-varusada 1205 neya Chitrabhânu-saṁvatsarada lu śrīmanu-mahâ..
 ra Birarasanu ya-Nâykana kûdikonḍu Tammarasa kam ||
 ya .. dichara..... viṁ Hosagundava .. galu baruttam va kâlīga konḍu vîḷeya
 ya gaja-saṅgav aḷi Bira le hâydu kuduregaḷam
 halamam konda || ganda ḍaḷadoḷag okkilikki kolutire kandâ kudureya taṇḍagaḷam
 okkilikki ko || antu samaradoḷu taḷṭ iḍidu sura-lôka-prâptan âdanu || âtana mâma

Rasapa-gaudanu maga Jakkianu viśāsada prāk. . . da mādidanu.. maṅḡaḷa mahā śri ant
iridu bidudake Tammarasa . . Nāyakānu kandaḷirolage mu . . enasal uraḷiḷaluke vondu-Sivane-keyanu
umbaliyāgi koṭṭaru (*usual final phrases*) i-kala Abalūra Mābōjana maga Bīrōja māḍida maṅḡaḷa
mahā śri śri śri

85

At the same place, on a 3rd virakal.

śri svasti śrīman-mahā-maṇḍalēśvaraṃ aras-aṅka-karagasam birudar-aṅkusam maṇḍalika-jagadoḷe
vira-Bommarasana kumāra Tammarasana vijaya-rāḷyōdayada S'aka-varuśa 1205 Chitrabhānu-samva-
tsarada Vaiśakha-ba 1 Bu śrīman-mahā-maṇḍalēśvaraṃ Bīrarasaru Hosagundamaṃ mutti kāduvalli
sam. . ka ... baleyan aḷiya Bomma-buvaṃ karadu viḷeyamaṃ koṭṭu kāḷegakke naḍey embudum
para-nripana vairi-balamam hokku subbaṭaram keḍahi kudareyam kutti sura-lōka-prāptan āda
ātaṅge Avinahaḷḷiyali heṇṇa dānada keyi arevatalu || śri

86

At the same place, on a 4th virakal.

svasti śri Yādava-Nārāyaṇa bhuja-baḷa-pravudā-pa vira-Rāmachandra-Rāyana vijaya-
rāḷyada hannondaney. sha 1205 Chitrabhānu-samvatsa kha-bahuḷa 8 Budhavāra..
. ḍalēśvaraṃ aras-aṅka-kara r-aṅkusam maṇḍalika ḍaḷa Bommarasana
.. ra Taumiyara . namali berasam etti naḍadu bandu mutti kāduvalli
Tammiyarasa Kōḍi-Nāyakana ya So . Nāyakanam karadu ā-prastāvadōḷu ||

kam || viḷeya mannisi kād i- |

kāḷegak anuvāguy endu besanaṃ koḍa ba- |

llālum Sodḍiganu yam |

viḷeyamaṃ taḷadu koṇḍan āḷdana kayyōḷ ||

āntu yasikoṇḍu para-baḷa-gūḷi raṇamaṃ hokku vairi ... danaku vam kudurey-āḷam taḷt iridu
meḡadu sura-lōka-prāptan āday Avinahaḷḷiyali yātaṅge vondu-Sivane-keyi || yida baradāta sēnabōva-
Rāmaṇṇa maṅḡaḷa mahā śri ||

87

At Hebbase (same hobli), on a virakal in front of the ^ΔIśvara temple.

. kāmā-krōdha-lōbha-mōha-mada-m tanana tā vōḷisirdara samśā geya bijaṅgaḷ akkuy
ari-shaḷ-vargga . . svasti samadhigata-paṅcha-mahā-śabda mahā-maṇḍalēśvara Tribhuvanamallā-
Jagadēvarasaru Kunda-nāḍa Meḷahurigege naḍedu kādi jayam geydu barppa prastāpadalli
Hebbaseya Tereyama-veggadē-maga Bēḷa-veggadēya besa-makalu Eḍehaḷḷiya Sāligahēppapa-Malla-
veya supuṭram Geleya . Yuva-samvatsarada daśami-Ādityavāradandu taḷt iridu sura-lōka-prāptan āda |
Gaṇapat. tanna prasthāvadalli bidaru...Geleyar āvan orbbanu i-kāhan aḷivanu tanna (*stops here*).

88

On the same stone.

yam brahma vēdānta-vidō vadanti
param pradbhānam puruṣam nidānam |
viśvōdgatēh kāraṇam Iśvarasya
namō'stu tē vighna-Vināyakāya ||

svasti samadhi-gata-pañcha-mahā-śabda mahā-maṇḍalēśvara Tribhuvanamalla-Jagadēvarasaru
 Kuṇḍa-nāḍa Meḷahurigege naḍadu kādi jayam geydu barppa prastāvadalli Hebbaseya Teṇeyama-
 vegaḍeya magam Beḷa-vegaḍiya besa-vaka aveya suputraṁ Yuva-saṁvatsarada
 Vaiśākha-daśami-Ādivāradandu taḷṭ iṇḍu sura-lōka-prāptan āda || Gaṇapat

89

At Kuppāḷalu attached to Hebbase (same hobli), on a 1st virakal in dēvāsa field.

namas tuṅga-ēc. ||

svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalēśvaraṁ aras-aṅka-garagasam Bima-Dēvaṁ
 ... mūrtti-Nārāyaṇam viḷāsa-vallabham kathāri ... hatimalla śrīmatu-Kōṭiśvara-dēvara dibya-śrī-
 pāda-padmārādhaka para-bala-sādhakanum appa śrīmatu Kōṭi-Nāykanu sāyiramam
 sukha-saṅkathā-vinōdadim rājyaṁ geyuttam iralu S'aka-varusha 1214 bisigeya Nandana-
 saṁvatsara la Āśvayuja-bahuḷa 10 Ādivāra-Maghā-nakshatradandu || svasti śrīmatu samudrādhīpati
 Rāya-Hālagade-gāvunḍa Nāga-Dēvarasaru || svasti śrīman-mahā-maṇḍalēśvaraṁ busivara sūla kaḍi-
 tale malayaru Vandūru Tuḷiya-sāvantana mēge daṇḍetti hōgi śrīmatu Kōṭi-Nāyakana nēmadim
 Eeremalege baridu mārvalamam taḷṭ iṇḍu kudure-kālālu keḍapi .. doḷ Abbaja-gauḍana maga
 Bommayā-Nāyakanu sura-lōka-prāptan ādanu śrī-Jakkala-Nāgi jjaya-Nāyakanu ||
 yi-kala barad ātanu Hebbaseya Jakkeya sēnabōvana yi-kala kaḍidātanu kalukuḍiga
 Siṅgōjana maga Birōjanu śrī ||

91

At Heḍatari (same hobli), on a 2nd virakal in front of the Kallēśvara temple.

vāg-arthhāv iva saṁpriktau vāg-arththa-pratipattayē |

jagataḥ pitarau vandē Pārsvati-Paramēśvarau ||

svasti Saka-varsha 1082 neya Vikrama-saṁvatsarada Kārttika-suddha-dasami-Maṅgaḷavāra Heḍata-
 riya Maiyyabāli-arasa āyana magam Nāgarasa āyana magam Balarasa āyana tammaṁ Bāli-
 arasam Avaraguppeya kālegadalu ga-lēvarasana munte mārbbalaman ānt iṇḍu palambaram
 kondu sura-lōka-prāptanādalli ā-Bāli-arasana kāla keḷage divara Haḍava...ātana tamma Haḍava
 Eṇahaṇa ta .. tamam . . . ā-Bāli-arasana munte ... erddu biḷal avana baṭṭatanake Bejarasam koṭṭa
 (usual final phrases).

92

At the same place, on a 3rd virakal.

śrī vāg-arthhāv iva saṁpriktau vāg-arththa-pratipattayē |

jagataḥ pitarau vandē Pārsvati-Paramēśvarau ||

(from svasti Saka-varsha to keḷage in line 6, same as in previous No.). ...Aṅgaviṭṭada Boppanan ātana
 maganu.. tadogogga Avaraguppeya bavarada Bāli-arasana muttammi taḷṭ iṇḍu lu ātana
 baṭṭatanake Bejarasam koṭṭa kāh era

93

At the same place, on a 4th virakal.

namas tuṅga-ēc. ||

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka
 Satyāśraya-kuḷa-tilakam Chāḷukyaḥbharanam | śrīmat-Trailōkyamalla-Dēvara vijaḃa rājyaṁ uttarō-

ttarābhividdhi-pravarddhamānam ā-chandrārka-tāram saluttam ire svasti samadhighata-pañcha-mahā-sabda mahā-maṇḍalēśvaram Sāntarādityam sakāla-jana-stutyam paṭṭarā ra-prauḍha śrīma dēvarasa-vīkrama-prakramav ent endōḍe ||

adirada vīrar illa . vyaśakada manneya ... gaḍam |
gadanak anādaripa nilas ennada rāja-kumārar illa bā- |
gada balavantar illa kaḍapoṭṭi pōgedoḍam |
vodavida śaurya-śaktige diṭam o| Jagadēva-bhūpanam ||

tat-pāda-padmōpajvi

janakam Nāgarasam parākrama-dhanam pēttāyve Sigāli maṇ- |
dana Rājayve samantu śrī-Jagaddēva-bhū- |
pan adhiśam tanag ālivatte sutav irdḍ ond-ājiyo| pūṇḍu mām- |
moneyam taṭṭ iṭṭida Bāliparasa sarggak ēri ... aididam ||

ātana ka tanam upamāṭitāṃ Jagadēva-bhūbhujanoḍa asaṅkhāta-ripu-bāḷaman orrvane māt ēṃ
taṭṭi ikki sargga-purik eydikōṇḍa svasti śrīmat-Saka-varshada 1082 neya Vikrama-samvatsaraḍa
Kārttika-suddha 10 mi Maṅgalavārad andu Avaraguppeya kāḷagaḍalu vasugeya svāmi-kāryyavan
uddēsisī Jagadēvarasana nta hiriya-bavaradalu koḍasu ka avara rida birudina krama
vairi-haḍavaḷa baṭa-kāra Jagadēvana gandha-vāraṇa tistutta Heḍatariya Bāliyarasana
maga Nāgarasa Nāgarasana magam kāḷegaḍalu biddallige Jagaddēvara Kohuvāra
Muntanaguttiya key kōḍa kōhu Sivane ondumam kiḍisidava Gaṇgeya taḍiya sāvira-kavileyan
alīda-dōśa śrīmatu Sirivaḷigeya huṭṭida Sāntōjan-aḷiya Jakkōja Jakkōjana putranu Katakōjan-aḷiya
Sōmōja māḍida ||

95

At Kerōḍi (same hobli), on a stone in the Chauḍī-bana near the Mallēśvara temple.

namas tuṅga-&c. ||
jitēna labhyatē &c. ||

namas S'ivāya tri-bhuvana-prabhavē namas tē namas tē || svasti samadhighata-pañcha-mahā-sabda
mahā-maṇḍalēśvara Paṭṭi-Pombuchcha-pūra-varādhiśvaram mahōgravamśa-lalāma Padmāvati-dēvi-
labdha-vara-prasādam Sāntarāditya sakāla-jana-stutya nīti-śāstrāṇa birud-aṅka biruda-sarvajña
Jina-pādārādhakaram appa śrīman-mahā-maṇḍalēśvaram Kāva-Dēvana tat-kāntege puṭṭidar aggada
... dēva Siṅgaṇavan embav anujaru || jiya radolage prabhuga| irvare dāna-vinōdigalu samant irva
... . āśa gaṇ negaḷḍ urvare sat-kular diṭakk irvvara dharitri-yutar irvvara bhūbhujana suta
jagakk ibbare chalvar eyde Jagadēvanu Siṅga-Dēvanu || ant avar-anuje Alliyā-De ga puṭṭida kuṇa-
daru-biṇṇaḷeva Sānteya-Dēvanavara ||

maṇḍalika-jagad-vaḷaripu- |
maṇḍalika-taḷa-prahāri birudara dēvam |
chāṇḍa-bhujaṃ belu |
goṇḍa dēvam gaṇaḍoḷu tōrkkume sal viṇṇā ||

... . dalu śrīmatu mahā-maṇḍalēśvaram Tribhuvanamalla bhujā-baḷa-pratāpa Sāntara-Dēvanu
sukhadim rājyam geyuttam ire ||

śrī-kāntam viśada-yaśas- |
śrī-kāntam prithuḷa-nija-bhujāśrita-vijaya- |
śrī-kāntam viśva-dhara- |
tri-kāntam Sānta-nripāti negaḷḍ i-jagadoḷ ||

Saka-varsha 1110 neya Klaka-samvatsarada Māgha-bahula 12 Maṅgalavārada andu S'āntavāsada Siṅga-Dēva dhūḷi-mārggav āgi bandu Hade . nāḍa Teruvadiyan iṛidu hōhalli pratāpa-Sāntara-Dēvanu tanna . dinda antahada . Subba sa Subbaya māḍid āṭṭanav ent endade ||

kaṭṭidirol ānta virara |

niṭṭ-eluvam muṛiva . . . yanada . . . ṭṭajiya . . . |

kaṭṭal tāgi taṅge |

kaṭṭid alagam taṭṭ iṛidu mereva haḍavaḷa-Subba ||

ātan-anvayav ent endade || Maṇja-Kēṭayama-gauḍan ātana maga Būga-gauḍagam Heliyabe-gavvi-
ḍigam puṭṭidanu . . . haḍa-Subbaya Sāṭeyana pratāpa ra Dēvanan avasara
. kuduṛeyan iṛid ā sura-lōka-prāptan ādalli . . . Sāntara-Dēvanu . . .
. vana ara-kaṇḍa . . . Sivane . . . Sivane . . sarvva-mānya . . .
. ḍane satta . kallan

96

At Nāḍamaḍuvu (same hobli), on a vīrakal near the Jain house.

namas tuṅga-ṅc. ||

svasti samasta-prasasti-sahitam male kadava-prachanḍa Sanivāra-siddhi Giridu
śrīmat-pratāpa-chakravartti Hoyisaṅga-bhūja-baḷa śrī-vīra-Ballāḷa-Dēvarasara rājyābhuyadaya śrīmanu
mahā-maṇḍalēsvaram aras-aṅka-karagasa birudar-aṅ pa viḷāsa-vallahaṁ Bommarasaṁ . .
maṇḍalikara gaṇḍa kaṭhāri . . hata-malla Koṭi-Nāyaka husivara sūla Kaṇṭala Kālatamma cā . . . ta
sahita baṇḍali ā-Ballāḷa-Dēva āne tavage bekendu paṇḍapradhānana nāyakuṛu sahita
āgi Hosagondage etti nāḍedu bandu ba . . kādi muttigeyādali Sakha-varuṣa 1222 . . . samvatsarada
Jēṣṭha-māsada suddha-dasami-S'ukravārada andu Kōṭi-Nāyaka Maḍavina Majjeyana maga ubhaya-satti-
gēṇa-kaiya Nanniya Jayanta-Vodeyana kareysi Gāvaṇada nā diya kālagam ērida
kudare mīrida ko . . kutti . . ra-lōka-prāptan āda Kāmeyaṅge Maḍavin-oḷa-gavudara baravattalu . . yana
tanma Beleya Bīramma kala geydā bara . . . Madhukōja | maṅgaḷa ||

97

At the same place, on a 2nd vīrakal.

svasti samasta-prasasti-sahitam śrīmanu-mahā-maṇḍalēsvaram aras-aṅka-karagasam birudar-aṅkusaṁ
mūrtti-Nārāyaṇam viḷāsa-vallabham kaṭhāri-karahata-mallam | śrīmanu-mahā-maṇḍalēsvaram Bom-
marasaṅge malava-maṇḍalikara gaṇḍam ubhaya-mārttanḍanum | hanuondu-maṇḍalikara gaṇḍanum |
śrī-Kalinātha-dēvara divya-śrī-pāda-padmārādhakarum | para-baḷa-sādhakarum appa vīra-Kōṭi-
Nāyakanum suha-saṅkathā-vinōdadim Hosagunda-paṭṭanav āgi Sāntaḷige-sāvīramam rājyaṁ
geyyuttam ire śrīman-mahā-maṇḍalēsvara Tamma-sāvantaṇu Bidirūru-paṭṭanav āgi | Hiriyā-Sulase
Gāvaṇa-nāḍu-sahita rājyaṁ geyyuttam ire Saka-varuṣa 1215 neya Nandana-samvatsarada Kārttika-
śu 5 Ā | Yiruvandūra Māleya-sāvātana mēle Kōṭi-Nāyakanu tti nāḍad etti Eḍamīleya
kāḷagaḍalli | Maḍavina Bīraya-Nāyakana maga Ma kādi taṭṭ iṛidu vīran āgi sura-
lōka-prāptan ādanu | ātaṅge umbali Maḍavinalu ara-vattalu Bommeyanu koṭaru yi-silāḷksharamam
baradātānu Gīvaṇada . ya sēnabōvanu | yi-viragalla māḍidāta Siṅgōjana maga Bīrōja | yi-vīra-
galla pratishṭhisidātānu ā-Majuvanu maga Kāmachilanu maṅgaḷa mahā śrī

jītēna labhyatē &c. ||

98

On a 3rd vīrakal.

namas tuṅga-ṅc. ||

svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalēsvaram aras-aṅka-karagasam birudar-aṅkusaṁ
mūrtti-Nārāyaṇam viḷāsa-vallabham Bommarasaṁ malava-maṇḍalikara gaṇḍam śrī-
pāda-padmārāthakanu Kōṭi-Nā āne vairibha-kaṇṭhīravanu
śrīmat-pratāpa-chakravartti Hoyisaṅga-bhūja-baḷa śrī-vīra-Ballāḷa-Dēv-arasaru rāyaru . .

... yāgi Hosagundakke etti naḷadu bandu kōṭe ... Saka-varuṣa 1222... samvachharada Jyēsthā-māsada ... Nāyka ... Nāyka ... leṣana maga ... nādu-sahita ... kaṭṭida kāḷeḷege ... n iḍi ugaḷi ... kondu sura-lōka-prāptan āda ॥ ātaṅge ... yi-kalla geyidāta ... Bommeṣa... kalla geyid āta ... śrī maṅgaḷa mahā śrī

99

At Tivarekere (same hobli), on a stone in front of the Ās'vara temple.

śrīmad-āchīrya-guravē namaḥ |

namas tuṅga-ṅc. ॥

samasta-prasasti-sahitaṁ śrīmanu-mahā-maṇḍalēṣyaram Kōṭi-Nāyakaru svasti śrīmanu-mahā-maṇḍalēṣyaram Tammeyā-sāvantaru tammoḷ ēkastarāgi sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyuttam irdd-andina kālād ilu Saka-varuṣa 1220 ttaneya Hēmaḷambi-samvatsarada Phālguna-śu 15 Ā | ā-Tāreya-grāmada Viṭhalēṣvara-dēvaru kṛipēyim band udayisalu ā-parivāra-dēvateyaru sahita pratistheyaṁ māḍalu ā-grāma la sarvva-jana-sanumatadiṁ mīdīdātana vrittāntam ent endade | Hāruvigoppad-Vāmana-hebbāruvaṅḡṇam Sātakkāṇḡḡṇam puṭṭi śrīmatu rāja-rāja-guruv ensi Bhattāchāryyara dikshā-putran appa Viṭhaya-sēnabōvanu māḷida dharma-kāryakke koṭṭa dēvasvada vrittigal āvav andade | (here follow details of gift, and usual final phrases and verses) Sadāśivanē gatiy endā Viṭṭhaya-sēnabōvanu maṅgaḷa mahā śrī

100

At Hire-Muttūru (same hobli), on a stone in Survey No. 83.

svasti Saka-varisham *ombaynūra ēl āgire Vijaya-samvatsaram pravarttise | Dāli-Sāntarāna magam Sānta-Rāya rājyaṁ geye Kambayyam pergedey āge Kōḷeyammāna aliyaṁ Chappayyana magam Punni-Gōśāsi kēreyaṁ māḍisi Konalliya mahājanake Gōśāsam ilḍu uttarāyaṇadoḷa pōge ... Gavaṇavum adēkala... Gavaṇa kamba... vana... ṇḍa-vuṭṭage ... Gurapa-Nāyaṁ koṭṭu kalla neṭisidan idakke tappidan i-kallam kiṭṭam

svasti śrīnatu S'antara-Murayyage... si kaṭṭida kēre mura (the inscription is much effaced after this).

101

At Rāvaṇa-kān attached to Mattikoppa (same hobli), on a vīrakal.

svasti

namas tuṅga-ṅc. ॥

svasti samasta-prasasti-sahitaṁ samadhigata-panūcha-mahā-śabda-sahitaṁ hannondu-maṇḍalikara gaṇḍa mūru-mīdi-Rāhuta-rāya kaligal-aṅkusa jagad-valaya Gaṅgeya-sāhaṇeya mēle Hoyisaṇa gaṇḍa bhēruṇḍa Gumma[ta]nāta-dēvara dibya-śrī-pāda-padmārāṭhanam appa Ballāḷa-Rāyanu tanna sarvva-dāḷa-sahita naḍadu bandu Banavaseyali biṭṭu Kadambaḷalige naḍavalli Sireseya kālagaṇ endene Saka-varsha 1225 neya Sōbhakritu-samvatsarada Kārttika-māsada bahuḷa 10 Budhavāradalu Rāvaṇada Haḍaṇḍa Sātayana maga Māravalliya Jakkiyabbeṣa putra Rāvaṇagga-Bīraṇ iṇidan ad ent ene ॥ *

kam ॥ vara-turaga-kariya dalaṁam |

kara munid eṇṇeyāṭṭi ripugaḷ-aṅkusa-rāyan |

dhuradolage tividadan achchari |

birudara sirā ... yal amama Bīraṇ dha ... |

neṇṇey āḷaluk avan-abitaran |

uṇṇavan esene ... mahā-vīraṇa mechchan |

jaṇadarade yīṇḍe turagava |

yīra ... māḥira ... gan amama Bīraṇ dhareya ॥

yintu taḷṭ iṛidu mēradu Hoysaṇa-daḷama .. Bira sura-lōka-prāptan āda maṅgaḷa mahā śrī śrī yi-
biragalla dāta Birana aṇṇa Haḍapada Baramayya-Rāya vimṃāṇa ... Abbalūra Saṅkōja Chikka-
Keraūra kavi-darppaṇa Bommaya-Rāya bareda maṅgaḷa śrī

102

At Sitūru (same hobli), on a virakal near the Rāmēśvara temple.

Sarasvatyai namaḥ ||

namas tuṅga-ṅc. ||

svasti samasta-prasasti-sahitaṃ śrīmanu-mahā-maṇḍalēśvaraṃ aras-aṅka-karagasam birudar-aṅkuṣaṃ
mūrtti-Nārāyaṇaṃ kirtti-viḷāsa-vallabhaṃ śrīmatu-Billēśvara-dēvara-dībya-śrī-pāda-padmārādhaka-
num appa kathāri-karahatti-malla vira-Kōṭi-Nāyakan ā-Hosagundadali Sāntalige-Nāyakara mam ..
garisikonḍu sukhadim rājyaṃ geyuttam iralu Saka-varuṣada 1214 madu siya Vijaya-samvatsa-
rada Chayitra-ba 10 Maṃ dandu svasti samasta-prasasti-sahitaṃ Yādavar(am)-anvaya-daḷavāyi
Parusarāma-Dēvana āgi ātanan ālu Mojora hoydun sere tuṇuva koṇḍu bā yandu
. Bi Nāyakanam karedu viḷeyanum koṭṭu tanna samasta maṃ kūḍikonḍu naḍey embudu
hasāḍav endu biḷukonḍu naḍadu bandu Mojoran iṛidu seṇe tuṇuva koṇḍu tirigi baruttiha samayaḍolu
Parusurāmanu taḷ... daḷa-mukhyav āgi aḍḍahāyḍ uḍidalli Bire-Nāyaka māḍida viran ent endāḍe ||

yēṛidaḍe tividu kudareya |
miṇḍa-kālāḷgam oḍadu tuḷḍanu ranadal |
mārāmpar uṇṇe duradali |
viran .. diyakka Siṅga-Nākiti Biran ||
gaṇḍa gaḍiyaṅka siṅganu |
toṇḍara miṣagaḷanu .. ttana hāravali |
bhaṇḍaṇadal āva gaṇḍara |
gaṇḍaru Biramage paḍiye samarāṅgaṇaḍol ||
tuḍiki taḷḍ okkilikkiye |
yeḍa-baladali mukurikki mārāntavara .. |
... toluva teradiṃ |
diḍav aḷiyade tividu konu samarāṅgaṇaḍol ||

antu Sita Nākitiya Bame-Nāyakanu maga Bayichanu aṇṇa Buḷamenu tande Bayicha-Nāyakanu
mārbaladola tividu kālāḷanu taḷṭ iṛidu sura-lōka-prāptan ādaru maṅgaḷa mahā sri yi-kala
nilisid ātanu aḷiya Buchayyaṃ | yi-kalla kāḍidātanu Siṅgōjana maga kalukute .. Birōja | yi-kalla
baradāta Hubasiya Jakkannanu maṅgaḷa mahā śrī

103

At Bēstūru (same hobli), on a stone in the Basavaṇṇa temple.

śrīmatu eḷbara gaṇḍa Maraḷōjana ma .. Besavurada .. puṭṭida Alkeyya-jīyara .. yara magam
Dēvarāsi-jīyara rūpu

namas tuṅga-ṅc. ||

..... maṇḍalan ārachita-śēśam utsaḷaj-jaladhir uddhūḷitasya sa
..... samasta-bhuvanāśraya śrī-prithvi-vallabhaṃ mahārājādhirājam rāja-paramē ḷika
Chāḷukyābharapaṇa śrīmat-Tribhuvanamalla-Dēvara rājyaṃ uttarōttarābhi cha-mahā-
śabda mahā-maṇḍalēśvaraṃ Paṭṭi-Pomburchcha-pura-varēśvaraṃ Padmāvati-labdhava-pra
..... sakala-jana-stutyan aras-aṅka-gāḷam pusivara-sūlam kirtty-aṅgaṇā-lōlam puruṣa-Nārā
..... S'āntara-Dēvaru ssamadhigata-paṇḍica-mahā-śabda mahā-maṇḍalēśvaraṃ Paṭṭi-Pomburchcha-

pura-varê stûrikâmôda prathama-tulâ-purusha-dâna-pârâga singa-lânchanam vânarâ-dhvaja-
virâjamânam d aṅka-Râmâṁ nêrvvara guṇḍam sauryya-mârtaṇḍam atichapaḷa-vâchâḷa-
birudam jammâ man-mahâ-maṇḍalêśvaram Rîya-Sântara Tailapa-Dêvaru Sântarapuradoḷu
sukha-saṅkatâ-vinôladim Sântalige . . . ra siddhikkam dushta-nigrâha-śishta-pratipâlanadim rāj-
yam geyuttam ire tat-pâda-padmôpajivi ||

para dayâ-paran endu sishta-saṁpyama- |
paran endu satya-paran endu yaśôchitan endu sanda sâ- |
ksharika-jana ṇâbharapaṇikan endu bi |
ttarisutam irppud i-negaḷda-dhârîṇiyoḷ Sirivarmma-gauḍanam ||
anavadya-charita-vi . . |
...chôdyav ârppin ambhôdhi mahâ- |
Manu-muni-charitran end |
avaniyoḷ Kaliyamma-gauḍanam bappisugum ||
atanu |
natan endu vidagdha-budha-janâśritan asati- |
sati-dûran endu lôka- |
stutan â-Kali-Dêva-gauḍan âtana tanaya . . ||
... vṛitaḷam ellarum nereye ji-bâpp embinam yâchukâ- |
nikarakk ayde suvarṇa-vastu-chayamam vâhaṅgaḷam koṭṭa esa . . . |
... didam bhumbhukam nija-kuḷa-prâkâran end endu la- |
kshmi-karam perggade-Biravarmman akhîḷa-kshupâḷâmâtîyarkkaḷo ||

ant enisi ne . . r-avayâgatadoḷ Sântara-kuḷa-nripâḷa-pâdârâdhakarum saujanya-ratnâkararum puru-
shârta-sadarttarum enisi negaḷla Biravarmmanuḷam Bhâgiyabbegam putṭi suputraḷ kuḷa-dîpakah
perggade-Nâgavarmman âtanim kiriya ||

vṛi || parivâra-stambha-mûḷam nija-pati-pada-rakshaika-daksha-pratâpam |
vara-vidyut-kâmini-kômaḷa-gaḷa-luṭitâhâra-vaidhabya-dibyam |
Snara-bânam prauḍha-kântâ-hṛidaya-sakaḷa-sammôhanam bappu viśvam-
bhareyoḷ śrî-Kaṇṇamâtyam vibudha-jana-manah-padmini-râjahamsam ||
Kannugamâtyan iuti guṇisalk alagan dhuradalli bhâḷi bârpp |
ennadar âr arâtî-bhayadind ele Tailapan-aṅkakârar akk |
ennadar âr kkarum mugidu dēva-nivâsaman ôḍi pokku kây- |
ennadar âr budhâḷi ninag akke jayâvaham ennadippar âr ||
vâridhi battugam vasudhe pottugu dig-gajam alki baḷkugum |
Mêru-nagâdri nira neḷalant atisaṅchaḷam âgi tōrkkum ê- |
kâranam ôm asatya-paranâḍadam anyâ-satî-janakke kai- |
vârade sôḷṭadam negaḷda perggade-Kannan iḷâ-taḷâgradol ||
adaṭina birudaran adaṭ ale- |
va adaṭina paṭutarada viśaḷa-birudaran amama |
... piḍida sikaḷidudu |
mada-ripu-radanigaḷa Taila-bhûpana siṅgam ||
âḷâpamēno Taila-nri- |
pâḷana besadinde vairi-baḷa-daḷamam nir- |
mmûḷisi nijâpta-yasamam |
pâḷisi billaṅkakârav vesaram paḍedam |

Kannan-udatta-vira-guṇa Kannan-udārate Kannan-odu-sau- |
 janyate Kannan-odu-mahimōnnate Kannana bhadra-lakṣhaṇam |
 Kannana kirtti Kannan-abhimānate Kannana sachcharitram int |
 ennarū mā jagamum sale .. guṇisalke sālādē ||
 kumbhini-tajadoḷu dig-ibhara |
 kumbhāgradoḷ ā-nabhashtaḷada kaḍegaḍeyoḷ |
 tāṃ Bhāratī Parivāra- |
 stambhaṃ Billāṅka-Rāma-vesaraṃ baredaḷ ||
 ātana satiy avani-vi- |
 khyātēy Arundhatige toṇe samam negaḷda Kubhri- |
 jātēgav ā-śrī-Rāmāna |
 Sitege duguṇam viḥārisal Kanakabbe ||
 Manasijanum Ratium Gō- |
 miniyum Gōpatiyum Induvum Rōhiṇiyum |
 Vanajabhavam Sarasvatī |
 ninag iḡ ele Kannamātya sukha-sampadamam ||

svasti samasta-rājya-bhāra-nirūpita-mahāmātya-padavi-virājamāna-mānōnnata-prabhu-mantrōtsāha-
 śakti-traya-sampannam nuḍidu-matt-ennam nija-kuḷa-kamaḷa-mārttaṇḍam mone-muṭṭa-gaṇḍam Rāya-
Tailapa-Dēvar ādēsa-prēshaṇa-Vainatēyam pati-hitĀṇjanēyam ubhaya-baḷa-subhaṭa-hastāvalamba
 parivāra-kambha Tailapa-Dēvan-aṅkakāṇam raṇa-raṅga-niṇam mantri-māṇikyam vivēka-Chāṇākyam
 sujana-janādhāraṇa para-nāri-dāraṇa sāksharika-jana-samuddharanāṇam svāmi-drōha-gaja-mada-haraṇam
 jayāṅganā-kirtti-patākam śauryyāvalōkam Kannēsvara-dēva-pada-sarasija-siḷimukham chatura-Cha-
 turmmukham svāmi-drōha-gaja-paṇichānanam samara-Saḍānanam koṇḍeyara gaṇḍam manade machcha-
 ripa-nara-sira .. kamaḷa-vēdaṇḍam Rāya-Tailapa-Dēva-pādārādhakam para-baḷa-sādhakam maṇḍa-
 ḷika-padavi-virājitar appa śrīmatu-perggaḍe-Kannayyam Baḍagi-nāḍa-mūvattara modala-bāḍam Besa-
 vurada Kannēsvara-dēvarasamasta-parivāra-dēvaram pratishthe geydu dēgulavam kalasārōhanam māḍi
Chāḷukya-Vikrama-varishada 14 Sukula-saṃvatsarad-Āsāḍada punnamēy Ādityavārada dakṣhiṇāyana-
 saṅkrānti-tithiyandu yama-niyama-dhyāna-dhāraṇa-pariṇāṇar appa Dēvarāsi-jiyara kālām karchōhi
 dēvar-aṅga-bhōgakke nṛitya-gita-vādyakkam tapōdhanar-āhāra-dānakkam khaṇḍa-spaṭika*-jīrṇōd-
 dhārakkam sarva-namasyavāgi biṭṭa keyi (*here follow details of gift*) śrīman-mahā-maṇḍalēsvara
 Rāya-Sāntaravarum mahā-maṇḍalēsvaram Tailapa-Dēvarum svasty anavarata-parama-kalyāṇabhū-
 daya-sahasra-phala-bhōga-bhāgini dvitīya-Lakṣmī-samāne subhōga-nidhāne Jina-gandhōḍaka-pavitri-
 kṛitōttamāṅge Tailapa-Dēvar-arddhāṅga-Lakṣmīyar appa Khā-Dēviyarum kumārām Kāma-Dēvanum
 eḷdu perggaḍeti Kanakabbeya magam Meydayya-modalāgi nālvargge tri-bhōgābhīyantara-siddhiyīm
 Besavuradahallī Kōḷūram koṭṭar (*usual final phrases and verses*).

104†

On a vītrakal in the same place.

namas tuṅga-ċc. ||

śrīmatu-huli-rāya-rāya gaṇḍa-bhēruṇḍa vira-Ballāḷa-Rāya tannad ondu chātur-bbala-sahita yati-
 bandalli śrīmanu-mahā-maṇḍalēsvara | raḷiy-aṅka-siṅga | suriya-maṇḍala | hannōndu-maṇḍalīkara
 gaṇḍam mundina Tammayā .. tanna ekaṭṭigama karisi | kaḷihidali Parabaḷa-Siṅgada
 mēle | baḷiya chavali . . . kaṭṭi | rapadali yiriyada oḍvāna gaṇḍam | Bēsura Sālakōti-Nāyana magā |
 ādiyara baḷiya Bayachayanum Sukla-saṃvatsarada Vaiśākha-suddha-daśami-Ādivaradali samaraṅga-
 dali bidā .. aḷiya Challaya-Nāyaka vira(m)galla māḍisida maṅga[la]

*Perhaps a mistake for *spuṭita*.

† The orthography of this in the original is very bad,

105

At Kôjûru (same hobli), on a stone near the Koḍagôsu temple.

svasti śrīmatu Jayanti-Vijayanti-Kanakâpura-Banavaseyalli châtur-yyugadalu(y) Âdi-Madukanâtha-dêvarige Rudhirôdgâri-samvatsaradali śrīmanu-mahâ-naṇḍalêśvaram.. laḍiyaṅka.. ga sûryya-maṇḍa-lamam.. tamma seḍeyaru Kôlûranuṃ Baḍagi-nāḍa samasta-prabhugaḷu muntâgi sarbba-adhikâri Gôpaṇṇanavaru sahita Madukya-dêvarige dhârâ-pûrbbakav âgi koṭṭadu maṅgaḷa mahâ śrī

106

At the same village, on a stone in the kunari-hakkalu.

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
jiyât trailôkyâ-nâthasya êśasanam Jina-êśasanam ||

svasti śrīmatu Âdinâtha-dêva-pâdârâdhaka samyaktva-ratnâkara Jina-gandhôḍaka-pavitrikṛitôṭṭa-mângey appa Râjjiyabbe-heggaḍiti 45 neya Virôdhikṛitu-samvatsarada Mâgha-sudha-pañchami-Bṛihavâradandu Kôlûro| sura-lôka-prâpṭey âḍa| || Sarasvatigana-putra-Sumati-paṇḍita-sisya rûvâri Sômôjana putra Durgējyana besa

107

At Anantapura (Anantapura hobli), below the Garuḍa image in the enclosure of the Raiganâtha temple.

(Te first 8 lines contain usual final phrases).

âlôḍya sarvva-êśâstrâṇi vichârīya cha punaḥ punaḥ |
idam ekaṃ su-nishpannam dhyēyô Nârāyaṇa sadâ ||

svasti jayâbhyudaya S'âlīvâhana-śaka sâvirada nânûra-ippatta-ombhattu Kali-varsha nâlku-sâvirada âru-nûra-eṇṭu sandu saluva Prabhava-samvatsarda Chaitra-śu-pâdyadalu śrīmatu.. ge bhayaṅkara ripu-maṇḍa...kôḷaḷa kadana-prachaṇḍa ralû beyakoppada Kallapa-Nâyakara kumâra Chikana-Nâyakarû tamma kula-svâmi svasti si-Jayanti-pura-varâdhîśvara śrī-mahâ-Lakshmi-kucha-kuṅkuma-lôla .. . la-êaṇḍa .. manôvallabha-jâla-lilâ-vinôḍa bhû-Vaikunṭha.. Kôṭipurada Tiruveṅgaḷa-nâthanâ harivâṇa-naivêdyake tamma nâyakatanake saluva...Hosagundada-simeyolagaṇa Kôṭiṣetîkopak nû Gaṭapuravanu kâla-kalam prati svâmiya aṅga-raṅga-bhogaṅga nivêdyake salisi svâmiya bra .. vanû koṇḍu kṛitârthar aluduyandu biṭṭa pura

108

At the same village, on a copper plate in possession of Khâdar Buḍan-Sâb.

namas-tuṅga- &c. ||

svasti śrī jayâbhyudaya-S'âlīvâhana-śaka-varusha 1554 neya Prajôṭpatti-samvatsarada Kârttika-ba 10 lû śrīmad-Eḍeva-Murâri Kôṭe-kôḷaḷa viśuddha-Vaidikâdvaita-siddhânta-pratiṣṭhâpaka Siva-guru-bhakti-parâyana-râda Keḷadi-Veṅkaṭappa-Nâyakara pautrarâda Bhadrappa-Nâyakara putrarâda Vira-bhadra-Nâyakarû Ânandapurada-sime Malahagôpada Tâvaregere hondi kaṭisida masûtiya dharmake koṭa tâmra-êśâsanada kramav ent endare Ânandapurada-sime Yeḍehaḷli-grâmadalli (here follow details of gift) antu ... ubhayaṃ ga 12 hanneraḍu-varahâna-bhûmiyanû koṭṭev âgi â-bhûmige saluva sarva-svâmyavanu prâku-mariyâḍeyalli âgumâḍikoḇḍu masidi-dharmake kâlam-pratiyaḷu naḍasi-bahâdake koṭṭa dharma-sâdhana

śrī-Veṅkaṭâdri

At Achâpura (same hobli), on a stone in the tîrtha.

namas tuṅga- &c. ||

svasti samasta-bhuvanâśrayaṃ śrī-prithvi-vallabhaṃ mahārājādhirāja rāja-paramêśvara parama-bhaṭṭārakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châlukyaâbharaṇaṃ śrīmat-Tribhuvanamalla-Dêvara vijaya-rājyaṃ uttarôttarâbhivîddhi-pravardhamānam â-chandrârka-târaṃ-baraṃ saluttam ire Kalyâṇa-nelevidinoḷu suka-saṅkathâ-vinôdadim rājyaṃ geyuttam ire tad-anuḷam svasti samasta-bhuvana-samstūyamānam lōka-vikhyātam Pallavānvayaṃ śrī-mahî-vallabhaṃ Yuva-rāja rāja-paramêśvaraṃ vîra-Mahêśvaraṃ vikramâbharaṇaṃ jaya-laksmi-ramaṇaṃ Châlukya-chûḍâmaṇi kadana-Tripêtraṃ Kshatriya-pavitraṃ matta-gajāṅgarājyaṃ sahaja-Manôḷam ripu-râya-kaṭaka-sûrekâraṃ aṇṇa-aṅka-kâraṃ śrīmat-Traiḷōkyamalla-Vîra-Noḷamba-Pallava-Permmānaḍi-Jayasīṅga-Dêvara Banavâse-pannir-chchhâsiramumaṃ Sântalige-sâsiramumaṃ Eradaru-nûḡuma Kandura-sâsiramumaṃ (n)âḷdu suka-saṅkathâ-vinôdadim rājyaṃ geyuttam ire tat-pâda-padmoḷpajivi samadigata-paūcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-ḍaṇḍanâyakaṃ vibudha-vara-dâyakaṃ gôtra-pavitraṃ jagad-êka-mitraṃ uja-vapśâmbuja-divâkaraṃ satya-ratnâkaraṃ vivêka-Brihaspati śaucha-mahâ-vrati para-nârî-sahôdara vidagdha-Vidyâdharaṃ sakaḷa-guṇa-nivâsaṃ ubhaya-râya-santôsaṃ śrīmat-Traiḷōkyamalla-Vîra-Noḷamba-Pallava-Permmānaḍi-Jayaśīṅga-Dêva-pâdârâdhakaṃ para-bâla-sâdhakaṃ nâmâdi-samasta-prâśasti-sahitaṃ śrīman-mahâ-pradhâna hiri-sandhi-vigrâhi ḍaṇḍanâyakaṃ Tambarasaṃ Sântalige-sâsiramumaṃ (n)agrahâraṅgaḷmaṃ dushṭa-nigrâha-śiṣṭa-pratipâḷanadind âluttum â-nâḍa rājâdhyakshada besanaṃ Mâchi-Râjaṅge dayegeydu kuḍe ||

taledudu Sindhavâḍi sakalôrviyoḷ unnatiyaṃ tad-urvvârâ- |

tiḷakadoḷ agrahâra-tiḷakaṃ sogayippudu Kaūchagâra- |

Beḷgali pariśôbbhe-vettan adaroḷ dvija-bhūṣaṇaṃ Atri-gôtraṃ u- |

jvalatara-kirtti Vâji-tiḷakaṃ prabhu-Mâchi-sudhâmarichiyol ||

â-mahâ-purushaṃ Sôvanâthayyaṅgaṃ Abbakabbegaṃ puṭṭi samasta-guṇa-sampannaṃ gôtra-pavitraṃ budha-jana-mitraṃ śrī-Mâchi-Râjaṃ rājâdhyakshada besaḍol naḍeyuttam iḷdu śrī-râjadhâni-Andhâsurada Îśânya-tîrtthada Îśânyada deseyalu śrī-Mâchêśvara-dêvarumaṃ Âditya-dêvarumaṃ Vishṇu-dêvarumaṃ pratishṭhe-geydu srimach-Châlukya-Vikrama-varshada 3 reneya Siddhârti-samva-tsarad uttarâyâṇa-saṅkrânti-nimittadim ... yama-niyama-svâdhâyâ-dhyâna-dhâraṇa-maunâushṭhâ-ṇa-japa-samâdhi-sampannar appa śrīmat-Anantaśiva-paṇḍitara kâḷam karchchi dhârâ-pû ...

(rest contains details of boundaries and usual final phrases) kalukutiga Kshêmôjana maga Êvôja kaṇḍarisida dēgulamaṃ mādida Kāmôja sri

108(bis)

At the same village, on a stone to the north of the road.

svasti samasta-bhuvanâśrayaṃ śrī-prithvi-vallabhaṃ mahārājādhirāja paramêśvaraṃ parama-bhaṭṭārakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châlukyaâbharaṇaṃ śrīmat-Jagadêkamalla-Dêvara vijaya-rājyaṃ uttarôttarâbhivîddhi-pravardhamānam â-chandrârka-târaṃ-baraṃ saluttam ire | tat-pâda-padmoḷpa-jiviy appa Bijjarasana kula-kramaṃ ||

kanda || śrīmach-Châlukya-vapśa-śi- |

khâmaṇi Kêśivarma-Dêvan âtana putraṃ |

Bhîma-baḷaṃ Chôḷarasaṅ |

î-mahi Bijjarasaṃ ||

svasti samadigata-paūcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ kirtty-aṅganâdhîśvaraṃ ḍaḷake Gôpâ-ḷam Pattarâḷi-prajaya-kâḷam Bhillama-diśâpaṭṭam Paṭahakôtâ-gharaṭṭam Baṇṭuga-ma . . . manô-

khyâta-yaśô-nidhi-vasu-
 dhâtaḥa tu negaḥd ||
 Jākabb-
 arasiye tann agra-mahishiy āguttire Gô-
 narasam dānada dharma . . .
 sale negaḥdam||
 yaśasviy endu vibudhāsrayan endu visēsha-dāniy end
 uḍita-guṇāḍhyan end adi kūrīda
 man end akaḷaṇka-charitrān end id ēm
 paduḷidan endu kirttipudo Gōṇuganam sakaḷāvanī-taḷam ||
 pasarisi nīḷva śālī teṛa piriḍ unmadāḷi ba-
 ggisuva pikāḷi pushpita-latāḷi vichitra-vanāḷi kūḍe taḷt
 esad ire sanda Sāntāḷige-nāḷol apūrvvam enalke dhātri ba-
 ṇṇisutire tanna dharmmamane peḷchisidaṃ sale Gōṇa-bhūbbhujaṃ ||
 sisu-madhupāḷi baggipa pikāḷi mada
 gāḷi māmarāṇḷol ī-vichitra-vanāḷi kūḍe taḷt
 esad ire sanda Sāntāḷige-nāḷol apūrvvam enalke dēgulaṃ
 māḍisidaṃ sale Gōṇa-bhūbbhujaṃ ||

va || ene negaḥda Gōṇarasam Sāntāḷige-sāsiramumam duṣṭha-nigraha-viśiṣṭha-pratipāḷanadim sukha-
 saṅkathā-vinōḍadim rājyam geyuttam irḍda priyam-guṇada Kumārasvāmi-bhaṭṭa-sōmayāḷige
 sāsirada . . . ge Andhāsūraman agraḥaram māḍi koṭṭalli Gōṇēśvara-dēvarumam S'auryyamārttāṇḍa-
 dēvarumam pratishṭhe-geydam pra nam enipa dēvāyatanamam māḍisi | S'aka-varsha 964
 neya Chitrabhānu-samvatsarada Vaiśākha-śuddha-akshaya-tṛitīye-Ādityavāra-saṅkrāntiyandu || svasti
 yama-niyama-svādhyāya-dhyāna-dhāraṇa-japa-samādhi-sampannar anēka-tarkkādi-śāstra-pārāvāra-
 pārāgar avadāta-kirtti-dhvaṇar amāḷina-charitrar pParvataḷiḷiya Kāḷāmukha-tapōḍhanāgraganyar
 appa śrīmad-Vādirudra-paṇḍitar ||

vṛttam || Kāṇādē Kaṇabhuḡ Brīhaspati-matē Vāchashpatiḥ Kāpilē
 mārggēyam Kapīḷas svayam Sugata-śāstrē Saugatānām guruḥ |
 Mimāṃsādhigamēpi Jaimini-munir Nyāyē'kshapādah kshitau
 śabdē Vyāla-ku S'aivē S'ivas sāmpratam ||
 nikhīlātmiyātma-tatva-prakaṭana-paṭu-śiṣṭēṣṭha-bṛit-padma-chaṇḍam-
 āu kha-sindhūrmindra-nāgāmbuja . . . kara-nihāra-dhātṛidhra-Gauri-
 sakha-hāsābhāsa-kīrtiyābharāṇan esedapam dvishṭa-darpishṭa vidvan-
 mukha-mudram mṛidu-madhura-gabbhīrōkti-sampat-samudram ||

va || ene negaḥda Vādirudra-paṇḍitara śiṣhyar yyama-niyama-svādhyāya . . . dhāraṇa-japa-samādhi-
 sampannar appa śrīmat-Kriyāśakti-paṇḍitarge kalam karchchi dhāra-pūrvvakam māḍi Gōṇēśvara-
 dēvara mathamumam S'auryyamārttāṇḍa-dēvara sthānamumam koṭṭalliya tapōḍhanargge vidyā-dānam
 āge Andhāsūraman panne . . . Maṇbāḷam Gorava-vādam māḍi sarvva-namaṣyam biṭṭu | S'auryya-
 mārtaṇḍa-dēvara dēgulada nelagaṭṭina nairutyadim mūḷal (*rest contains details of boundaries and*
usual final phrases and verses) Sāntōjam gaṇḍarisidaṃ maṇḷa mahā śrī śrī || ī-S'auryyamārttāṇḍa-
 dēvara Gōṇēśvara-dēvara dēgulagaḷam hadi salisuva kambāra Chikkage Maṇbāḷa aiyvatt-eraḍu
 gēṇa gaḷeya . . . keyyam sarvvanamasyam māḍi koṭṭar śrī-Gōṇarasar maṇḷa mahā

pravarddhamānam āchandrārkka-tāram-baram saluttam ire tat-pāda-padmōpajiviy appa Bijjarasana kuḷa-kramam |

kandam || śrīmach-Chajukya-vamśa-si- |
khāma van ātana putram |
bhīma-baḷam Chōḷarasān- |
g ī-mahi pogaḷalke puṭṭidam Bijjarasam ||

svasti samadhighata-paūcha-mahā-śabda mahā-maṇḍalēsvaram kirtty-aṅganā Pattaraḷi-praḷaya-Kāḷam Bhīlāma-diśāpaṭṭam Paṭahakōṭā-gharaṭṭam Baṭṭuga-mada-bhaṭṭjanam jayāṅganā-manōraṭṭjanam Chaṭṭuga-madēbha-paūchānanam Torahara-Māri daṇḍim munn-irivam asahāya-sauryya Mandara-dhairyyam aṇṇana-vajra nāmādi-samasta-praīasti-sahitam śrī Bijjarasam ||

vṛittam || dhareyol pratyaksha-Bhūcrisrama-mahipati kirtty-aṅganādhisvaram Pa- |
ttaraḷi-prāḷēya sūryyam Torahara-Javan ā-vairi-saṃhā |
. Bhīma-sauryyam vikaṭa-Paṭahakōṭā-gharaṭṭam jaya-śrī- |
vara-paṭṭam sandan endum negaḷda-dalake Gōpāḷen ugrāri-śūḷam ||
Toragaleyam kṣaṇārdhdadoḷu koṇḍ agi |
negad iral aṭṭi muṭṭi piḍid ōvade Bēḍura bēran eyde ki- |
tt uḇad idirāntaram taṭida vīra-bhaṭṭaḡraṇi Bijjagaṅge ham |
Torahara-Māriy emba pesar ādud ad ella ||
bavaradoḷ ēno māruṃmalevar annegam urkkuvannegam raṇō- |
tsava-madar apparannegam aḷurkkeya Bijjana-bhūpan eydidan- |
nevaram avuṅkadannevaram oḍḍi ḷalchadan- |
nevaram aḍirppavannevaram āḷḍ esedannevaram raṇāḡradoḷ ||

kandam || int enisi negaḷda sarvvā- |
bhīyantara-siddhiyoḷo Sāntalige-nāḍam vi- |
krāntadin āḷuttire ne . . . |
. jja-bhūpan ātana tammam ||

svasti samadhighata-paūcha-mahā-śabda mahā-maṇḍalēsvaram kirtty-aṅganādhisvaram balavad-ari-nṛipati-nishkaṇṭam Bijjana baṇṭam vairi-gha va-jattalaṭṭam Dakṣhina-diśā-kavāṭam ripu-kāḷa-kūṭam dāna-vinōdan Iśvara-vara-prasādam śiṣṭa-janādhāraṇ ēkāṅga-vīraṇ bhṛitya-chintāmaṇi su-bhaṭa-sirōmaṇi kirtti-Nā niti-pārāyaṇam sauryya-mārttaṇḍam nuḍidante gaṇḍam gōtra-pavitram sāhasādhikhyam maṇḍalika-māṇikyam raṇa-vijaya-kāraṇam aṇṇana-gandha nāmādi-samasta-praīasti-sahitam śrīmat-Traiḷōkyamalla-Dēvara śrī-pāda-paṅkaja-bhramaram śrīman-mahā-maṇḍalēsvaram Gōnarasam ||

vṛittam || śrī-rāmā-ramaṇi dḍhura-raṇāvāsārjjiṭōdyaj-jaya- |
śrī-rāmā-ramaṇiyan Iśagiri-kāśākkāśa-bhāsvad-yaśāś- |
śrī-rāmā-ramaṇiyan endu pogaḷvar ssānandadinam vachaś- |
śrī-rāmā-ramaṇiyan artthi-janatā-Kāninanam Gōnanam ||
vidita-yaśāsviy endu vibudhāśrayan endu viśēsha-dāniy end |
udita-guṇāḍhyān end adhika-sāhasan endu . . . chiy endu kū- |
ridan ivan end udāṭta-manan end akaḷaṅka-charitran end id ēm |
paḍuḷidan endu kirttipuḍu Gōnuganam sakaḷāvaṇi-taḷam |

kandam || Harana niṭṭilākshi-vahni- |
. nam Muraharana chakram Abja..-pāśam |
Surarāja vajram evipadu |
dhuraḍol ripu-nṛiparge Gōna-bhūpana karavāḷ |

adig adige bagedu bhâvisi |
 toḍavarva .. ralche ninna kûr-asi yamb i- |
 paḍemâtu gêlḍu Gônuga |
 puḍukeya moladante .. butippar mMalepar ||

vṛittam || anâtârâti-mayûra-Târaka-lia . . naṅge maṇântu kâ-y- |
 vanol âṭand idirâmpavaṅge nosaloḷ-kaṇ nîla-kaṇṭham gaḷi- |
 jinamam sindbu-jaṭâgrani ugra-phaṇi-hâram vyâghra-charnamam triśû- |
 la .. grâyudham emb iv ên oḷava pël saṅgrâma-raṅgagradoḷ ||

kandam || âhava-raṅgadoḷ ahita-sa- |
 mûhaman iḍidalli kôṅkid asiyam matt oud |
 âhavado . . . lu tirḍduva |
 sâhasadoḷ gaḇḇan alte Bijjana-baṇṭam ||

vṛittam || karavâḷam saṇṇasaṇṇand oḇey-n abhayan â-kirttan â-kirttan âtam |
 bare gaḇḇar ppêḷi mâtina birudam mânḇud im mânḇud aitan- |
 d arasankam gondapam kondapan atikupitam māṇan end âlki baḷkutt |
 ire kâyipind âḷdu porḍdam Kerega. . . . n emb irbaram garbbadindam ||
 ari-bhûpâlôgra-vîra-pramukhaman iḍid âṭandapam kondapam ma- |
 cheharadind erbbattipam muṭṭippan atibharadiṇ nêrddapam sildapam kô- |
 vara chakra .. radim tigrane tiripidapam suttipam muttipam saṇ- |
 garadoḷ śrî-Gôna-bhûpam praḷaya-śikhi-śikhâṭôpa-kôpa-pratâpam ||
 turaga-daḷam paḇalvaḇe kaḇaṅgi ghaṭâvaḷi tâgi matte ni- |
 ttarisade bhitiyim pelari bâyyiḇe kiṅkara-yûtha maggi tagg- |
 ire bisu-nettar uṇmi pariyuttire saṅgara-raṅga-bhûmiyoḷ |
 paridudu bhâppu bhâppu majha bhâpp enal aṇṇana gandha-vâraṇam ||
 paḇida śiraṅgaḷim kedaṇi birḍda gajaṅgaḷim âḇuv aṭṭeyim |
 suṇiḇ arupâmbuṇam naliva râmeyariṇ peṇadatta sârva-pen- |
 teṇeyariṇ alli māṇsa-rasamam savid âḇuva rakkasarge paḇ- |
 deṇeva maruḷgaḷim sa m âsuram âḇudu Gôna-bhûpanim ||

kandam || ârvva maruḷ aruṇa-jaḷamam |
 pîrvva maruḷ paḇida mûḷeyam moḷakâḷam |
 kârvva maruḷ śabalâḇe |
 pôrvva maruḷ Gônan iḇidu geld âhavadoḷ ||
 ari-bhûbhṛid-baḷa-Kâḷa-daḇḇan ohohô kondikkipam mukkipam |
 nirutam porḍḍapav iḷḍu pîrḍḍapan elê mad-raktamam kûḇe kiṅ- |
 karar appam śaraṇ emba mâtanan iḷâ-vikhyâtanam nichcham end |
 ari-varggam kudiyuttam irḍḍapud id akkam Gônan-âḇambaram ||
 raṇadoḷ arâti-bhûbhūja-balaṅgaḷan ugra-bhujâsiyoḷ khaṇil |
 khaṇil ene taḷtu poydu paḇaliṭṭâvol âḇ ire mâḇi sanda bal- |
 kaḇigaḷa nettariṇ nêṇadin aḷgaruḷindame bhûta-kôṭiyam |
 tapipi negaḷṭeyam paḇedan i-dhareyol sale Gôna-bhûmpam ||

kandam || pusiṇ altu malegaḷ-êḷuma- |
 n ... yoḷ aredante mâḇi mânḇade mattam |
 kisukaṇchi nôḷpan end en- |
 d asu pôḇapuv alte nettiyim maleyavara ||

vṛittam || dhuradoḷ Gônuga-bhûpa ninna nîśitâstrâghâtadim satâ bhû- |
 para peyḇir bisusuyye nîḷva śikhi tannam muṭṭe nond indu niḷ- |

tarisal tãn aṇam ārad ^AĪśvara-jatājūtātavi-sindhu-si- |
 varmaṇ sēvalis irddan untu .. śigaṇ dēvaṅgam ē-sammadaṇ ||
 toḍarva virōdhig eṇi-erdeye mīruva vairigo mīgu-kāṇṇe mār- |
 nuḍivavan ēṇ Chaturbhujane machcharip-aṇṇale Barmaṇaḷ baraṇ |
 piḍidane mīri biḷvaḍ avan ēṇ Javanē kaḍi keyḍu kādal end |
 oḍarisuvātan ēṇ Bhujaga-marddananē kali-Gōṇa-bhūpanoḷ ||

kandaṇ || dhuradoḷ Gōnuga ni.. |
 ari-narapālāra śiraṇ Kapālige mūmsaṇ |
 maruḷiṅge karuḷa bambal |
 narigaḷg aruṇāmbu śivege sōvata..... ||
 Gōnaṇ peṇad iḍeḍeḍeyoḷ |
 mānasar-aḍagiṅge... si bhūta-gaṇaṇ pē- |
 rāneya nepanaṇ tind erd |
 ānandade kūḍe nalidu narttisut irkkuṇ ||

vṛittam || ele kēḷ Gōṇa-mahipa ninna yaśamaṇ S'ri-kāntey āśāntyaalo- |
 ... sirdd unmada-danti-danta-yugadol tann arttiyimp kaṭṭid-u- |
 yyalan ānandadoḷ ēṇi dig-vaniteyar ttūgalke.. | -guṇaṇ- |
 gaḷan ālōḷa-madāḷi-mandra-madhura...dhvānadiṇ pāḍidaḷ ||
 Surarājaṇ S'ikhi Kāḷa Nairuti Jaḍēsaṇ Mārutam Yakshaṇ Ī- |
 śvaran Ambhōjasakhaṇ Nisākara Dharitri-putrakam Saumya bhā- |
 sura-Vāchaspati Sukra Paṇ[gu] Tama Padmōdbhūta-Chakrīśar ā- |
 daradiṇ māḍage Gonugaṅge neḷaḷd ā-ḍirghāyumaṇ śriyumaṇ ||
 yō bhūmau.. āri-paksha-nichayē kāntā-manōraṇjaka-
 .. śāstrāgamapāragō ripu-nṛipa-kshōṇḍhira-vajrāyudhaḷ |
 yō Rēvanta ivaśva-śāstra-vishayē vikhyātavān śauryavān
 sō'yaṇ Gōṇa-mahipatir vṛijayatē sāmanta-chūḍāmaṇiḷ ||

ślōkam || saṅgrāma-bhūmau ripu-jattalaṭṭaḷ
 kāntā-Manōjaḷ kavi-kalpa-bhūjaḷ |
 śri-Gōṇa-Rājō bhūvi Dharmma-rājō
 jiyāch chiram Bijjana-baṇṭa-nāmā ||

kandaṇ || āta ... vadhu Dā riṇṭ- |
 jāteḅ Arundhatige Ratige dorey enisida vi- |
 khyāta-yaśō-nidhi nṛipa-vani- |
 tā-tiḷakam Jākaṇabbe vasudhā-laḷadoḷ ||
 dhareḅ intu neḷaḷda Jāka- |
 .. siye tanaga agra-mahishiy āguttire Gō- |
 narasaṇ dānada dharmmada |
 parōpakārada vinōdadoḷ sale neḷaḷdaṇ ||
 jagav enib i-vanitege nage- |
 mogam ene sandhṛḍda Sā...ge-sāsiraṇaṇ |
 jagadoḷ paḍedaṇ nṛipaṇ en- |
 tu gaḷ ene kattaḷi-kadaḷi-nāraṅga phalaṇ ||
 beḷasaṇ pēḷvaḍe karbbuṇ |
 kaḷaveyumu eḷey-aḷke teṅgu-maḷ-phalaṇ |

..... meḷas ivu per- |
 bbeḷas aḍaviya beḷasu piridu kô .. negaḷa ||
 arisinamum ēleyakkiyum |
 eraḍum bāḷaṅgaḷ onde vastuv anēkam |
 piridum beḷavudarindam |
 .. r embud aṇav illa Sântaḷige-sâsiradoḷ ||
 beḷevudu beḷd-endaḍe baḷi- |
 k ulideḍeyam pogalavêda maḷegâladoḷ â- |
 gaḷum uliyadu beṭṭada sari |
 veḷeyada dum illa pasav i-nâḍoḷ ||
 kēdage sampige nâgam |
 hâdariy adirgunte surayi vakuḷa lavaṅgam |
 jâdi-modalâd anēkam |
 pû-dontam surabhi-parimalâmodaṅgaḷ ||
 jaga.. sainam patraṅgaḷu |
 mugilaṃ jyôti-lôkamam pôga |
 eḷeyoḷ esedirppa tâvare- |
 goḷaṅgaḷ ûrûroḷ oppi tôrppuvu palavum ||
 triṇa-kâshṭha-jala-samṇiddham |
 prapavâ..... vêda-sâstraṅgaḷ bhû- |
 shapam âge palabarum Brâ- |
 hmaṇar irppar lôka-pûjyar adu-kârapadim ||
 ene sanda Sântaḷige-nâ- |
 ḍan anēkarum âldar aṇaḷol munnam ki- |
 rttanamam disidam |
 enal Gôna-Râjan ûrjijita-têjam ||
 kaṭṭisidam keṇeyam Mô |
 riṭṭigeyoḷ Tarddavâdi-nâḍoḷaḡ iḡaḷ |
 kaṭṭi keṇe bhâvi dēgulam |
 iṭṭ ârave..... nrîpâlakanam ||
 vri || âravey embud âvud ene kēlire pēlven anâgatôkti kâl- |
 ûran anēkamam dvijarge goṭṭudarindam av agraḥâram â- |
 hâruvarinda mâdi...de vichitra-vanâḷiya.. |
 dhâripīy ellam ên ariyare nirutam nuḍidante-gaṇḍanâ ||
 pasarisi niḷda kemp aḍarda śâli-teṇaḍ iliv unmadâḷi ba- |
 ggisuva pikâḷi ... pu.. tâḷi vichitra-vanâḷi kûde taḷt |
 esad ire sanda Sântaḷige-nâḍoḷ apûrvvam enalke dēgulam |
 basadiyum agraḥâram eve mâḍisidam sale Gôna-bhûbhujam ||

vachana || ene negaḷda Gônarasam Sântaḷige-sâsiradoḷ dushṭa-nigraha-viśiṣṭa-pratipālanam mâḍi
 sukhadim rājam geyuttam Andhâsuradal irddu | Śaka-varsha 964 neya Chitrabhānu-samvatsarda
 Chaitra-suddhâkshayatrītiye-Ādityavāram saṅkrāntiyandu | svasti yama-niyama-svādhyāya-dhyāna-
 dhāraṇa-japa-samâdhi-sampannar appa śrīmat-pīriyam-guṇada Kumârasvâmi-bhaṭṭa-sômayâjigalge
 śâsirada mûnûrḷbara bharaṇam âge Andhâsura-panneraḍuman agraḥâram âge kâlam karchhi
 dhârâ-pûrvvakam mâḷi koṭṭalli (*rest contains details of gift and usual phrases and verses*).

kandam || annamâr âr bavadadam ill |

enade Gô: arava Kûḷasamudram |

ponnaṁ māṇige maduvige |
 maṇṇisi kuḍe nāmam āyitu Dāna-vinōdam ||
 i-śāsanamam Būvōjana magam Barmmōjam kaṇḍarisidam maṇḍala

110

At Saṇṇachaṭṭikoppa (same hobli), on a vīrakal near the tank.

namas tuiṅa-ṭc. ||

svasti samasta-prāśasti-sahitam śrīman-mā-maṇḍalēsvaram satya-ratnākaram śaraṇāgata-vajra-
 pañjaram(y)aras-anka-karagasam birudar-aṅkusam mūrtti-Nārāyaṇa viśāsa-vallabham vayiri-maṇḍali-
 kara-gaḷa-gaṇḍa-gattari hannodu-maṇḍalikara gaṇḍa ant embara gaṇḍa Koṇkaṇiga-bēṇṭegāra
 Kadamba-Rāya-vibāḍa vīra-dhavuḍe vīra-pañchatuvara-pratishṭhāchāryya maleya-tottaḷaduḷiva mōḇu-
 lōka-jagadvaḷa kaṭṭihāri Karabatta-maḷḷan appa Kalinātha-dēvara diḇya-śrī-pāda-padmārādhakam
 para-bāḷa-sādhakarum appa vīra-Kōṭi-Nāyakaru suḷha-saṅkathā-vinōdārthadalli rājyam geyuttam ire
 vīrarōḷam vitarapaḍoḷu *kārunya-karatayamśamam satanadoḷu 1213 neya Nandana-saṁvatsarada
 Chaitra-śu 10 Guru dalu || śrīmatu Kōṭi-Nāykaru vukhaḍige naḍu Mēcha-Nayka Dēsu-Nāyka kālajadali
 Ālura Jakke-Nāyakanu Kamadura kālajadoḷage bīrara muḇidu ā-... taḷaduḷidu kudureya kutti taḷit(ii)
 iḇidu meḇedu sura-lōka-prāptaru maṇḍala mahā śrī | ondu-mattaru bhūmiya biṭṭa-vivara tōṭada keya
 Chuṅgana-moraḍu-modalāgi Attiya-keya-modalāgi staḷa mūḇu kammu maṇṇu sahita mattalu vondu
 Jake-Nāyakana heḇḇati-makkalige saluh .. tāgi Kōṭi-Nāykaru ā-Jakkeyana virālāpakke mechchi ā-
 chandrārka-tāram-baram koṭṭa bhūmi ||

Kōṭi-nripan alte naḍad ā- |

kōṭi-balaṁ berasu vīra-Mēchanoḷ iḇiyal |

kōṭisi gelal arid enal ā- |

nōṭaka-janav ārdḍu pogalē Jakkeyan iḇidanu ||

toṭṭan-iḇidante kudareya |

taṭṭinoḷ ant eyde pokku Kōṭi-nripālām |

neṭṭane porad āḷ aggada |

jattīḇan Ālūra Jakka kautuka-vīram ||

ant ātan iḇidu meḇadu sura-[lō]kada sukhamaṇ eydidan attal ittan ātan-aḷiyam |

tannaya māvana vīramau |

unnata-guṇa-nīlaya Mēchigam nere kēḷa |

mannapeya vīra-śāsanad |

unnateyṁ māḍi nriḇisidam dhare pogalal ||

111

At Hosūru (same hobli), on a stone in the kām in the back yard of the house of the Haḷepaikas.

śubham astu svasti śrī jayābhayudaya-S'āivāhana-śaka-varuśa 1634 neya Nandana-saṁvatsara Jyē-
 shṭa-ba 7 yu Stiravāradalū śrīmatu-sajjana-śūda-Sivāchāra-sampannar āda dyāvā-prithivi-mahā-
 mahattina..... Veikaṭappa-Nāyakara bhakti Ānandapurada Champakāsarasī-mahattina dharma-
 simhāsanaḍa maṭṭhake..... mahanta-dēvaru tamma bhaktiyalu yidē Ānandapurada Champakā-
 sarasī-mahattina-maṭṭha-dharmakke namaskāra māḍi koṭṭa patrada haṇavinalli Viśvanāthapurada
 agrahāraḍa mahājanamaṇḍala kayya .. krayakke tegadu-lkoṇḍu Haratāḷa-sīme-vaḷagaṇa..... grāmaka
 pratināma Basavarāḷapurada-grāmaka śrīmatu-Kelādi-Basavappa-Nāykaru barasi-koṭṭa-nirūpa-pra-
 māṇu rāya 26ḷḷ jinnūra-aravattu āru-varaba mupāgada grāmaka nirvighnam astu śrī |

* So in the original.

112

At Basava-Nellûru attached to Hosûru (same hobli), on a vîrakal in front of the Āsvara temple.

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêśvara sâ mṛigamadâ-
môda Sântara-kuḷa-kumudini-saśāṅka-mayûka Toṇḍa-maṇḍalika-gaṇḍa-prâchanda Sântarâditya
Siṅgi-Dêva Sântalige-nâḍu .. agraḥârado .. râyam geyyuttam ire tatu-pâda-padmôpajivi ||
.. samvatsara-Pausya-mâsa-Sôma-vâradandu Ālûra Eregana aliya Bira-Kemmâriya-
gam âtana sati Saṇṇabegam su-putraṃ kuḷa-dîpaka puṭṭida: saṅgarakke bîra || Posagunda Birarasam
muḷida .. grahârama leyura sere turuva koṇḍu Birarasa naḍapida ... Chiga taḷu
iridu sura-lôka-prâptan âda

jitêna labhyatê &c. ||

svasti .. vaḷigeya puṭṭida Sântôjana putra Kakkôja mâḍida

113

At the same place, on a 2nd vîrakal.

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêśvaram uttara-Madhurâdhîśvaram Paṭṭi-
Pomburchcha-pura-varêśvara Padmâvatî-dêvi-labdha-vara-prasâdam mṛigamadâ-môdam Triyaksha-
kshma-sambhavam Sântarâdityam sakula-jana-stutya nîti-śâstrajña biruda-sarvajña Toṇḍa-moṇḍa-
lika-gaṇḍa-prachanda biruda-Kumâra vairi-bhêrupa satya-Râdhêya saucha-Gâṅgêya para-nâri-sahô-
dara nâmâdi-prasasti-sahitam śrîman-mahâ-maṇḍalêśvaram vîra-Sântara Siṅgi-Dêvanu Sântalige
(rest illegible).

114

At the same place, on a 3rd vîrakal.

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêśvaram uttara-Madhurâdhî ... Paṭṭi-Po ..
pura-varâdhîśvaram Padmâvatî-dêvi-labdha-vara-prasâdam namâdi-prasa hâ-maṇḍalêśvaram
pratâpa-bhuja-bala-Sântaran enisida Siṅgi-Dêva Sântalige-sâ thâ-vinôdadim râyam gey-
yuttam ire || svasti samasta-prasasti-sahitam haḷli-nâḍu-mûvatumam agraḥârangaḷam
sukhadim râyam geyyuttam ire āsti-sahitam Ālûra puṭṭida śrîmatu-sāmanta-Taileyana magam
Lokka sukhadim iralu || Saka-varshada 1089 neya Pâr-thiva-samvatsarada Chaitra
da-vâradandu svasti samasta-prasasti-sahitam śrîman-mahâ-maṇḍalêśvaram Bijjala-Dêvarum
Sântalige bessapudum ya-daṇḍanâyakanu nâykanum Jagaddêvarasaru su ..
dana berasu bandu Andhâsuradali biḍa biḍuvalli | Sattavôdili Vikramâditya-Dêvanum Bandanikeya
Sôyi-Dêvanu Udareya Ekkalarasanum Guttiya maṇḍalikanum yint ivar-ellarum ondâgi Hosagundake
banda Birarasara kôḷikoṇḍu naḍadu kaṭaka-daṇḍu mutti kâduvalli Hosagundada Beḷa-
gâvuṇḍana magalu Bimayabe-Nâyakitigam Doṇama-Nâyakaṅgam puṭṭida suputraḥ kuḷa-dîpakan
ene negaḷda Kali-Mâra ântu dhuradoḷu tâg idirol irdda kudareya daḷam ellaman samarâṅgadoḷu
taḷt iridu mēlâḷa talegaḷa koṇḍu kâlâl-ellamaṇḍa pâda-ghâtadim ge meṭṭiyum ante naḍedu Kali-
Mârâya-Nâyakan âji-raṅgadoḷu ||

vri || ânta-virôdhi-sênegaḷa nâyakar ellaran adubaḷey |

.... kôlukana pari ... |

chala puṭṭi âḍidavu Kali-Mârâya-Nâyaka |

..... ||

115

At Kipaḷi (same hobli), on a vīrakal in front of the Īśvara temple.
 namas tuṅga- &c. ||

... Paṭṭi-Pomburchcha-pura ... āditya sakaḷa-jana-stutya ... mahā-
 maṇḍalēśvaram Kumāra ... thā-vinōdadim rājyam geyva ... bīra ...
 ... paḍeda ... dēviya ... va-sampvatsarada Chaitra-suddha-dasamiy Ādivārādandu
 ... Rāmōjane māḍida rūvāri Vitarāga ||

116

At Taṅgalavāḍi (same hobli), on a vīrakal near the ruined Īśvara temple.

svasti samadhigata-paṅcha-mahā-śabda mahā-maṇḍalēśvaran uttara-Madburādhīśvaram Paṭṭi-
 Pomburchcha-pura-varādhīśvaram Padmāvati-labdha-vara-prasāda mṛigamadāmōda nāmādi-samasta-
 praśasti-sahitam śrīmanu-mahā-maṇḍalēśvaram pratāpa-bhujā-baḷa ... ra-Dēva prithvi-rājyam
 geyyuttam ire || Saka-varsha 1093 neya Vikriti-sampvatsarada śrīmat-Kumāra-Bīrasana-anṇa
 sāmanta-Muda-Gaunḍana ku Gāṅgēya puruṣa-Nārāyaṇa aras-aṅka-gāḷa sāmanta-Muda-Gā-
 vūṇḍana tamma Hemmaḍiyarasanaṁ Ālavalliya bayaloḷage kādu re ||

vī || hiriya-Harikadalu puṭṭida Cheṭṭi-Seṭṭiya magam Bammī-Se- |
 ṭṭi ātan aṇugina sati bhū-lalanege samānam eniḷa |
 kula ... Haṇṇivāra maṇḍalika Kāḷa-Se- |
 ṭṭiya magaḷ Chaudabbe pati-hita-bratey eniḷa ||
 ant ā-dampati-udarada |
 kānteyara |
 |
 yolu negaḷdam ||
 jōḷadapāḷiya riṇaman |
 kaḷiyalu tane |
 chhaḷan nile biṭṭen āntu (keṅgariyarkke) |
 Keḷayabe rāgradoḷ ||
 ānt ari-sēnegaḷ ese vi- |
 krānta sa ... tandam |
 |
 yasi dhuradoḷu kolda ||
 |
 ... doḷ irid aṇmidavam |
 vimāna- |
 v idiram bare Biṭṭeyanan ē- |
 risi sura-kanneyar oydu Sivapurama pokka ||

va || ātana tāyi Chaudabe ātan aṇṇa hiriya-sāmanta-Mūḍa-Gāvūṇḍanu hūḍ-āru beḷe-geyi karava-
 hasuva dāna koṭṭu kalla nilisi svarga .. na māḍi rūvāri Mārōjana maga Bammayana śilā-likita
 svasti śrīmatu Mūḍa-Gaunḍa tenka-bayaloḷage .. da keyya Biṭṭeyanṅe nettar-goḍagi ātana magam
 Bammigaṅge Himbanīṅge salise idan aḷidava kavileya konda pātakan akku

118

At Mallandūr (same hobli), on a stone in māstikal-hakkal in front of the Dēvarakere.

svasti samasta-bhuvanaśraya śrī-prithvi-vallabha mahārājādhirājam paramēśvaram parana-bhaṭṭāra-
 kam Satyāśraya-kuḷa-tiḷakam Chāḷukyābharanam śrīmat-Trailōkyamalla-Dēvaru rājyam geyyuttam

ire Saka-varsha 963 neya Subhakritu-samvatsarada Mâgha-suddha-trayî lasî-Sô mavâram uttarâ yana-saûkrântiyandu yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pa-râyanar appa śrîmad-agrahâra-Maleyaṇḍûra mahâjanakke Kâiyapa-Vatsa-Naidhruva-gôtra-pravarada Kuppayyana maga Apṇamayyaṃ pâda-pûjeyam koṭṭu koṇḍum satrakke devasa ondum nâlvaru Brâhmanar upbantâgi biṭṭa keyi (*rest contains details of gift and usual final verses and phrases*).

aḷidavan idan ekkôṭiya- | u aḷidaṃ tirthaṅgaḷan anituman ôrant |

aḷidaṃ pasuvam pârvvara- | n aḷidaṃ meyy aḷidar .. ajuṇḍig iḷida ||

sûryya-grahapadandu mûvara-dêvarge nandâ divigege âru pratipâlisuvudu | Barmmôḷa kaṇḍarisidam maṅgaḷa mahâ śrî

119

At the same village, on a virakal in front of the Râmanta temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanâśrayam śrî-prithuvi-vallabha mahârâjâdhirâja paramêśvara Satyâśraya-kuḷa-tiḷakam Padmâvatî-dêviya vara-prasâda sâmantar-âditya . . . stutya niti-śâstrajña birud-anka-Bhîma sâhasa-malla aras-aṅka-gâḷa gaḷa-gaṇḍagattari Tonḍa-maṇḍalikara gaṇḍa honna koṭṭu kudureya kaṭṭuva maṇḍalikara gaṇḍa Koṇkaṇiga-bêṇṭekâra Tribhuvana-maṇḍalika Bîra-Dêva prithuvî-râjyam geyutt ire sukha-saṅkathâ-vinôḍadim râjyam geyutt ire Bîra-Dêvana atibirudakam Kandâra-Dêva maridu mahâ-pradhâna Bôvi-Seṭṭiyara kaṇḍu Birarasanam hiḍidu-koḍu yand adake hasâda endu Kalasayala biṭṭu Kandâra-Dêvana mêge tânu nâḍu-prabhugaḷu tâvum tâgi Malayana-iyaka svikarisabeku yivana râyâṭapa . . am . . . bahudum kṣhapadali pôpar endu . . ralu parivâra baḍabaḍ enalu muguḷunali nagutta band al . . . bandu . . nalke kâvar unṭu beleyand êkāntara kuḷiduvu . . . kâda ||

Jaṅgili-Nâykar-oḍa bahu- |

d alidên ân endu bâra endu tirigi taḷt |

iṇidu na |

Halâya-Kâḷin iṇida samarâṅganapoḷ ||

kaḍikaḍiyâge hôda baḷeyâge kâḍaḍiyâge karuḷu sandu biddavanam tavâ Halâya-Gûliya Kâḷeya-Nâykan iṇida samarâṅganapoḷu || tâṇḍava-gaṇḍa mati tavagam vaiṛi-nâykara gaṇḍa tanag êke birid embara gaṇḍa jaga-birudaram bâya biyaga birudig antembara gûli Kâḷeya-Nâykan i-bandan endade beṇṭoṭi ôḍidar Chauri-Nâyakan oppi varushada Phâḷguṇa-mâsa baḷuḷa-biḍige-Sukravâradalu Birarasana kûḍe talegoṭṭu âtaṅge nettaru-godege Kadageya bayaloḷage ondu mattalu Kumâra-Bammarasaru koṭṭa jarâdi sanda bhûmi (*usual final phrases*) maṅgaḷa mahâ śrî

123

At Yedahalli (same hobli), on a copper plate in possession of Mallêguppada Puṭṭappa.

namas tuṅga- &c. ||

svasti śrî jayâbhyudaya-S'alivâhana-śaka-varusha 1529 neya Parâbhava-samvatsarada Jyêṣṭha-śu 5 yalu śrîmad-anêka-brahmaṇḍa-bhâṇḍa-garbhâ-garbhikruta-Vidhi-Madhusûdana-Tridaśâdhîśvarâdy-anêka-dêvatâ-makuta-maṇi-gaṇa-kirâṇa-dîptâdîpta-pâda-payôja Para-S'iva-lilâ-svikrita-kaḷêvararum appa śrî-Nandinâtha-śrî-Bhriṅginâtha-śrî-Virabhadra-dêvaru-mukhyarâda sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithuvi-mahâ-mahattin-oḷagâda Ânandapurada Champakâśadasi-mahattina maṭha-dharmake Yeḍeva-Murâri Kôṭe-kôḷaṇala viśuddha-Vaidikâdvaita-siddhânta-pratisṭhâpaka S'iva-guru-bhakti-parâyanaṇ âda Keḷadi-Sadâśiva-Nâyakara pautrar âda Veṅkaṭappa-Nâyakara nirûpa viḍidu ubhaya-mârggada mûḍalu baḷagalu staḷa-vaḷanâḍu-muntâda aḍa-paṭale hâki hêruva mahâ-nâḍa setti.

Saka-varsha 1170 neya Kilaka-samvatsarada Āśvija-su 13 Bṛihavāradandu śrīmatu Bira-Dēvarasaru Bommarasana mēl etti Hombuchchakke naḍedu dhājiy iṭṭ alliya vastu-vāhanam koṇḍu maraḷi baruttihuvalli Mandasāleya huṭṭida Masapa-gauḍana maga Vuḷḷūralu huṭṭida Jaka-gauḍana momma Haḍapada Jakkeya-Nāykanu Bommarasan-āḷ-kudureya bandu tāgidalli palav āḷ-kudureyam koṇḍu keḍsi taḷṭ iṇḍu meḍu sura-lōka-prāptan āda

128

At the same place, on a 5th vīrakal.

śrī-gurubhyō namaḥ ||

namas tuṅga- &c. ||

svasti samasta-praśasti-sahitam śrīmanu-mahā-maṇḍalēsvaram satya-ratnākaram śaraṇāgata-vajrapañjaram aras-aṅka-karagasam birudar-aṅkusam śrī-Billēśvara-dēvara divya-śrī-pāda-padmarādha-kam para-bāḷa-sādhakarum appa Bammarasa-Dēvaru Hānugundada neleviṇḍoḷu sukhadiṇṇ prītvī-rājyam geyyuttam ire Saka-varusa 1191 neya Sukla-samvatsarada Vaisākha-bahuḷa 5 Sukravāradandu Bammarasa-Dēvaru Appam[a-vjeggadeya mēle haridu Halātada hoḷeyalli kūdidali Biṭṭigana Biranu maṇḍe yiṇḍi sarisidali Anṇam[a-vjeggadeya kudure ēridalli tirigi taḷṭ iṇḍu sura-lōka-prāptan āda maṅgaḷa mahā śrī ātana vodane huṭṭidaha taṅgi kalla mīllisidaḷu maṅgaḷa mahā śrī śrī

129

At the same place, on a 6th vīrakal.

namas tuṅga- &c. ||

svasti samasta-praśasti-sahitam śrīman-mahā-maṇḍalēsvaram satya-ratnākaram śaraṇāgata-vajrapañjaram-(y)aras-aṅka-karagasam birudar-aṅkusam śrī-Billēśvara-dēvara divya-śrī-pāda-padmarādha-kam para-bāḷa-sādhakarum appa Bira-Dēvarasaru Kalliseya neleviṇḍoḷu sukhadiṇṇ prītvī-rājyam geyyuttire S'aka-varshada 1170 neya Plavaṅga-samvatsarada Phālguna-su 2 Sōmavārada Bira-Dēvarasaru Sētuvinṇe haridu Māḷisāleya Koṇḍaba Mandasāleya Birōjana maga Binakōja Bāgiyabbegam puṭṭida maga Mudiganu yā-Sētuvina(m)ṇṇ Kaṭāravam muṇḍu avar-adhaṭṭina mēge tāgiy ā-gudureyam palaram kondu taḷṭ iṇḍu meḍu sura-lōka-prāptan || yā-Mudigana vīrake mechehi Bira-Dēvarasaru Iyyavadiyali haṇa 10ṇa beḷe-geydavaru godegeyāgi chandrārka-tāram-baram baḷi-goḷa salsidarū maṅgaḷa mahā śrī ||

130

At the same place, on a 7th vīrakal.

namas tuṅga- &c. ||

svasti samasta-bhuvanāśraya śrī-prīthvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kuḷa-tiḷaka Chā śrīmat-Trailōkyamalla-Dēvara vijaya-rājyam uttarōttarā pravarddhamānam ā-chandrārka-tāram-baram sall[utt]am ire tat-pāda-padnō ||

Kuntaḷa-bhūtaḷādiya mukhāmbuja santavol oppi tōrppa vi- |

krāntara Kunda-nāḍoḷ esed oppuvud aggaḍa Mandasāleyoḷ |

anta |

. vrātāṅkurada . . Bina Māchi puṭṭidaṇṇ ||

ka || Mācha pegalorega . . . |

kanakalikā Mācha- |

dharanīśahāya chatur- |

antamaṇṇ ||

pūrpna . . . hāya dēha bharavasa Māchanu || ku re . . iriden āntu taḍarchuva . . Sānta . . tīre . . beya Hoysaḷa Sāntara vaṇi Māchan pāra-vikrama |

..... bâyoļu | padan eseyal |
 kuttidudam maraļ altu | katta badañ gēṇukāga chinnapi Mācha ||
 vṛi || nerada samasta-Sāntalige Hoysaļa Sāntara mechchi noḍeg i- |
 barav iṇivalli vairi-karasa .. veyinde baļalu |
 vistara-kāmini-jana-kaṭāksha |
 chiram Amarāvati-puraman eydida Māchiga-Rājan ēlgeyoļ |
 sura-kāminiyaru nerad ā- |
 daradiṇ Puṇvaka-vimāna-simhāsanaḍoļ |
 bharavase |
 sura-lōka-prāpian āda Sōviga Mācha ||

131

At the same place, on an 8th vṛakal.

namas tuṅga-ēc. ||

svasti samasta....prithvi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakaṃ Satyāśraya
 kuļa-tiļakam rājyam geyutt ire tat-pāda-padmo.
 pajivi samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara svara
 Sāntar-ādityan ara mahā-maṇḍalēśvara Jagadēvara Sānū-Dēva .. sukha-saṅkathā-
 vinōdadim rājyam geyuttam ire ta neya Vikāri-saṃvachchharada suda-Phālguna-Sōmavāra.
 dandu Nettigāla-bayalalu samadhigata-pañcha-mahā-śabda mahā-prachaṇḍa kumāra-
 vētaṇḍa-pañchāna (2 lines gone) koṇḍu puḷuvali. Mandasāleyalu Kali-gaṇḍa ...
 .. sari... kāgradoļu ||

ka || ātaṅge kuļa | bhayakara viļō...n ņdiyisi negaļdam |
 geḍapida kālaga bhābhujā- | n eḍe .. voḍe pāyda Billan ugrābhavadoļ ||

baļa-siḍala ||

133

At Hosagunda (same hobli), on a 2nd vṛakal near the Tēvara temple.

namas tuṅga-ēc. ||

svasti samadhigata-pañcha-mahā-śabda mahā-prachaṇḍa kumāra ... ripu-kumāra-Tāraka-Saḍā-
 nana sāhasa-Vainatēyam satya-Rādhēyam Mandara-dhairyyan asahāya-saurya(y)aras-aṅka-gāla bijaya-
 lakshmi-lōļa śri-Sōmanātha-dēvara śri-pādārādhakam para-baļa-sādhakam māvan-aṅkakāra kusu ..
 tra kula-dipakan enisida śrimatu agrabhāraṅgaļam
 sukha-saṅkathā-vinōdadim rājyam geyuttam ire Saka-varśa 1140 Bahudhānya Māgha-
 māsa-sudha 13 Budhavāradandu Biṭṭavūra hēļdu Yisvara-Dēva mutti kāduttiddali
 tōṭiga sâ Masapeya-Nāyaka-magaṃ Bhikeya..... Totiga vûr-aļivinali ānt-
 adaṭaram taļt iṇi n āda yaṇa barada

134

At the same place, on a 3rd vṛakal.

śri-gurubhyō namaḥ

namas tuṅga-ēc. ||

svasti śrīman-mahā-maṇḍalēśvaram aras-aṅka-karagasam birudar-aṅkusam mūrtti-Nārāyaṇam vilāsa-
 vallabham ativishama-hayārūḍha-prauḍha-rēkbā-Rēvantanu..... ṇḍalikara gaṇḍa-gattari Sindha-
 gula-nirmūlanu Lāļa-Rāya ba-Rāya-diśapaṭṭanum

..... Tuḷu-Rāya-pratiṣṭhābhāryaṇam ari-rāya-jagaddaḷaru satya-ratnākaram śaraṇ-
 āgata-vajra-pañjaram śrī-Billēśvara-dēvara dibya-śrī-pāda-padmārādhakam śrī-prasanna-Sōmanātha-
 dēvara vara-prasādanam para-bāḷa-sādhakanam appa Paṭṭi-Pombuchcha-pura-varādhīśvaram paśchi-
 ma-samudrādhīpati śrī-Bommarasa-Dēvaru Hosagundada rājadhāniyoḷu sukha-saṅkathā-vinōdadiṃ
 rājyaṃ geyvuttam ire... vorrvane rāya tām ba... g āntu gelalu... baradan int i-besana
 jasadiṃ || v || ... paḍadangi kuvara ... yāgeyūṃ biṭṭa ... āyūṃ ... ddha ... turaga-
 daḷada rāya-daḷada chātu .. laṃ berasu...ya jasada kalikanda kadaduḷoḷ ānta .. rana-raṇ
 ... ēkāṅga-vīra ... ||

vri || turagaman ārddu ... viṭṭaḍe ... hāge ... |
 .. rasu ... gaḍa ... hōltuḍu vīra-lakshmi bā- |
 pura .. bōkama ... yendu ... radoḷ |
 ... guḍi-gaṭṭida mā ... y āji-raṅgaḍoḷ ||

... aḍaka ... Sāhani-Māya besase ||
 besasida bēgaḍiṃ chelisi mārbbalada ... gaja-vājiyoḷ jhā- |
 diṣi toreyatṭi maṭṭi kaḍi ... ā-sira-rakta-vāhini- |
 prasaraḍi taṭṭu ga ... esodu ... dinaṃ kali-Māyan āntaram |
 .. sadhige bērugoyva-voluḍe.. yvan ari-vīran ājiyoḷ ||

Sakha. . vatsarada 1193 Yuva-śāvaścharada Vaisākha-śudha 5 Ma rāya-sāhani rana... vairi-sāhani-
 benna-chaiṃvatige Harihara-dēvara divya-śrī-pāda-padma mahadaṭi Sāhani-Mayyanu ..
 Nārasinga-Dēvana chāturaṅga-balada kūḍe taḷṭ iṇidu meḡadu sura-lōka-prāptav ādaru maṅgaḷa
 mahā śrī

135

At Hosagunda (same hobli), on a stone in Kañchi Kālammana bana.

sata-varusha Bhalēsa

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitam Ś'aka-varushada 1242 neya Raṭṭri-samvatsarada Chayitra-śuddha 1
 Maṅgaḷavāradaḷu svasti śrīmat-pratāpa-chakravartti Hoysana-śrī-vīra-Ballāḷa-Dēvarasara nirūpadiṃ
 śrīmatu-mahā-pradhānam Toya Siṅgeya-dannāyakara makkaḷu Dēvappa-dannāyakaru Hosagundada
 śrī-Kañchikā-dēvige koṭṭa sāsanaḍa kramav ent endade Halḷi-nāḍa oḷagaṇa Guḍḍeyabiḷḷanu Kāñchikā-
 dēviya aṅga-bhōga-raṅga-bhōgakam saluvud endu ā-Hosagundada halaru ā-Halḷi-nāḍa samasta-
 prabbuḷaḷu ā-prajegaḷa mund iṭṭu ā-Dēvappa-dannāyakaru dhārā-pūrvvakav āgi ā-Guḍḍeyabiḷḷinalu
 uḷḷanthā sēse siddhāya kāṇike kiṇukoḷa nidhi nikshēpa yēn uḷḷadu ā-dēviya aṅga-bhōga-raṅga-
 bhōgakke yandu koṭṭa sāsana yint appudakke ā-Dēvappa-dannāyakara sva-hastada voppa śrī-
 Harihara-dēvaru maṅgaḷa mahā śrī

ā-Kañchikā-dēviya pātrake Bhalānanda-dēvarige paṇipātrege yendu dhārā-pūrvvakav āgi koṭṭaru
 ā-Bhalānanda-dēvaru maḍaḷiga-Sōmeya-Nāykanu ā-stalake voḍeyarāgi ā-dēvateya bhaṇḍāriy āgi
 ā-staladaḷu yēn uḷḷadanu āgumāḍikoṇḍu tainage vuḷḷa jivita-pātrake ga 90 nu yilḷhikoṇḍu migil
 āḍadanu ā-dēvate-maneya garbbha-grīha kōṭe mundāgi māḍisi sukham bāḷvantāgi ā-Dēvappanavaru
 Halḷi-nāḍu ā-paṇavu Bhalānanda-dēvaru Sōmeya-Nāyakage dhārā-pūrvvakav āgi koṭṭaru śrī ||

136

At the same village, on a vīrakal.

ōṃ namas tuṅga- &c. ||

svasti samasta-prasasti-sahitam śrīmatu Kumāra-Bamma-vegaḍey-arasaru sura-lōka-prāptan ādandu. .
 ... Yīsara-Dēvanu etti bandali svasti śrīmatu veggadeyara tat-pāda-padmōpajivi

Saka-varusha 1147 neya Pārthiva-saṃvatsarada Ā..ja-ba 1 Bhā Muddage Jayabireya-Nāyakana madavaḷige Kañchiyabbegaṃ puṭṭida suputra Kētabimmana tamma Tammumanu mārvvaladiṃ kōḍi tāgi taḷṭ iṇḍu mārmmaled adhaṭaraṃ konduṃ sura-lōka-prāptan āda

jītēna labhyatē &c. ||

137

At the same place, on a 2nd vīrakal.

śrī-gurubhyō namaḥ || śrī-Sarasvatyai namaḥ || śrī-Gaṇādhīpatayē namaḥ | svasti samasta-prasasti-sahitaṃ śrīmanu-mahā-maṇḍaḷ[ē]śvaraṃ Bommarasana rājyōdayada Pramōdōta-saṃvatsara-Mārgga-sira-ba 1 Sani Appama-veggaḍe-mēle Bommarasānu etti naḍedandu Sēvupada . . . ga Jaita-rāvutaṇu rapadalā kādi kudureya mēle hoydu bida chandra-lōka sūryya-lōka Indra-lōka dēva-lōkava geldu dēva-lōka-prāptan ādanu maṇḍaḷa mahā śrī

138

At the same place, on a 3rd vīrakal.

svastī śrīmanu-mahā-maṇḍaḷēśvaraṃ vairi-maṇḍaḷika-gaḷa-gaṇḍagattari Btri-Dēva ...dara-kshīra-vārāśi-pārijātanuṃ Ponnala-Dēvi-jaṭha[ra]-śūktikā-muktāmay[an] appa Bommarasaṃ śrīmanu-mahā-maṇḍaḷēśvaraṃ Appama-verggaḍeya mēl etti naḍ[da]du Kōḍūra-durgamaṃ muṇidhūḷa birddu-komballi Saka-varusha 1182 neya S'ukla-saṃvatsarada Vaiśākha-bahuḷa 7 S'ukravāradandu śrīmatu Bommarasan-āḷu Sāta-gauḍānu magu Kariya-Mudda māḍida parākramav ent endade |

kuduregaḷan iṇḍum ede mett |

idīrānt oḷḷaḷgaḷ-aṭṭe mettīlan iḍutum |

kadaṇaḍoḷ ahitara tannaya |

miduḷoḷag alasuvinaṃ iṇḍu Muddaṃ meṇḍan ||

tann-uradolaḷag irdd alagugaḷ |

benniṃ porepṇme ma.. kā . . . ipp- |

annegav amara-strīyar |

ponna-vimānadalli Muddanaṃ koṇḍ uyidar ||

maṇḍaḷa mahā śrī ||

139

At the same place, on a 4th vīrakal.

śrī-guru saraṇu śrīmanu-mahā-maṇḍaḷēśvara[...]-gaḷa-gaṇḍagattari Kaliseya Birarasana leṅka Ambiya Haḍavaḷana appa Ambiya-Bom neya | avar-ayya Ambiyaṇa avar-auvve Mariyabe avara ... Kaliheya-Bireya-Nāyaka śrīmanu-mahā-maṇḍaḷēśvara Birarasana kumāra Bommarasānu Rakutāk-shi sauvatsara-Jēṣṭha-su-pāḍya-Ādivāradandu Kali-veggaḍeya mēl etti naḍed ā-Kogguhebaradavaḷiya kālagaḍoli raṇaḍolu bālḷige Bommarasana śrī-pāda saraṇ endu ā-Kogguhebaradavaḷiya kālagaḍolu Ambiya-Haḍavaḷanu . . . yabbeya Kali-veggaḍey adaṭṭinoḷ iṇḍu bālḷige Bommarasan end.. Ambiyara Haḍavaḷanu tann-ā-vīra-kharggaḍim taḷṭ iṇḍu meṇḍu biḷutā śrī-Sūdyana charaṇādhyaṇadiṃ sura-lōka-prāptan ādanu || viragalla nillisida Haḍavaḷiti Hayavakaṇḷe maṇḍaḷa mahā śrī |

140

At the same place, on a 5th vīrakal.

Saka-varushada 1186 neya Krōdhana-saṃvatsarada Chaitra-śu 10 Bri svasti samasta-prasasti-sahitaṃ śrīman-ma[hā]-maṇ[da]lēśvaraṃ (y)aras-aṅka-karagasam birudar-aṅkasam mūrṭti-Nārāyaṇaṃ

vilâsa-vallabham ativishama-hayârâdha-rêkhâ-Rêvantanum vairi-maṇḍalika-gaḷa-gaṇḍagattari śaraṇâ-
gata-vajra-pañjaram Billêśvara-dêvara labudha-vara-prasâdarum śrî-maṇḍalika-vira-ḍaunde maṇḍa-
lika-vuppara-guḍi maṇḍalika ant embara gaṇḍa śrî-prasanna-Sômanâtha-dêvara dibya-śrî-pâda-
padmârâdhakam para-baḷa-sâdhakarum appa śrî-vira-Bommarasaru ||

Sântalige-sâsirada bhû- |
kântege pati Bira-Dêvana tanayam Brahman |
prânta-ripu-nripatig iva Kṛi- |
tântam Hosagundadalliy arasâg irddan ||
viradoḷam vitarapadoḷu |
kârūnyâkarateyoḷ samañjasatanadoḷ |
Birarasana tanayaṅ inn |
âr unṭ ege dhâtiriyalli Bammaraśaṅge ||
Eḍevallig Avilḷaṅ ant |
oḍeyanum âgirddu kaḍeya bhaṇḍada kâpiṅg |
iḍuvem siḍilannan end |
aḍarittam Dêsu-Nâyakaṅ utsavadim ||
voḍalam padad eḷtandava |
Yaḍavalliyān oḍaloḷ iṭṭu rakshisut irddam |
naḍe-gôṇṭey endu lôkam |
nuḍiye jasam-baḍadan alt adhaṭina-râyan ||
Hiriya-Haṇajeya tannaya |
parivâram berasu Dêsu-Nâyakan ire kê- |
sariya guheg urkki sokkim |
kariy-eḷtappante Saṅgan allige bandan ||
S'iḍilana magan-â-Saṅgaṅ |
oḍeyam Hôsana-narêśvaram Narasiṃham |
kaḍe vûr-ggâpiṅg irisalu |
kaḍugali Kûḍaliyoḷ irdda dhâliyan iṭṭan ||
Haṇajeya tuṇuvam piḍid â- |
kshapadoḷ oyyutirppinam puyyal iḍal |
keṇakida kichchina teṇadind |
aṇakada kali-Dêsum aṭṭi muṭṭidan âgaḷ ||
vri || karavâlind êsuv eḷtand iriyal abitaram yuddhadolḷ uddha-kôpam |
nore-nettar suse khaḍam siḍile kaḷalal â-kâlîjam mûle bîḷal |
pariyal nurgg âge birkk okk uruḷ toraḷegaḷ siṅghaḷ târi pâḷal |
karuḷ okk â-Singi bandam biḍil atibhayadim ghôram âyt âji-raṅgam ||
tôḷgaḷa sâlgaliṃ toḍeya taṇḍagaḷim bhaṭar-attey-oṭṭilim |
bâḷgaḷa ghâyadim paṇḍa paṇḍaley-ôḷigaḷ illa nôḷpaḍam |
kiḷgaḷan aḍḍagabbe keḍadirdda turaṅgada pervvapaṅgaḷ an- |
d âḷgaḷa dēva Dêsuvi iḍil âhav[av] adbhutey.. dhâtiriyol ||
paḍemât êp hogaḷalkav ârggav arid ugrâṭopadind êsu-mâr- |
ppaḍeyam kûrasiyim paḍavaḍisal â-permmâri pêsitt idam |
suḍil inn endudu mṛityu matt oḷaḷasitt â-bhûta-varggam Javam |
. bêsattappan-uyyal ântar-asuvam tân endad ugrâjiyan ||
ant iḍidu meṇadu tuṇuvam |
pintiṅgi maraḷchi seṇegaḷam tann-oḍaloḷu |

kontam tintiniy āgire |
 jantege ...esava ghaṭṭi guṇiy ādan ||
 hūvina maḷeyam kaḇedand |
 ōvi vimānadoḷ iḍuttav acheharaseyar ā- |
 dēva-nagarakke Dēsuvaṇ |
 āvagam uydar mahā-vibhūtiyim nīrggaḷ ||

yī-kalla nilisidātam Dēsu-Nāyakana tamma Bommaya-Nāyakam | Dēsu-Nāyakam tuṇuvan niṇiyete pint-
 ikki S'iva-lōka-prāptan ādanu | Bēsura heṇṇu-dānada keyyā maga Bommarasa-Dēva biṭṭam Māsura
 Kōtiyaṇṇaṇge nettaru-goḍige Kariya-Bommarasa Dēsu-Nāyaka Bēsura Māḍeya-Nāyakanim
 (usual imprecatory phrases).

141

On a vṛakal in the same kân.

(The beginning is gone) sukhadiṇ rājyam geyvuttam ire Saka-varshada 1151 Virōdhi-saṃvatsarada
 Chaitra-su 5 S'ukravāradalu śrīmatu Billa-veggaḍeya kaṭṭid-alagu Savaṇara Chaṭṭi-Seṭṭiya
 madavaḷige nija.. suputram Haratāḷi Masedi-Seṭṭiya Taṅgavveya tamma Belayanu Sridhara-
 daṇḍanāyakanu Godadalu biḷalu Birarasanu naḍadu ... āḷu-kudareyam taḷt iṇidu meṇadu surig
 iṇidu sura-lōka-prāptan āda ||

... yol iṭṭa ... ḍahida |
 n i-bhaṭa-galiy enipa chala-tāgida raṇadoḷ |
 vaṭṭaisi hōha subhaṭara- |
 n i-bhaṭa-galiḷane kondu keḍahida halaram ||
 paṇitandu vīra-bhaṭargaḷ |
 aṇiyaṭṭalu maḷuḷchi kondu keḍahida halaram |
 anisi ... laya ba |
 kuṇidari-taridaṇ ||
 paṇitandu vīra-bhaṭargaḷa |
 ... tammabe. baram |
 kali pariya Mūḷa-Seṭṭiya |
 kondu kai. ||
 jītēna labhytē &c. ||

Biḷalōjana maga Nāḷōja nilisida kalu

146

At the same place, on a 6th vṛakal.

... prasasti-sabṭam śrīmanu-mahā-pradhānam Yadiyar-āditya satya-ratnākaram śaraṇagata-vajra-
 paṇjaram śrī-Billēśvara-dēvara divya-śrī-pāda-padmarādhakarum appa Kumāra-Bammarasaru
 atitam appa tad-anantaradalu bāḷalitiḍiya suta samadhigata-paṇcha-mahā-śabda mahā-pra-
 chaṇḍa ripu-kumāra-kōḷaṇḍa satya-ratnākaram śrī-Billēśvara-dēvara divya-śrī-pāda-padmarā-
 dhakarum appa Kumāra-Birarasaru suka-saṅkathā-vinōdadim Sāntalige-sā .. ara rājyam geyvu-
 ttam ire Saka-varshada sī 1151 neya Virōdhi-saṃvachharada Vaisākha-su 7 Maṅḷavāra Beluva-
 kuḷagiyara Mārarasa ... gaḷu Maḍeya-bāyatiya Bommarasa
 ... sura-lōka-prāptan ādam ||

147

At the same place, on a 7th vīṣṭakal.

(The first part is gone) turaṅga-sānyama konkasutī . . paḍiyan āhavadoḷu kati . . . bhūbhujakkāḷam . .
 .. nōḍuva sakhi kaṅge ripu-sānyama Bīramanaṃ vakripa gadadin okkilikē . . ā-vīra-bhaṭṭara
 halabara ukki idda kuduṇṇa . . . dhareyōlu || guru-chakra . . . hama nōḍidal . . . ānta bemaṇi . .
 . . . taḷut iṇivanta ari . . . surig irida . . . Bīra saṅgara-dhareyōl

ānta virōdhi-sēneyan agurbinoḷ

ānta . . . ḷiḷaḷa tanuva nōvadoḍaṃ S'ivan enda Virā-si . .

ddhāntada postakada ṭhavaṇa

. yan āsevaṭṭu kali-Bīramaṇ aydida dēva-lōkavan ||

jītēna labhyatē &c. ||

150

At the same place, on a 10th vīṣṭakal.

namas tuṅga-&c. ||

svasti śrīman-mahā-maṇḍalēśvaraṃ (y)arasāṅka-[ka]ragasaṃ birudar-aṅkusaṃ mūrtti-
 Nārāyaṇaṃ Toṇḍa-maṇḍalika-gaḷa-gaṇḍagarttari Koṅkaṇiga-bēṇṭekāra śrīmatu Bīlēsvara-dēvara
 dibya-śrī-pāda-padmarādhakaṃ Tuḷu-rājya-samuddharāṇaṇum appa śrīmatu Kumāra-Bīra-Dēvara-
 saru Sāntalige-sāyiramaṇum ēka-chchhatraḍiṇ sukha-saṅkathā-vinōdadiṇ rajyaṃ geyyuttam ire
 Sakha-varsha 1176 neya Ānanda-saṃvatsara 47 neya Māgha-mā-suddha 13 Vaḍḍavāradandu Bīra-
 Dēvarasaru Bīdirūri . . . ttinagiriṅge dhāḷiyi ikkidalli baḷa

āḷāpam ēno Bīra-nri |

pāḷana besadinda vāiri-baḷa-daḷamaṇ nir- |

mmūḷisi niḷāpta-yaṣamaṇ |

pāḷisi sura-lōkam emba sukhamāṇ paḍēdam ||

ant enisid ūṇānta kālāḷam kuḍareyaṃ paḍakise sura-lōka-prāptan ādaḍe ātana peṇḍaḷu Chikkabbeyuṃ
 naṇṭa Doneyana Bommayyaṇuṃ vīragalla māḍisi nillisidaru maṅgaḷa mahā śrī

152

At Chimala (Karāru hobli), on a stone in front of the Karāra-basti.

svasti Saka-nṛipa-kālāṭita-saṃvatsara-sataṅgaḷu 900 Dhātu-saṃvatsaraṃ pravarttise Sāntalige-
 sāyirada Kāṭaḷi Selāni rājyaṃ geyye tad-varishābhyanāra-Āsvayuja-bahula-pañchami-Ādityavāra-
 dandu paḍuvana paṇya sandarge bitta da . . . teruva 300 gadyāṇa . . . deṇuvudu ā-mariyāḍeyu Kuḷava
 Santara dhīrakada kāḷagadoḷumaṇ Karachūra paravariya baḷa 300 gadyāṇada baḷam āḷiye aḷi-
 vudu allāḍadu aḷiya ye kalge kalnāṭu

153

At the same village, on a vīṣṭakal near the Sālāskoppa Dēvī-bana.

. stambhāya S'ambhavē ||

(The first part is gone) m uttarōtarābhivridhi-pravarddhamāna pāda-padmoḷpajivi ||

Mṛiḍa-pāda-bhaktan āśrita- |

. pergaḍe raktan . . . |

ppaḍi poḍaviya liṇ . . . |

. Gaurige Gaṇādhīpa ||

avari kuḷan end i-bhavanam bannisalū Bamma-veggaḍe nāḍinde kōpadim mada-
aḷiva negarttu samūhamaṇ ḍiṣi rāja-tēja . . . dadeḷe māḍi nāka . . . nivaḥam biḍid oyye lile
tuḷa-kirttiya sami neṇe heggaḍe-Barmman urbbiyol ||

svasti Saka 1081 neya Pramāthi-saṃvatsarada Chaitra-suddha 14 . . . vāra śrīmatu Jagadēva-Singiv
Dēvarasa . . . ne kādu bandu svāmi-kāryyakke heggaḍe Bammaṇam taṅguḍalu Heṇage Siṅgi-Dēva-
Jagadēvarasaruv irddu āyana maga Dugga-veggaḍege biṭṭa bhūmi Ālugōdamuṇ Jannavāḷiyum avaṇ-
oḍane kūḍi maṇavāḷi yallānū Sīvane yanda sarbba-bād hā-parihāram āgi biṭṭaru (*usual final verse*).

sāsanaṇ id āvud eḷliya |

sāsanaṇ āṛ ittar ēke salisuve nān i- |

sāsanaṇ emba pātaka- |

n ā-sakaḷam rauravahke gaḷaḷalan iḷigum ||

156

At Māḍadūru attached to Kiravāsage (same hobli), on a stone in Horijattaya's wet land.

svasti śrī jayābhyaḍaś cha

namas tuṅga- &c. ||

svasti samasta-praśasti-sabitam śrīnātu huli-rāya gaṇḍa-bhēruṇḍa śaraṇāgata-vajra-paṇjaram ubhaya-
bala-pratāpa-chakravartti Gummanātha-dēvara divya-śrī-pāda-padamārādhaḥkām śrī-vira-Ballāḷa-Dēva
Yādava-chakravartti . . . yana mēla . . . ḍulāgi . . . ya (2 lines gone) Karṇāṭak-arasanā karasi huliya
mariya hiḷakoḍabēk endu kāḷagake nēmaṇam koṭṭalli ḍu māḍade . . .
maṇeya Gāvaṇigara baḷiya . . . mātu māḍisi nāyakaru . . . yana mēle kāḷaga birdduḍam kēḷdu vira-
singhāram māḍi āḷḍana hiḍidire tānu munde naḍedu tāgi taḷṭ iṇḍu kālāḷam kēḍahi kudureyam
kutti kuṇi . . . du rāvutarām kondu mārvalamam muridu vubhaya-balaṇ meḥche S'aka-varsha 1226
neya Krōdhi-saṃvatsarada Phāḷguṇa-suddha 5 Sōmavāradalu sura-lōka-prāptan ādanu maṅgaḷa mahā
jitēna labhyatē &c. || (3 lines gone).

yi-kallam kaḍidā binṇāṇi Mārōjana taṇḍi Yādōjan . . . maṅgaḷa mahā śrī

157

At Ratnāpura (same hobli), on a copper śāsana in possession of Huchchama.

namas tuṅga- &c. ||

svasti śrī jayābhyaḍaya-S'āḷivāhana-śāka-varuśa 1553 neya Pramōda-saṃvatsarada Vayisākha-ba
10 lu śrīmadd-Eḍeva-Murāri Kōṭe-kōḷiḷaḷa viśuddha-Vaidikādaita-siddhānta-pratiṣṭhāpaka S'iva-guru-
bhakti-parāyaṇarāda Keḷaḍi Venkātapa Nāyakara putrarāda Bhadrāpa-Nāyakara putrarāda Vira-
bhadrā-Nāyakaru Gola-sampekāṭe Timmaṇṇana maga Liṅgaṇṇage koṭṭa krāya-dāna-śāsanaḍa kramav
ent endare ninu Karuṭṭa sime Ratnāpurada pēṭheyali kaṭisida Venkātēśvara-dēvara amṛitapaḍi-(I b)
nandāḍiptige ninna kaya aramanege ga 20 yippatu varahana tegadu koṇḍu biṭṭa svāsthe (*here follow
details of gift*) bhūmiyanu biṭṭe āgi ā-bhūmige saluva sarva-svāmyavanu prāku-mariyāḍeyali āgumāḍi-
koṇḍu yi-bhūmivaḷage teṅgu-aḍake-sasi sahā hāki āgāmiya heḥchāḍa haṇa sahā dēvatā-sēvege
naḍasi bahi yandu koṭṭa krāya-dāna (II b) śāsana yidakke sākshigaḷu

āḍitya-chandrā &c. ||

śrī-Venkātādri.

158

At the same village, on a stone to the east of Heggere-hakkalu.

Dhātu-saṃvatsarada Āśvīja-śu 10 lu Keḷaḍi Basavappa-Nāyakara hesaralu Jākuvarada guru Basav-
appanavarige śaraṇu-māḍida | Basavarājapurada maṭṭhada dān(ābha)-dharṇmakke ā-chandrārkkam astu

159

At Herekere (same hobli), on a stone in the busti.

śrīmat-pavitarm akaṣaṅkam ananta-kalpam
Svāyambhuvam sakala-maṅgaḷam Ādi-Tīrttham |
nityōtsavam maṇimayam nīlayam Jinānām
trailōkya-bhūṣaṇam aham śaraṇam prapadyē ||
śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchanam |
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirājam paramēśvaram parama-
bhāṭṭarakam Satyaśraya-kuḷa-tīlakam Chālukyābharaṇam śrīmat-Tribhuvanamalla-Dēvana vijaya-
rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram saluttam ire || tat-pāda-
padmōpajivi || svasti samadbigata-pañcha-mahā-śabda mahā-maṇḍalēśvaram Paṭṭi-Pombuchcha-
pura-varādhīśvaram S'antara-kuḷa-kamalini-dinādhināyakan teṅka-Madhurādhināyaka S'antar-āditi-
yam sakala-jana-stutyam chalad-aṅka-Rāman gaṇḍara-Bhima samara-prachapḍa nērvvara gaṇḍa-
nāmādi-samasta-prasāsti-sahitam śrīmat Rāya-Tailapa-Dēva

udadhi-parita-bhūmi-ramaṇi-ramaṇiya-mukhāravindan-an- |
dade sogayippa Sāntalige-sāsiramam sukha-saṅkathā-vinō- |
dadin atidushta-nigraha-viśiṣṭa-kula-pratipālānārthav āḷd |
odavida punya-puñjar esadar nṛipa-Tailaha-Rāya-bhūbbhujar ||
samada-ripu-nṛipati-durdama- |
tamamam beṅkoṇḍu S'antar-āditya-nṛipam |
kshameyam pāṇisi lōkō- |
ttaman ādam sthairyya-Mēru-sailam Tailam ||
ādaṭin-aḷurkke maymeya nimirkke yaśōdhanad-irkke rāja-vaṁ- |
śada kaḷudeḷpu dāna-ḡṇad-olpu ḡṇaṅgaḷa talpu rāja-sam- |
padaḍa podaḷke tōjada teraḷke virōdhiya bālke tannad em- |
budan ene permmeyam tāledanō nṛiparol nṛipa-Taila-S'antarām ||
tal-lalane Nanni-S'antara- |
vallabhan-anujāte Siteyaṅ-gelevandaḷ |
vallabha-bhaktiyoḷam Jina- |
vallabha-bhaktiyoḷav ondid-olpim tēlpim ||
ant enip Akkhā-Dēvi- |
kāntegav ā-Taila-S'antara-kshitipatigam |
santōsham puṭṭuvavol |
Kantu-nibhar puṭṭidar kkuṁārar mmūvar ||
mūvare lōkadoḷ kadana-karkkaśa-bāhugaḷ entu nōrppaḍam |
mūvare dhāttriyoḷ bhuvana-bhumbhuka-dānigaḷ urvvarāgradoḷ |
mūvare rāja-nīti-nīlayar dhareyoḷ sucharitra-pātrarum |
mūvare Kāma-bhūmipati-Simha-nṛipāmmana-bhūmipālakar ||
kaliyē simhāgrajātam vīmaḷa-kuḷajanē Pārśvanāthānvaṇāyai- |
ka-lalāmam tivra-tējōnidhiye bhuvanadoḷ S'antar-āditya-dēvam |
lalanā-sandōha-sammōhana-karane diṭam tāne dal Kāman endan- |
d ele Kālāya-kshitīsa-prakarad aḷaviyē Kāman uddāma-dhāmam ||
ā-nṛipa-sati Pāṇḍya-kuḷam- |
bhōnidhi-varddhana-sudhāpū-sū-lēkhe charitra- |

śrī-nidhi budha-nidhi tāne da- |
 yā-nidhi Vijayavati puṇyavati vasumatīyo |
 Jina-charaṇāmbujam talataḷirppa sarōja-vanam manam jaga-j- |
 jana-kṛta-puṇya-mūrtti nija-nirmala-mūrtti dayā-rasaika-pā- |
 vana-ghana-pātrav unmiḷita-nētrav enal savan āro Bhavya-maṇ- |
 ḍane yenisirdda śilavati Bijjala-Dēvig ilā-taḷāgrado |
 ā-Vijayavati-Dēvigav |
 ā-vibhu-Kāma-kṣitīśvaraṅgam vamaśā- |
 bhīvardhanar ogedar jJaga- |
 dēvam śrī-Siṅgi-Dēvan emba tanūjar ||
 irrvare dōrvvaḷa-prabaḷar irrvare dāna-vinōdigaḷ samant |
 irrvare śastra-śāstra-kuśaḷar nnegaḷd irvva[re] sat-kuḷar ddiṭakk |
 i[rvva]re sach-charitra-yutar irrvare bhū-bhuvana-stutar jJagakk |
 irrvare chelvar eyde Jagadēvanuv aggaḍa Siṅgi-Dēvanum ||
 adirada vīrar ill aḷaḷa gundada manneyar illa kūg aḍaṇ- |
 gada naranāthar illa uḷ nalis enuada rāja-kumārar illa chā- |
 gada baḷavantar illa kiḍe oḍḍisi pōgada durgga-vargav ill |
 odavida śauryya-śakkige diṭam jagadoḷ Jagadēva-bhūpana ||
 unnati Mēruviṅge maṇi-māḷikey ādudu sarvva-śāstra-saṃ- |
 pannate Bhārati-vachanav ādudu dāna-guṇam samasta-vi- |
 dvan-nikarakke kaipidiyol ādudu tanna jasaṃ jagakke kaiy- |
 gannaḍiy ādud end esedanō jagadoḷ Jagadēva-bhūbhujam ||
 samadārāty-aṅganā-maṅgaḷa-kāṭaka-haṭi-karṇa-parṇapāham vi- |
 kramav i-Kāḷēya-dōśāpaha .. maḷa-charitraṃ ... viśiṣṭē- |
 śiṭa-manas-tāpāpahaṃ tann aṭaḷa-vitaranōdyōgav end ande lōkō- |
 ttaman ādam Siṅgi-Dēvam jaga-birudar-aḷevam samagra-prabhāvam ||
 avaraḍane puṭṭiḍaḷu bhū- |
 bhuvanam vittarisuv Attimabbeyo pēḷ em- |
 bavol esadaḷ Alīyā-Dē- |
 vi viśuddhāchāradim vinirmala-guṇadim ||
 Khara-puradoḷ nere Sētuva- |
 puradoḷ māḍisidaḷ eseṇa Jina-bhavanaman ant |
 eraḍam Alīyā-Dēviyavo- |
 l arasiyar ār ppuṇyavati[ya]r i-vasumatīyoḷ ||
 saḷe śōbhākaravāge Sētuvinoḷ atyutsāhadim Bhavya-maṇ- |
 ḍaḷi bāpp embina vonde kaṇṭhadole samyag-darśana-jñāna-nir- |
 mmaḷa-chāritra-guṇa-prayukte Jina-rājāgāramam bhaktiyim |
 Alīyā-Dēvi samantu māḷisidaḷ urvvi-stutyamam nityamam ||
 chature chatur-viḍha-dānō- |
 nnatiyoḷ Jina-rāja-bhavanamam māḍisi bhū- |
 nuta-kīrtti Honney-arasana |
 sati Alīyā-Dēvi negaḷdaḷ avani-taḷadoḷ ||
 bhuja-baḷa-Bhīma Bhīma-sama-vikrama Koṅkaṇa-rakṣapāḷa vi- |
 śva-jana-vinūta nirmmaḷa-Kadamba-kuḷōjaḷa Gaṅga-tuṅga-vam- |
 śaja-nṛipa Honna Ponna-mahipāḷana marṇma Jinēndra-pāda-paṇ- |
 kaya-mada-bhṛiṅga ninn orege vappuṇan āvan ilā-taḷāgradoḷ ||

yi-doreya Honna-nṛipatigav |
 â-durita-vidûre Aḷiya-Dêvigav ogedam |
 mēdini baṇṇisal akhiḷa-gu- |
 vōdadhi Jayakēsi-Dēvan emba kumāram ||
 negaḷd â-śrī-Jayakēsi-Dēvan amari-sandōha-sambhōga-kān- |
 kshege meydandaḍe petta-tāy Aḷiya-Dēvi-kānte mōbārttthadin- |
 de guṇāmbhōnidhig â-magaṇṇe vipuḷa-śrēyō-nimittam jagam |
 pogalal Sētuvinoḷu vinirammisidaḷ udgha-śrī-Jināgāramam ||

svasti samasta . . . prakhyāta-Siteyūṃ Bijjala-Dēva-tanūjāteyūṃ appa Aḷiyā-Dēviyarū S'aka-varṣam
 1081 neya Pranāthi-saṃvatsarada Pushya-śuddha-chaturdhāśi-S'ukravāradandu | uttarāyaṇa-saṃ-
 krānti-ya-puṇya-dinadola guḷi Aḷiyā-Dēviyarū Honney-araserum tamma dharmmakke biṭṭa
 bhūmiy āvud endaḍe (*here follow details of gift*) Mūla-saṅghada Kāpūr-ggaṇada Tintriṇi-gachhada
 Bandanikeya tirtthad āchāryyar bBhānukirtti-siddhānta-dēvara kālām karchchi dhārā-pūrvvakam
 māḍi charu-pūjā-nimittam koṭṭaru (*usual final verse*).

160

On a virakal to the north-east of the same basti.

svasti samasta-prasasti-sahitam śrīman-mahā-pradhānam Adiyar-ādityanu . . . mārtaṇḍanum para-
 nāri-sahōdaram māvana gandha-vāraṇam śrī-Bhīllēsvara-dēvara divya-śrī-pāda-padmārādhakam para-
 baḷa-sādbakanum Komāra . . . rasaru sukha-saṅkathā-vinōdadim rāyaṃ geyuttam iralu Saka-varuasa
 1162 Sārvari-saṃvatsarada Chaitra-māsa 12.. du Eḍeṇaḍa maṇḍala
 Maḷagiyara . . . bbalava kādi iṇḍu sura-lōka-prāptan āda ka māḍida Kelasiya Sōmōja maṅgaḷ^a
 mahā śrī

161

On a tomb stone to the south of the same basti.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanam |
 jiyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

svasti śrīmatu Kumāra-paṇḍitara guḍḍi Pekkama-Setṭiya heṇḍati guṇa-gaṇa-sampanne śīlavatī appa
 Mallave S'aka-varsha 1161 neya Vikāri-saṃvatsarada Mārggaśira-māsa-baḷuḷa-pakshada trayōdāśi-
 Brīhaspativāradandu dāna-dharmma-parōpakāra-niratey āgi samādhi-vidhiyīm sura-lōka-prāptey ādaḷu
 Kelase Sōvōjana māḍida

162

On a tomb stone to the north of the same basti.

śrīmat pavitram akalanḱam ananta-kalpaṃ
 Svāyambhuvam sakala-maṅgaḷa-vastu-mukhyam |
 nityōtsavam maṇimayam nilayam Jinānam
 trailōkyā-bhūṣhaṇam aham saraṇam prapadyē ||

svasti śrīmatu S'ubbakirtti-paṇḍita-dēvara guḍḍi Pekkama-Setṭiya maḷaḷu Kāmave sakala-guṇa-
 gaṇa-sampanne śīlavatī S'aka-varsha 1165 neya S'ubhakṛitu-saṃvatsarada Vaiśākha-māsa-śukla-
 paksha-bidige-Brīhaspativāradandu āhārābhaya-bhaishajya-śāstra-dāna-niratey āgi sanyasana-
 samādhi-vidhiyīm sura-lōka-prāptey ādaḷu || Sōvōjana besa

At Hogekere (same hobli), on a stone in the Pârśvanâtha basti.

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
 jiyât trailôkya-nâthasya sâsanam Jina-sâsanam ||
 śrīmad-bhû-bhuvana-prasîd lhatara-Jambû-dvîpa-madhya-stha-tuñ- |
 gâmartyâchala-dakṣiṇântya-Bharatâryyâ-khaṇḍa-naĩrutya-dik- |
 simôpabdhî-taṭopakṣṭha-vilasad-varṇapâsramâkīrṇa-bhû- |
 dhâmam Tauḷava-dêśam irppud iḷeyoḷ saptânga-sampattiym ||
 adaṇḷoḷ mângalya-gêham bahu-vidha-vibhava-prôllasach-chaitya-gêham |
 sudatî-sautâna-janmâlayam akhila-sukhi-tyâgi-bhôgi-pravâham |
 madavadd-hasty-aśva-yûtha-prabala-paṭu-bhaṭâkīrṇam uttunga-saudhō- |
 daya-râjad-râja-Saṅgitapuram ad eṣeyal prauḍha-saṅgiyamânam ||
 kavi-gamaki-vâdi-vâgini- |
 pravêka-saṅgita-vishaya-sâbhitya-rasô- |
 dbhâva-chatura-saṃstuta- |
 vividha-kalâ-bhaṅgi-saṅgi Saṅgitapuram ||
 adan âlvaṃ Sâluvēndra-kṣhitipati ripu-mattêbha-kaṇṭhīravam sâ- |
 rada-chañchach-chandrikâ-nirmala-lalita-yaśah-pûritâsantarâjam |
 Madana-pradhvaṃsi-Chandraprabha-Jina-charaṇa-dvandva-saṃsakta-chittam |
 sudatî-nêtrântaraṅgôtsava-kara-nija-saubhâgya-Kandarppa-dêvam ||

ant âtan 'akhaṇḍita-prachanḍa-pratâpa-kharvva-garvva-nirjita-Bhîṣma-grishma-mârttaṇḍa-maṇḍa-
 lanuṃ apratihata-dêdîpyamâna-nija-têjah-puñjanuṃ dandabhyamâna-ripu-vadlû-hridayanuṃ viśâla-
 bhâla-tala-chôchumbyamâna-Jina-charaṇa-nakha-mayûkhanuṃ duṣṭha-nigraha-sishta-pratipâḷana-
 kriyâ-paṭiṣṭhanuṃ chatura-chatusshashtî-kalâ-kalâpanuṃ ratna-traya-maṇi-karaṇḍâyamânântaḥ-
 karanuṃ śrīman-mahâ-maṇḍalêśvaram śrī-Sâluvēndra-mahârâjam nīlkaṇṭakan âgi sukhadim
 râjyaṃ geyyuttam ||

vinuta-prâsâda-chaityâlaya-tala-vilasan-maṇḍapaughaṅgaḷim kañ- |
 china-inâna-stambhadind â-purada vanada vinyâsadim lôha-pâshâ- |
 ṇa-nibaddhânêka-bimbaṅgaḷin upakaraṇa-vrâtaḍim nitya-dânâ- |
 rechhaneyindam sâstra-dânam negaḷe naḍasidam dharmmamam Sâluvēndram ||

anitu râja-dharmmamam dharmmamamam pâlisuttam |

bare Sâluvēndrana chittam |
 paritôshaman eyiduvante sêvâ-tat- |
 paran âgi bhakti-bharadind |
 ire vigata-chchhadma suguṇa-sadmaṃ Padmaṃ ||
 hitan itam priya-satya-vâda-nipuṇam dharmmârttha-saṃpâdakam |
 chaturam sach-charitam dayârdra-hridayam âstraṭṭuṇ emm anvayâ- |
 gatan i-Padmaṇa-mantri endade kuḷir-kkôḍalke Sâluvēndra-bhû- |
 patiy â-chandra-dharârkkam ittan ure mûya-grâma-sampattiyaṃ ||
 śrīmad-viṣṭita-S'alivâhana-sakâbdam Nanda-khâdbhindu-saṇ- |
 khyâ-mânam naḍeva Plavaṅga-gata-Pushya-syâma-sat-pañchami- |
 stômam Gishpativâram ondire manô-vâk-kâya-suddham chatu- |
 śimântôrvijau ashta-bhôga-sahitam hêmâmbu-dhârâ-yutam ||

prabhugaḷ pura-jana-parijana-
 sabhāsadar mmeche Sālvēndra-nṛpālam |
 vibhavadi Padmaṇa-mantrige |
 Subham astv end Ogeyakereyan avan old ittam ||

antu sa-hiraṇyōdaka-dāna-dhārā-pūrvvakam āgi koṭṭa Vogeyakereya-grāma-v-ondara chatus-simey-
 oḷagaṇa gadde-beddalu-tōṭa-tuḍike-kaḷa-mane-koṭhāra-honnu-hombaḷi-vari-vaṅgu-kāṇike-kaḍḍāya-bēḍige
 binagu-besavokkalu-aṅka-sunka-ṭaṅkasāle-taḷavāṅrike nidhi-nikshēpa-jala-pāsluṇa-akshiṇi-āgāmi-sid-
 dha-sādhyam emb aṣṭa-bhōga-sarvva-svām̐ya-sarvādāya-prāpti-sabitam āgiy ā-chandrārkkka-
 sthāyiy āgi Padmaṇāmātyan anubhavisuvud endu koṭṭa sarvvamānya-grāma-dāna-śāsana-vachanam ||

śrīmat-Pāśva-Jinēdra-bhaktan amala-śrī-Paṇḍitāchāryya-sat- |
 prēmōdyat-priya-sishyan apratima-Nāgāmbātmajaṇa sad-guṇa- |
 stōma-Brahma-tanūjan uttama-su-Padmā-vallabham Mallikā- |
 kāmam Padmaṇa-mantri-mukhyan esedaṇ Sālvēndra-chittōtsavam ||
 Jina-pādānati mastakakke Jina-bimbālōkanam dṛisṭig ā- |
 Jina-śāstra-śravaṇam sva-karṇa-vivarakke śrī-Jina-stōtram ā- |
 nana-padmakke chid-ātma-bhāvane manakkam pātra-dānam kara- |
 kke nijālankṛitiy āge Padmaṇa-mahā-mantriśan eṇ dhanyānō ||
 yeneg i-bhūpa-kṛipāvalōkanadin enn i-pōshya-varggakke takk- |
 anit unṭ i-dhana-dhānya-sampadam ad i Sālvēndran old entu ko- |
 ṭṭ-anitum grāmaman entu dharmmam enag ā-chandrārkkkam appantu mālpa- |
 inid ondē-kaḍe gaṇḍa-kajjam enitum niśchaysidaṇ chittadol ||
 Jina-chaityāvāsamaṇ mādisi samuchita-sālādiyim kūḍe Pārśvē- |
 sana bimba-sthāpanam geyd anudinam eseyal nitya-pūjābhidhānam |
 muni-dānam tappad olpind Ogeyakereyoḷ appante tām koṭṭa śā- |
 sanamaṇ tachelhāsana-prāntadoḷe barasidaṇ Padmaṇāṅka-pradhānam ||
 S'āke'bdē Kālayuktē na-ra-bha-ṭa-gaṇitē 1420 Chaitra-śuklāshṭami-sat-
 Pushyarkshē Jivavāre gajaripu-karaṇē śūla-yōgē manōjñē |
 nirdḍōshē mina-lagnē su-ruchiram akarōt Pārśvauātha-pratishṭhām |
 śrī-padmōdbhāsi-Padmākara-pura-vasatau Padmanābha-pradhānaḷ ||
 pala-kālam nitya-pūjā-vidhige megava tōṇṭaṅgaḷam ghāṇamaṇ tām |
 olaviṇ nandādi-dipti-pramukha-sakala-dīpakke nainittikkam |
 sthalam iy-āshṭailikādi-pramukha-tithigam iy-āpanam pātra-dānam |
 neley appant āvagam bēripaḍisi barasidaṇ vṛittiyam Padmanābham ||

kaṇ || aparimitam uchitam emb iy- |
 upakaraṇaṅgaḷane koṭṭu vaidika-laukika- |
 nipuṇanam Padmaṇa-sachivam |
 suparikshitam āgi barasidaṇ śāsanaṇam ||
 Padmaṇ vinamita-Jina pada- |
 ; admaṇ sajjanaroḷ eseṇa vigata-chchhadmaṇ |
 Padmā-priya-kara-guṇa-gaṇa- |
 sadmaṇ nitya-prasaṇna-niṇa-mukha-padmaṇ ||
 namaṇ tuṅga-ēc. ||

svasti śrīman-mahā-maṇḍalēśvaraṇ Saṅgi-Rāya-Vodeyaravara kumāra Yindagaraṇa-Vodeyaru Saṅgita-
 pura-vara-rājadhāniyalu yiddu Hāḍavalliya rājya-muntāda samasta-rājyaṅgaḷanu saddharma-kathā-

prasaṅgaḍim patipālisuttam yirddandina S'ālivāhana-śaka-varuṣa 1412 neya Saumya-samvat-sarada Kārttika-lā 7 Sukravāradalu śrīman-mahā-maṇḍalésvaram Yindagarasa-Voḍeyara nirūpa-dinda Bommaṇa-Setṭiyara maga Padumaṇa-Setṭiyaru barasida dharmma-śāsanada bhāśā-kramav ent endare Yindagarasa-Voḍeyara kaiyalu Padumaṇa-Setṭi mūlavanu koṇḍu āluttam yidda Voḍeyakeṇya-voḷage chayityālayavanu kaṭṭisi Pārisva-Tirthésvarara pratishṭheyanu māḍi ā-Pārisva-Tirthésvararūṅge pratidina tri-kāla-abhiśēka-pūje mūru Kārttika-pūje mūru Nandīśvarada ashtāhika Sīva-rātre Akshaya-taḍige Śrūta-pañchami kaiyakkiya hoyivalli Jivadayāśṭami kaiyakkiya sūsavalli garbhāvataraṇa jalmaḍbhīśēka dikshā-kalyāṇa kēvala-jūṇa-kalyāṇa nirvāṇa-kalyāṇaṅgaḷ emba Pāriśva-Tirthésvarara pañcha-kalyāṇa-muntāda nayimitikaṅgaḷalli māḍuva abhiśēka-pūje-dharmmaṅgaḷiṅge aṅga-raṅga-naivēdyāṅgaḷiṅge vondu-taṇḍa-tapasvigaḷa āhāra-dānake pūjaka-bhāṇḍāri-gaḷu māleyavaru muntāḍavarige viṅgaḍisi māḍida dharmma-sthaṅgaḷa vivara (rest contains details of gift &c.).

164

At Bidarūru (same hob'i), on a copper plate of the Janārdana temple.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
 jiyāt trailōkyā-nāthasya śāsanaṃ Jina-śāsanam ||
 śrīmat-Taṇḍava-dēśa-mīrīta-mahā-Saṅgita-sat-pattane
 bābbātīn-lra-mahindra-chandra-tanayaḥ śrī-Saṅgi-Rājātmajaḥ |
 bhāsvat-Kāsyapa-gōtra-Sōma-kulajaḥ śrī-Saṅkarāmbōdara-
 kshīrāmbhōdhi-sudhākarō nūta-Jinaḥ śrī-Sāḷuvēndrādhipaḥ ||
 śakshikṛitya nija-pratāpa-dahanam gaudharva-pādāhati-
 prōdbhūtōdbhaṭa-dhūli-kāṇḍa-vasanaṃ samyōjya nīrājanam |
 khaḍgākhaḍgi-ja-visphulīṅga-nivahair dvīṭ-kaṇṭha-bhēdāravaḥ
 vādyānimmaḍi-Sāḷuvēndra-nripatir vīra-śriyaṃ labdhavān ||
 asūta sūryyō Yamunāṃ purēti
 kathā prithivyāṃ prathitā tathāpi |
 śrī-Sāḷuvēndrāsi-Dinēśa-putri
 pratāpa-sūryyaṃ sushuvē vichitraṃ |
 pratāpa-tapanōtplhulla-kīrtti-kaṇṭhē'shṭa-dig-daḷē |
 tārōda-bindukē yasya lēbbē haṃsa-śriyaṃ śaśi ||
 vikhyātēmmaḍi-Sāḷuvēndra-nripatēḥ śyāmāsi-Sōmōdbhavā
 madhyōnmagna-virājanāna-kamalā prāsūta *patyāṃ ahō |
 ēkāṃ śatru-karindra-mastaka-galad-raktaugha-S'ōṇā-maḍim
 anyāṃ śrī-vibudhēśa-sēvita-taṭim sat-kīrtti-Bhāgirathip ||
 pātālōpalalōchauā-kaṭi-taṭē chañchad-dukūla-dyutim
 dik-kāntā-kucha-kumbhayōḥ kalayatē muktā-kalāpa-śriyaṃ |
 dēva-stri-kuṭilalakēśhu nitarāṇi mandāra-mālā-chhaviṃ
 kīrttiḥ Kārttika-kaumadi-pravimalā śrī-Sāḷuvēndrādhipa(h) ||
 vyānamrāmāra padmarāga-makuta-jyōtīś-chhaṭa-raṇjitau
 pāḍau yasya sarōjayōḥ kalayatō bālītapa-śrī-yuḷōḥ |
 śōbhāṃ Vēṇupurādhipaḥ sa bhāgavān śrī-Vardhamānō Jinaḥ
 pāyād Immadi-Sāḷuvēndra-nripatim bhūpāla-chūḍamaṇim ||

ity ādy-auēka-birudāvali-virājanāna Saṅgi-Rāya-Voḍeyarevara kumāra sūddha-samyaktva-ratnākaran-enisida śrīman-mahā-maṇḍalésvarara Yindagarasa-Voḍeyaru Saṅgitapūrada rājadhāniyalliddu Bidirunāḍu-muntāda samasta-rājyavanu patipālisutta yiddandina jayābhuyadaya S'ālivāhana-śaka-varuṣa 1413 neya varttamānakke saluva Virōdhikṛita-samvatsarada Vaiśākha-sūddha 5 Ādivāradalu śrīman-

* So in the original : perhaps a mistake for *patyāṃ ahō*.

mahā-maṇḍalēśvara Indagarasa-Ṣoḍeyaru tamage punyārtthav āgi barasida dharmma-śāsanada kramav ent endare Bidirūra bastiya Varddhamāna-svāmigaḷa aṅga-raṅga-naivēdya-nitya-naimittika-Jina-pūjāṅga-viniyōga-muntāda-śrī-kāryyakke pūrvvadali biḍu-dēvasvav āgi hiranyōdaka-dhārā-pūrvvakavāgi ā-chandrārkkā-sthāyiyāgi sarvvaṁmānyavāgi biṭṭa bhūmigaḷa vivara (*here follow details of gift*) i-biṭṭa-kuḷa-sthalaṅgaḷa nirañchu nelan aṇakalu naṭṭa-kallu tegad-aḷaḷu gaḍiyind-olaḷāda chatus-simege banda makki hakkalu kānu kāḍārambha niru dāri nidhi-nikshēpa-akshīpi-āgāmi-siddha-sādhyamuntāda tēja-mānyagaḷan-uḷa i-kuḷa-sthalaṅgaḷa mēle kāpīke kaḍḍāya biḍuguḷu birāḍa-muntāgi āva-upōtra-illade sarvvaṁmānyavāgi ā-Varddhamāna-Tirtthakarige hiranyōdaka-dhārā-pūrvvakavāgi ā-chandrārkkā-sthāyiyāgi biḍu-dēvasvavāgi śāsanāṅkitavāgi nāyu biṭṭu-koṭṭa dharmma-śāsanada paṭṭe yint appudakke sākshigaḷu.

āditya-chandrāv-anilō-ēc. ||

i-dharmmakke ā roḇbaru tappidavarū Ūrjanta-giriyalli sahasra-gô-Brāhmaṇara hatiya māḍḍida pāpakke hōharu yaraḍḍavare-dvipadoḷaḷu chaitya chaityālayadoḷaḷu Jina-munigaḷa vadhasida pāpakke hōharu (*usual imprecatory phrases and verses*) Yindagarasa baraha

NAGAR TALUQ.

—:o:—

1

At Sampigekôte attached to Mattikai (Jāla hobli), on a 1st stone in the yard of the S'ambhulinga temple.
svasti śrī-Gaṇādhīpatayē namaḥ

namas-tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-S'aka-varuṣa sâ 1488 neya sandu-salu[va]-varttamāna-Kṣhaya-samvatsarada Āśvīja-śuddha 2 geyu Ādivārādalū śrīmanu-mahārājādhīrāja rāja-para[mē]śvaraya śrī-vira-pratāpau||a Harihara-Rāya-mahārāyara vaṃśabhūtarāda śrī-Sadāsīva-Rāya-mahārāyaru Hastināvatiyemba-Vidyānagarīyalu sukha-vinōdadinda duṣṭa-nigraha-śiṣṭa-pratīpālakarāgi sakalavarṇna-dharmmaṅgaḷim rājyam geyiūtītiha-kāladalu avara nirūpadinda Āragada rājya-māgaṇey āgi Yimmaḍi-Sadāsīva-Rāya-Nāyakaru ālutiha-kāladalu avara anumataṇ iḍidu Baṅkiyarasarū Honneya-Kambaḷi-voḍeyarāda Ammidēvi-ammanavarū Ghaṭṭada mēlaṇa Muṅgi-nāḍu-Kobbu-nāḍu-muntāda simegaḷannu su-dharmmadinda pālisikomba-kāladalu ā-bhūyara nirūpadinda Āragada vēṇṭheyake saluva yi-Vombatu-kampañadolaḷaṇa Kabbu-nāḍu-ṇaḍuva-bhāgeyalu Uḷukundada S'ambhulinga-dēvara divya-śrī-pāda-padmaṅgaḷige Vaśiṣṭha-gōtrada Nelamaneya payikada Hebbaligeṇa Gōvinda-adbhikārigaḷa magadirū Kēsappa-adbhikārigaḷu poḍavaṭṭu kōṭṭa-dharma-sāsanaḍa vakhaṇiya kramav entendare Kabbu-nāḍu-simeyavolaḷe Būvanakoppadavolaḷe yira-khaṇḍuga-bhatta-sidhāyada bhūmiyanu Baṅkiyarasarū Honneya-Kambaḷi-voḍeyarāda .. Ammidēvi-ammanavarū sarva-mānyav-āgi dharen eradu pāliṣi nu dēvarige dina vonda kālada chhatra sa-hiraṇyōdaka-dāna-dhārā-pūrvakav āgi dhāreyaṇ eradu-koṭevāgi ā-bhūmiya chatus-simeya gaḷiya vivara (here follow details of boundaries) int i-chatus-simeyindolaḷaḍa vittige kaṭṭida sidhāyada bhatta kha 80 akshārādalū yembhattu-khaṇḍuga-bhatta sidhāya . . . tiya-nāḍa vari rada kēri nālvaru Brāhmara chhatrakkaḷgi sa-hiraṇyōdaka-dāna-dhārā-pūrvakav āgi sarvamānya-dēvasavāgi dhāreyaṇ eradu Vāmana-mndre kalu ṇaṭu koṭev āgi dēvara yambhattu-khaṇḍuga-bhattada sidhāyada vittiyannu dina-vondake nālvaru-Brāhmara chhatrake āgumāḍi-koṇḍi ā vṛittige banda mane-mane-ṭhāya aṅgōpa-aṅga-phalavanu āgumāḍikoṇḍu . . . pūrva-mariyāḍeyali ā-chandrārka-sthāyigāḷagi sukhadiṇ bhōgisi bahari yendu nānu uanna stri-putra-saha vopa voḍambaṭu poḍavaṭṭu kōṭṭa-dharma-sāsana yint apudake sākshigaḷu

āditya chandrāv- &c. ||

2

At the same place, on a 2nd stone.

svasti śrī-Gaṇādhīpatayē namaḥ

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-saka-varusada 1483 neya sandu-saluva-vartamāna-Kṣhaya-samvatsarada S'rāvāna-ba-ammāsiya Sōmavārādalū sīman-mahārājādhīrāja rāja-paramēśvariya śrī-vira-pratāpau||a Harihara-Rāya-mahārāyara vaṃśabhūtar āgutam yida śrī-Sadāsīva-Rāyaru Hampeya Hastināvatiyemba-Vidyānagarīya ālutiha-kāladalu avara nirūpadinda Āragada-rājyavannu māgaṇey āgi Yimmaḍi-Sadāsīva-Rāya-Nāyakaru ālutiha-kāladalu avara matav iḍidu Baṅkiyarasarū Honneya-Kambaḷi-voḍeyarāda Ammidēvi-ammanavarū Ghaṭṭada mēlaṇa Muṅgi-nāḍa Bidirūru-muntāda simeyan ālutiha-kāladalu Uḷukundada S'ambhulinga-dēvara amrutapaḍigāgi Bidirūra Kēsappa-

adhikārigaḷu biṭṭa Bennāṅgiya vṛittiya chatus-simeya vivara (*here follow details of boundaries*) int i-chatus-simeyindolaḡāda vṛittige kaṭṭida siddhāyada bhatta kha 225 akshāradalu innūra ippattaidu khaṇḍuga siddhāyada bhattada bhūmiyanu dēvarige dina 1 kke kha ¼ ayiḡuḷa akkiya naivēdyada amrutapaḡigāḡi nānu sarvamānya-dēvasavāgi dhāren eraḡu koṭen endu poḡavaṭu koṭṭa-dharmīna-sāsana sākshigaḷu chandrāditya

3

At the same place, on a 3rd stone.

śrī-Gaṇādhipatayē namaḥ

namas tuṅga- &c. ||

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varuṣa sā 1488 neya sandu saluva varitamāna-Kṣhaya-samvachhsarada Aśvīja-śuddha 2 geyu Ādivāradalu śīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa-uḷa Harihara-Rāya-mahārāyara vamsībhūtav āgutam yida śrī-Sadāśiva-Rāyaru Hampeya Hastinagariyalu sukha-saṅkathā-vinōdadinda duṣṭa-nigraba-śiṣṭa-pratipālakar āgi sakala-varna-dharma-maṅgaḷim rājyam geviṭṭiṭhā kālādalu avara nirūpadinda Āragada rājyavanu māgaṇiy āgi Yinmaḡi-Sadāśiva-Rāya-Nāyakaru āḷutiṭhā kālādalu avara anumataḡinda Āragada vēṭṭṭu yake saluva yive-Vombhattu-kampaṇadoḷaḡ āda Kabbu-nāḡa paḡuva-bhāḡeyalu Uḷukundada grāmadoḷaḡe Bidirūra Kēsappa-adhikārigaḷu kaṭṭida dēvastānada S'ambulinga-dēvara divya-śrī-pāda-padmangaḷige Baṅkiyarasarū Honneya Kambaḷi-voḡeyar āda Ammidēvi-ammanavarū poḡavaṭu koṭa dharmā-sādhanaḡa vakhaṇiya kramav ent endare namma Kaḷbu-nāḡa simeyavoḷaḡe Tagudariya grāmadoḷaḡe Goggīya pālige bānda modala keyi (*here follow details*) antu staḷa 5 kke' kaṭṭida sidāyada bhatta kha 100 āpālige Taguḡāḷiyali kāna teru ga 1'4 akshāradalu-ive nūru khaṇḍuga-bhattavanu hadināḷku hana sidāya saha dēvarige dina-chariyada abhiśēkakka pratidina 1 kke kha' 1 vokkaḷa akkiya nayivēdyakku prati dina 1 kke 2 ibbaru Brāhmara chhatrakḷḷu ondu-nandādīptiḡ saha dēvarige sahiranyōdaka-dāna-dhārā-pūrvvakav āgi sarvāmānya-dēvasav āgi dhāreyaṇ eraḡu Vāmana mudreya kaḷla naṭu koṭen āgi dēvaru ā-Gogi-pāla bhūmiyanu ā-kāna teru saha dēvara abhiśēkha-amruta-paḡi nandādīpti dina vondaḡe yibbaru-Brāhmara chhatrakḷḷu āgumāḡikoṇḡu anubhaviṭi bahiriy endu poḡavaṭu koṭa dharmma-śādhana yint appudakke sākshigaḷu chandrādityaru || (*usual final phrases and verse*).

4

At the same place, on a 4th stone.

svasti śrī-Gaṇādhipatayē namaḥ

namas tuṅga- &c. ||

svasti śrī jayābhūdaya-Sālivāhana-śaka-varuṣa sā 1483 neya sandu saluva vartamāna-Kṣhaya-samvatsarada S'rāvāna-śudha 13 yu Sōmavāradalu śīman-mahārājādhirāja rāja-paramēśvariya śrī-vira-pratāpa-uḷa Harihara-Rāya-mahārāyara vamsībhūtav āgutam yida śrī-Sadāśiva-Rāyaru Hampeya Hastināvatīyē emba Vidyānagariya āḷutiṭhā kālādalu avara nirūpadinda Āragada rājyavanu māgaṇiyāgi Immaḡi-Sadāśiva-Nāyakaru āḷuva kālādalu avara mata-viḡidu Baṅkiyarasarū Honneya Kambaḷi-voḡeyar āda Ammidēvi-ammanavarū Ghaṭṭada mēḷana simeyan āḷuva kālādalu Uḷukundada S'ambulinga-dēvarige Vaśiṣṭha-gōtrada Nelamaneya payikada Helbaligeya Gōvinda-adhikārigaḷa magadiru Kēsappa-adhikārigaḷu poḡavaṭu koṭa dharmīna-sāsanaḡa kramav ent endare nānu Madavaliya gaṭṭuḡaḷa kayyalu nāḡa sēnabōva Līṅgappana kayyalu Madavaliyoḷaḡe sarvāmānya-brahmasavāgi krayake koṇḡa Kavalahōṇḡa (*here follow details of boundaries*) yint i-chatus-simeyindolaḡāda yeraḡu-sthaḷada vṛittige kaṭṭida sidhāyada bhatta kha 160 akshāradalu nūra-āḡavattu-khaṇḍuga-bhatta-sidhāyada vṛittiyānu dēvarige pratidina vondaḡe 8 eṇṭu-mandi-Brāhmara chhatrak-kaḡi dēvarige sa-hiranyōdaka-dāna-dhārā-pūrvva mānya-dēvasavāgi dhāren eraḡu Vāmana-mudreya kala naṭu koṭen āgi dēvaru ā-vṛittiyānu mane thāṇa saha anubhaviṭi bahiṭi yendu poḡavaṭu koṭṭa dharmma-sāsana yint appudakke sākshigaḷu chandrādityaru.

5

At the same village, on a stone in the yard of the mañh.

śrī-Gaṇēśa-S'aradā-parama-gurubhyō namaḥ nīrvighṇam astu
namas tuṅga- &c. ||

svasti śrī vijayābhyudaya-S'ālivāhana-śaka-varuṣa 1474 neya varuṣake naḍava vartamāna Virōdhi-krutu-samvatsarada Māgha-ba 30 Budhavāra-pañcha-graha-yōga-punya kāladalū śrīmannu mahārāja-dhūrā-rāja-paramēśvara śrī-vīra-patāpa-ūḷa Harihara-Rāya-mahārāyara vapsībhotā āguttam yidda śrī-Sadāśiva-mahārāyaru Hampe Hastināvatīy emba Vidyānagariyoḷu sukha-saṅkathā-vinōdadiuda duṣṭa-nigraha-śiṣṭa-pratipālakar āgi sakala-varna-dharmōśramēṅgaḷan aṇḍu rājya-vanu pratipālisuva kāladalū avara ājñārādhakar āgi Āragada Hadineṇṭu-kampaṇavanu Keḷadiya Sadāśiva-Rāya-Nāyakaru āḷutiha kāladalū avara anumatatindalū śrīmatu Baṅkiyarasarū Honneya Kam-baḷi-voḍeyar āda S'aṅkaradēvi-ammanavarū tamage kāṇāchiyā[gi] naḍava Āragada śimeyoḷagāda Muṅgi-nāḍu Kabbu-nāḍu Hosu-nāḍu-voḷ-gā-la śimeyanu sad-dharmadali pratipālisuva kāladalū Muṅgi-nāḍu Kabbu-nāḍu-śimeyoḷag āda aśēsa-vidvaj-jana-muntāda Uḍukundada (other villages named) samastarige pālisida dharma-śilā-sādhanaḍa vakhaṇiya kramav ent eudare nimma grāma-voḷag-āgi āvanān-obbanigu makkaḷu aṇṇa-tammandiru modalāgi āru santānav illadiddavarū kālava-māḍi hōdare avara sarvasva voḍavē-saḍave yēnuḷḷavanu ā-kālava-māḍidavara dāyādigalū sagōtrad-avarige koṭṭu nimmanu pālisi-kombevu ā-dāyādigalū sa-gōtradavarū yilladidarū ā-nimma nimma yidda grāmada dēvastānake biṭṭu biḷuvev allade namma aramanege aputrika-saudaṇḍav endu teg du koḷasalladu yi-āputrika-saudaṇḍavanū nāḷi nimma Māgha-ba 30 Budhavāra-pañcha-graha-yōga-punya-kāladalū sa-hiraṇyōdaka-dāna-dhārā-pūrvakav āgi dhāreyaṇ eḇadu biṭṭu pālisideṇ nīvu grāma-samastaru ā-mariyāḍeyali aputrika-saudaṇḍav illade sukhadallu hārabahud endu pālisida dharma-śilā-sādhana yint appudakke sākshigalū

āditya-chandrāv- &c. ||

nāvu idakke tappidare Mahādēvarige tappidavarū Baṅkiyarasarū voppa yint ivar-ubheyānumatadinda Liṅgaṇṇa sēnabōvana baraha chitrika kaḷḷukūṭikara Gaṭṭarayana baraba

6

At Tagaḍli attached to Hosūru (same hobli), on a stone in Kumāra Rāma's back yard.

..... ||

trailōkya-nagarārambha-mūla-stambhāya ||

mahā-maṇḍalēśvaram birudar-aṅkusam divya-śrī-pāda-padmarādhakam
..... S'aka-varuṣa 1175 neya Pari Birarasa Śiva-lōkāvāptan
āda nilisida (usual final phrases).

8

At Mottigūdu attached to Hosanāḍu (same hobli), on a stone near the Kudare Bīrappa temple.

śrī-Gaṇādhīpatayē namaḥ ||

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitam śrīmannu-mahā-maṇḍalēśvaram satya-ratnākaram sarapōgta-vajre-paṇjaram arasaṅka-karagaṣa birudar-aṅkusa mūrti-Nārāyaṇa viḷāsa-vallabham ari-rāya-gaḷa-gaṇḍa-gattari Koṅkaṇiga-bēṇṭekāra honna koṭṭu kudureya kaṭṭuva maṇḍalikara gaṇḍa Tuḷu-Rāya-gampa-māchāryya mōṇṇi-lōka-jagad-vaḷayanu rāja Mupparagudi-Rāya gaṇḍara bāla śrīmatu Billeśvara-dēvara diḷya-śrī-pāda-padmarādhakarū para-bāla-sādhakarū aṇṇa Kumāra-Birarasa vijaya-rājyō-dāyada āṇaneyā Visu-samvatsarada-Chayitra-suddha-pāḍiva-Ādivārādandu ā-Birarasarū śrīmannu-mahā

maṇḍalēśvaraṃ Tammarasara mēle yetti naḍadu Hosagunda[da]lli kādi keḍisidali || svasti sa-
masta-prasasti-sahitaṃ śrīmanu-maṇḍalēśvaraṃ satya-ratnākaraṃ saraṇāgata-vajra-pañjaraṃ para-
nāri-sahōdaraṃ rāya-buḷa-baḷa rāya-gaja-kēsari śrīnatu-Kōṭiśvara-dēvara dibya-śrī-pāda-padmārādha-
karuṃ appa Sōyi-Dēvarasaru sākida maga Eṇeyamana Sōmeya-Nāykanu Birarasana nājakan āgidali
halan-āḷu-kudureya taḷṭ iṇḍu meṇḍu sura-lōka-prāptan āda || yi-vira-galla geyisidātanu Sōmeya-
Nāyakana tamma Boppaya-Nāyakanu yt-kala kaḍidātanu Kalaseya Rāmōjana maga Maḍuki maṇḍala
mahā śrī

9

At Kūṛēkoppa attached to Hosanāḍu (same hobli), on a stone in the Aḍagaḍale-Rāchappa's wet land.

..... ya namaḥ ||

namas tuṅga-ēc. ||

svasti samasta-prasasti-sahitaṃ śrīmanu-mahā-maṇḍalēśvaraṃ ari-rāya-gaja-kēsari rāya-bhuja-baḷa
śrī-Vira-Hemmalī Yimmaḍi-Ballaba-Dēvarasaru Sētuvina rājyaman ēka-chchhatradi sukha-saṅkathā-
vinōdadiṃ rājyaṃ geyutt ire S'aka-varuṣaṃ 1201 neya Bahudhānyav emba samvatsaradandu
Ballaba-Dēvanu Dōrasamudrakke.....vira-Nārasīnga-Dēvarasaru i-kāḷagakk anuvāgi hōdalli śrīmanu-
mahā-pradhānaṃ Tamnu-sāvantanam Sētuvinge Rāpa hi ka Hosavūṛiṅge dhāḷuvam
... mma-Sāntaranuṃ Malleya-Nāya deyuṃ naḍadu bandalli śrīmanu-maṇḍalēśvaraṃ śrī-
Vir ... ra-Dēvara Āḍugōḍige mōharsidalli Kārttika-māsa-suddha-bidige-Bṛihaspati-
vāradalu Toṛagu-Nāyakana Tammaya-Nāyaka voḷagāna Bammeya-Nāyaka[na] maga Aggayana
chala-dhuradoḷu para-baḷaman iṇḍu kabbina baila madad-āne hokkante hala du sura-lōka-
prāptan āda śrī

10

At Bhāvikaistē attached to Hosanāḍu (same hobli), on a stone to the wall in the Basavaṇṇa temple.

namas tuṅga-ēc. ||

.....madhigata-pañcha-mahā-śabda mahā-maṇḍalē.....purādhiśvaraṃ Paṭṭi-Pombuchcha-pura-
varādhiśvaraṃ msa-lalāmaṃ Padmāvati-dēviya labdha dita-vipula-tuḷā-puruṣa-
mahā mgarāja-lāṅchhanānvayōtpanna niti-śāstrajñam biruda-
sarvvañam kandu ... dhairyyam Kirtti-Nārāyaṇam sau Channa-Kēsava-dēvara divya-śrī-
pāda sādhanam appa śrīma eutene || vira-krūrāvanī ri-
sainya-sphāra-dhivā dalli mādisida S'ivālayakk ūru sahitarāgi. ṭṭa vṛittiy āvud endaḍe (*here follow
details of gift*) Chanda-veggadeya makkaḷu Kāṭiga-Nōḍiga-Siṅgeya .. sārva-bādhā-parihārav āgi
Boppaya-jlyana ma ... mēya-jlyanḡe koṭṭaru (*usual final phrases ; and rest is effaced*).

11

At Muravāni attached to Hosanāḍu, on a stone in front of the Rāmēśvara temple.

svasti-samasta-prasasti-sahitaṃ śrīmanu-mahā-maṇḍalēśvaraṃ ari-rāya-gaja-kēsari rāya-bhuja-baḷa
śrī-vira-Kumāra-Yimmaḍi-Balaba-Dēvarasaru ā-pradhānaru Taṇmi-aranam Urchhuvāgi Tuḷu-
vaṇṇanu Sāntarasanaṃ sukha-... thā-vinōdadiṃ rājyaṃ geyuttam irpp-ā-prastāvadoḷu Haluvāsālya-

Kâmeya-jīyana magaḷu Gauravvegaṃ Muḍivaṇaḍa Mābala-jīyana maga Mūḍeya-jīyaṅgaṃ puṭṭida suputra-kula-dipakanu gōtra-chi ... maṇiyuṃ bandhu-jana-kalpa-taruv enisirdda rā ... yānu Rāma-nātha-dēvara S'ivālya ... nnu ga 58 ant appudu sāvirada. raḍeneya Saka. Vikrama. suddha-pañcha ... rabā ... āgi ura maya .. (rest illegible).

12

At the same village, on a virakal near the Kallēśvara temple.

namas tuṅga- &c. ||

svasti śrīmanu-mahā-maṇḍalēśvaram ari-rāya-jagaddalaṃ mūrtti-Nārāyaṇaṃ viḷāsa-vallabhaṃ satya-ratnākaraṃ saraṇāgata-vajra-pañjaraṃ para-nāri-sahōdaraṃ Adiyar-ādityaṃ śrīmatu Billēsva[ra]-dēvara dibya-śrī-pāda-padmārādhakaṃ para-bāḷa-sādhakanuṃ appa DēkarsanuSētuvina-nāḍanu sukha-saṅkathā-vinōdadiṃ rājyaṃ geyvutt irdalli Saka-varsa 1227 neya Krōdhi-sampatsarada Srāvāṇa-suddha 4 Mañ Kētarasana mēle naḍadu Maḷakandhara koṇḍu tiruguvali Kētarasana sarvva-ḍaḷa-sahita naḍadu kāduvali Dēkarasana parivāra tirigi taḷṭ iṇḍu mummaḷigoṇḍu biddudaṃ kaṇḍu Dēkarasanu tauna kūḍidda Muriva-ṇada Māreyana maga Bammayaṅge tirig endu nēmaya koḍuvudum toḷahara baḷige kulake tilakav enisida Bammeyanu tande Māra-gaḍana sarvva-guru. raḍan appaysikoṭṭu tirigi. . bbara bāhuvina harigeyaṃ kaḷadukoṇḍu nōḍu-nōḍ endu pambārisi tāgi ērida kudarey iṇḍu kālāḷam taḷṭ iṇḍu chba. sura-lōka ... vāgaḷu || sura-gaṇikeya pañcha-mahā-sabdadiṃ hūvina vimānadoḷ iṭṭu svarga-lōkak. gaḷa mahā śrī ātaṅge.

14

At Kātavaḷi (same hobli), on a stone in front of the Is^āvara temple.

Bamō-jīya dēvālyake paḍi salikege yikida honnu gadyāṇa 10 śrī-Ma[hā]dēvāya namaḷ Gaṇapatyaina-maḷ Sarasvatyai namaḷ Haḍavaḷa Maḷḷaṇa dēvara puṭhīḷa māḍisida S'ivālyava kaṭṭisida kereya kaṭṭisida dēvashvāmya biṭṭa Aṇaje ... dali Haḍavaḷi Mēḷenabbe ... Malika-jīyariḅge dhāre eraḍu koṭṭadu Haḍavaḷa Mēḷenana makkaḷu mammakkaḷu badikutidali S'ivālya .. navāyitu Bammō-jīyaṅgu Rāmō-jīyaṅgu S'ivālyava kaṭṭisug enda. . kaṭṭisutidu Rāmō-jīya baḍi. . nāḍa...lekka māḍi honninda battaḍin-da baḷasida gadyāṇa 10½ || paṭṭa-mahādēva Pāḍiya-Dēvarāya .. Malika-jīyana mamma Amita-jīyana maga Bammō-jīya. . kuḷa baḷigelasav alade 27 gadyāṇa honnan ikkisi S'ivālyava kaṭṭisida (usual finis phrases).

17

At Baidūru (same hobli), on a virakal in the virakal-makki.

namas tuṅga- &c. ||

svasti samasta-praśasti-sahitam śrīmanu-mahā-maṇḍalēśvaram ari-rāya. vira-Kumāra-Sōyi-Dēvarasara prithviya rājyaṃ uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṇ-baram saluttam ire S'aka-varsha 1. sampatsarada .. 5 Guruvāradandu śrīmatu. Kāva-Dēvarsanu.

18

At the same village, on a stone near the Is^āvara temple.

namas tuṅga- &c. ||

svasti śrī jayābhūyada (y)ari-rāya-gaḷa-kēsari rāya-bhūja-bāḷa śrī-vira-Kumāra-Immaḍi-Sōyi-Dēvarasara vijaya-rājyōdayada S'aka-varsha 1217 neya Jaya-sampatsarada Vayisāḷa-babūḷa.

Ādivāradaḷu śrīma.....yarsa...Bappēśvara-dēvara .. Yedāhaḷḷiya Bammarasana dharmma chandrārkkā-sthāyiyāgi naḍeyalu Kētammīyarasanu ā-keyya dhārā-pūrvvaka māḍidanu || (*usual imprecatory phrases*) kalla kaḍidava kalukuṭiṭṭa-Siṅgōjana maga Bīrōja || maṅgaḷa mahā śrī

19

At Hosakoṭe (same hobli), on a virakal.

namas tuṅga-ṅc. ||

Mēru-kāñchana-dattānām gavām koṭi-śatair api |

pañcha-kōṭi-turaṅgāpām tat-phalam Liṅga-darśanam ||

svasti samasta-prasasti-sahitam śrīmanu-mahā-maṇḍaḷēśvaram vayiri-maṇḍaḷika-gaḷa-gaṇḍagattari hannondu-maṇḍaḷikara gaṇḍa honna koṭṭu kudureya kaṭṭuva maṇḍaḷikara gaṇḍa ari-rāya-jagad-daḷa kaṭṭhāri-karahatta-malla śrī-vira-Kōṭi-Nāyakaru Sētuvina rāyavanu dushṭa-nigraha-śiṣṭa-pratipālana-vanū māḍi sukha-saṅkathā-vinōdadind āḷuttihalli Ballāḷa-Dēva-Rāyana śrī-pādada battile sthānā-patiyāgiralōsugam Biṭṭeyagedeya Chīleya-Nāyakana maga Ānevattīya Kūruka-Nāyakaṅge sauvarapeyanu koṭṭu kaḷihal ā-Kūruka-Nāyakanū vuparagūḍi tale-chavala gaṇḍara bālad aggaḷikeya birudina sattigeyam piḍisikonḍu ōlagisutihalli Ballāḷa-Dēva-Rāyanu tattina samasta-sauvarape sahita Kapila-Dēvana mēla naḍadu Baḷahadalli biṭṭali munde S'aka-varsha 1242 Raudri-saṃvatsarada Chayitra-ḷa 1 S'a | dina Doravadige etti naḍadali ā... Kapila-Dēvanu sarbba-sauvarape sahita nadadu bandu ubhaya-daḷa-sammukhav āgi mōharisidali Kapila-Dēvana maneya aggaḷiya rāvuta Kakkala-Dēvanū sara koṭisi ēḍidan ||

dore Kakkalan ēḍidoḍam |

dhuradoḷu Kūrukanu tividā kudureya śīravam |

vuravaṇisida rāvutaram |

karuḷ-ugiyalu tividan amama samarāṅgaṇaḍoḷ ||

ēḍida kudureya tividanu |

mīḍida kāl-āḷa tividā dhuradoḷu dhīran |

tōḍidanu[.] |

nīṅam kali-Kūrukāṅka samarāṅgaṇaḍoḷ |

maruḷugaḷu karuḷa māleya |

koraḷoḷu saraviṭṭu rudhira-tīlakaman iṭṭum |

harasutidar i-Kūrukan |

uravaṇiy-āḷutanake mechchi samarāṅgaṇaḍoḷ ||

pita Chila māte Nāgale |

suta Kūrukan ubhaya-kulavan uddharisidan end |

atimudadiṃ dēvāṅgane- |

yara varadiṃ Pushpakavan ēḍi S'ivana padama sâ... ||

yidam.. prati-pālaka śrīmanu-[ma]hā-pradbhānam *Chinnarsara kumāra Kūruka-Nāyakana sati Chanda-vve-Nāykiti nirisida sāsana || kalla kaḍidāta Banavaseya Chīlōja maṅgaḷa mahā śrī ||

20

At Paṭṭuguppe (Paṭṭuguppe hobli), on a virakal in front of the Virēśvara temple.

śrī-Gaṇādhīpatayē namaḥ śrī-Sarasvatyai namaḥ ||

namas tuṅga-ṅc. ||

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhīrāja paramēśvaram śrīmanu-mahā-maṇḍaḷēśvaram aras-aṅka-karagasa birudar-aṅku[śa] mūrtti-Nārāyaṇa viḷāsa-vallabham satya-

* So in the original.

ratnākaram saraṇāgata-vajra-pañjaram maṇḍalika-jagad-valaya honna koṭu kudureya kaṭṭuva maṇḍalika gaṇḍa Tuḷu-Rāya-sthāpanāchāryya Koṅkaṇiga-Rāya-bētekāra śrīmatu Billēśvara-dēvara diḃya-srī-pāda-padmārādhakam para-bala-sādhakarum appa Hosagundada Bommarasara vijaya-rājayadalli śrīmaṇu-mahā-maṇḍalēśvaram aras-aṅka-gāla purusa-Nārāyaṇanūm appa Paṭṭuguppeya Bokarasaru Saka-varsada 1199 neya Ḍsvara-saṃvatsarada Jyēṣṭha-baḃuḷa 5 su | Hāniyada-kōṭege etti naḍadu kādidalli ēkāṅga-vīraṇ āda para-bala-Kritāṇ[ta]ṇum āgi halav-āḷu-kudureya taṭṭiridu meṇevudam kaṇḍu surarum kinnararum hūmaḷaya kaṇṇyalu ā-Bommarasa sura-lōka-prāptan ādanu

svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirājam rāja-paramēśvaram śrīmanu-mahā-maṇḍalēśvaram aras-aṅka-karagasa birudar-aṅkuśa mūrtti-Nārāyaṇa viḷasa-vallabham satya-ratnākaram saraṇāgata-vajra-pañjaram maṇḍalika-jagad-valaya honnan-kōṭṭa kudureya kaṭṭuva maṇḍalika gaṇḍa Tuḷu-Rāya-sthāpanāchāryya śrīmatu Billēśvara-dēvara divya-srī-pāda-padmārādhakam para-bala-sādhakarum appa Bira-Dēvarasara vijaya-rījyam uttarābhividdhi-pravard-dhamānam ā-chandrārka-tāram-bar ip saluttam ire svasti śrīmanu-mahā-maṇḍalēśvaram aras-aṅka-gāra purusa-Nārāyaṇarum appa Bellarasaru Paṭṭaguppeyalī suka-saṅkathā-vinōdadind iruttam ire Saka-varsada 1203 neya Visu-saṃvatsarada Kārttika-baḃuḷa 30 Budhavāradaḷu ayvattu-naḍu Bīrasaṅgam tappihōgi śrīmanu-mahā-maṇḍalēśvaram Tammarasara kaṇḍu yettisikoṇḍu bandu Paṭṭuguppeya mutti kādidali Bellarasana kumāra Tailarasam bandu tanua tandeyan ariyaliyade vairi-baladoḷu berasi ēkāṅga-vīraṇāgi kāduvāḷu ellā-balavum ā-Tailarasam mutti kāduvāḷu chakra-byḃhadolagida Abhimanyuvina pariyalu ā-balam ellanam tave kondu kaligaḷ-ellara kayduviṅ ḷtana dēhav oḇeyāḷal ambara-gaṇikeyaru hū-maḷe kaṇṇyalu Tailarasam sura-lōka-prāptan ādanu

kupita-mukham Bellarasam |
ripu-puraḍim navya... vīram suta-sahitam |
Kapila-muni munidu nōḍida |
nṛīpa-sutar-andakke tandān onḍē dinadoḷ ||
jiteṇa labhyatē &c. ||

ivara āsrāya Hombuchchadali badikida pradhānara makkaḷu maṅgaḷa mahā śrī ||

21

At Maṇusaffi (same hobli), on a vīrakal near Kollayya's wet-land.

svasti śrī

namas tuṅga-&c. ||

svasti samasta-prasasti-sahitīm śrīmanu-mahā-maṇḍalēśvaram Soḍaḷa-Dēvarasaru suka-saṅkathā-vinōdadim rājyam geyuttiralu || Nāda-Siriya Masēḇaya danava koḷalu sarva-daḷa-sahita Soḍaḷa-Dēvarasaru etti naḍadaru Huilikalalu. . kappadiyindavu bandu Siriya Masēḇaya kāḷagava hiḍidali vīra-ghanṭe-mēḷila haḷige Maṇiṣeṭṭiya Sāreyana maga Kāmanu Siriyammag oḇeya kāḍinali kobbina tōṭakke maṇiy-āne hokkante ēḇida kudareyan iḇida kālāḷa kutti kuttisi koṇḍu sura-lōka-prāptan āda Krōḍana-saṃvatsaraḇāḇandu maṅgaḷa ī-kala māḍisidāta Kāmana tamma Pāiya maṅgaḷa mahā śrī

22

At the same village, on a stone to the north west.

svasti śrī Pombuchcha-kuḷa-tīlakam Baḷara Hariti-nṛīpaṇ lōkaika

23

On the back of the same stone.

svasti śrī samasta-kula . . iabḍha-bhāskarāditya yānvita Kannara-Dēva-rājyōḇaya Sāntaram Anṃapa-Dēva Kaṇṇavūra nāḷa ku sargga (stops here).

25

Kaṭūra (same hobli), on a māstikal in the open yard near Guṇḍana Bappa's house.

svasti śrī S'aka-varuṣhaṅga 1347 neya Krōdhi-saṁvatsarada Phāluṅga dēva-lōkake prāptiy ādaru māsti. . ādāru Kāmāyigaḷa sahaḡamana svarga-prāptar ādaru Kāmāyi-kalu Vīrū-pōja māḡidā kallu maṅgaḷa mahā śrī

26*

At Hosakoppa (same hobli), on a vīrakal in the Dēvara kān.

namas tuṅga-ēc. ||

. rājyābhayudaya ā-chandrārka-tāraṁ saluttam. kampaṇavam
suka-saṅkathā-vinōḡadim rā suddha-pāḡya-Maṅgaḷavāradandu śrīmanu . . .
. aras-aṅka-gāḷa puruṣa-Nārāyaṇa Kuḷḷagiya Bellarasa
Bommarasana kumāra Kāḷarasa. Maṅḡagaṇali
haṇneraḡu lu Sētuvina nā.
besava. yaṅka lu ā-vārtteyaṁ kēḷi śrīmanu-mahā-maṅḡalēśvaraṁ
Kētarasanuṁ Tuḷu-kaṭakavam kū . . . du Sētuvina dēvālyadali ōḡḡi kāḡuvali Kāḷarsanu sarbba-daḷa-
sahita nūki yirida kālāḷaṁ tigi taḡedu kutti kutsikoṇḡu heṇamayam māḡi dēva-lōkava . .
. . . 12 haḷḷi antu 24 haḷḷi Paṭṭuguppeyali badikuva santānakke . . . ṭaguppeyali badikida santāna
hechchali yalli nōḡidāḡe hena ballāḷu Kāḷarasa kaḡi . . . ḷa māḡidanu vayiri-paḡe yand utta
. kai nettara . . . āhava yaḷḷāri-balavan ātaṁ dhuradōḷage kaḡidu harahala sura-lō . . .
volidu sura-kannikeyaru ||

oṭṭaysi diṭṭatanadim |
nettane vira-taṭṭan aṭṭi muṭṭi iriyuttam |
kaṭṭāḷu . . . huḡi- |
guṭṭalu S'iva mechchi tanna padaviya koṭṭam ||

jiṭēna labhyatē &c. ||

. nāḡa . . . ā-chandra . . . nāḡava svasti śrīmanu-mahā-maṅḡalēśvaraṁ aras-
aṅka-gāḷa puruṣa-Nārāyaṇa ma . . . gaṇḡa-gattari Kāḷarasana tamma Bella . . . sukadim rājya-
māḡu . . . Kāḷarasanaṁ . . . ta kala. Yadukōja maṅgaḷa mahā śrī

27

At Maḷali (same hobli), on a stone in the field behind Vīrappa's house.

namas tuṅga-ēc. ||

svasti Sakābda 1224 Subhakṛitu-saṁvatsarada Kārttika-suddha 10 Maṅgaḷavāradandu svasti śrī-
Billēśvara-dēvara diḡya-śrī-pāda-padmarādhakanuṁ appa śrīmanu-mahā-maṅḡalēśvaraṁ ari-rāya-
jagad-daḷaṁ mūrṭti-Nārāyaṇa viḷāsa-vallabham satya-ratnākaraṁ saraṇāḡata-vajra-paṇḡaram para-
nāri-sabōḡaram Adivar-ādityanu Soḡala-Dēvanu Ballāḷa-Dēvana hēḷikeyiṁ Sālūraliy Abbara-Nāykana
samasta-chaturāṅga-baladōḡane taḷṭu kāḡuvali gaḡiy-aṅka-Bhīma Hanumana harigeya kaḷadukoṇḡu
Soḡala-Dēvana chittavisey endu Maḡaliya Kommeyana Kōḡiyaṇana kudure-kālāḷaṁ taḷṭ iridu
sura-lōka-prāptan āda maṅgaḷa mahā śrī yi-kalla nilisidātan Kommeyana Kōḡiyaṇana maga Jakke-
ya || yi-kalla māḡidāḡa kallukutiga Siṅḡōjana maga Bīrōja ātana birudu maṇṭhapisuvara gaṇṭara
gāḷa matsarisuvara maṇṭhaṇa-sūla.

* This inscription is much effaced.

28

At Haritālu (Haritālu hobli), on a vṛakal in the field to the north.

namas tuṅga- &c. ||

svasti śrīmanu-mahā-mūḍalēśvara aras-aṅkakāra... birudar-aṅkusa... rāya
 ... vallabha śrī-Billēśvara-dēva-dibya-śrī-pāda-padmarādhaka ... ppa ...
 ... Echarasaru sukha-saṅkathā-vinōdadim rāyaṃ (10 lines gone) lin ikkida Haritāluṅge
 Haratāla .. Banme-gaṇa tāgi taṭṭ iṛidu bidda hō ... vira-Bamma-gauḍana
 ... ūralli māṭṭida Hosā .. sgaṭṭeya Bamma-gauḍana ma[kka]llu-mammakkaṭṭiṅge salisi ... (usual
 imprecatory phrases) Annmayaṅge Māla-gauḍa māḍisida

29

At the same village, on a vṛakal to the east of Bāmappa's garden.

namas tuṅga- &c. ||

svasti śrīmad-rājādhirāja-paramēśvara śrī-vira-pratāpa-Dēva-Rāya-Oḍeyaru Vijayanagaradali sukha-
 saṅkathā-vinōdadim pṛithvī-rāyaṃ geyuttam iddalli tat-sabhā-kamaḷa-virājita-sūriyar aha hēmādrī-
 dāna-modalāda-nānā-dāna-vinōda-tilakarū Rāyapa-Oḍeyara *garbha-tanūjāta-Bommappa-Oḍeyara
 kumāra Virappa-Oḍeyaru Kāmbelumalege mukhyavāda Āragada Hadineṇṇu-kampapavanu sukha-
 rāyaṃ geyuttam iddalli adaroḷage agrēsarigaḷāda Bōleya Mummeya-Nāyakanavaru dēsavan ellavanu
 yiridu seṇeyanu koṇḍu-hōgi rājjadoḷage ānē(ya)ka atyanta-baraṭṭ paṭaḷavanu māḍuttiralāgi ā... ru
 māḍuva paṭaḷavanu rāyaru chittayisi ā-Bēḍarige takka āṇeyanu māḍuvudu endu nīrūpavanu
 chittayisidar āgi ā-Bēḍara mēle Virappa-Oḍeyaru daṇḍ etti bandu Ānevāri-nāḍali kātuharige billa-
 mandī jōḍu hakkarikeya kudureya sahitav āgi hērālāda ālanu māḍikkōṇḍu bahudu endu nīrūpa ...
 ... Āngada-Rājamalla-mahā-prabhuv enisida Haḷḷināda Kēṇra-nāḍiga mukhyavāda maṇe-vokkare
 kāva mārāntare koluva mīvaru rāyara gaṇḍa bhāsege tappuva-rāyara gaṇḍa.. la harabaḷige malavara
 gaṇḍa tale bhavara gaṇḍara balakke...atti-māḍuvāra gaṇḍa śrīmanu-mahā-prabhu Haratālu-Modūru-
 Kallūru-Keḷaleya Dāna-mūlagaru Haratāla Mēdi-gauḍara kumāra Muda-gauḍaru Bomma-Dēva-
 gauḍara tamma Tirika-gauḍaru ālu-kudareyanu kūḍikkōṇḍu hōgi Virappa-Oḍeyara ... mukhav āgi
 nāvu āḍida bhāsege tappuvar alla śrī-vira-pratāpa-Harihara-mahārāyaru śrīman-mahā-pradhāna-
 Guṇḍapa-dannāyakaru mīvaru rāyara gaṇḍan emba biridanu koṭṭu yidāru namma biradu pāḍu-
 vahage yiddutu ā-ōpāḍiyali Bēḍara daḷavaṃ muṇiyal ikkuvēnu end upachārisi hōgi S'aka-varuśa 1149
 neya Sarvajitu-samvatsarada Māgha-śu 10 Ādivāradaḷu Tirika-gauḍaru harige kattigeyṭu tegadu-
 koṇḍu daḷavaṃ muṇiyal ikki para-daḷavaṃ ... iṛidu hoḍadu ... chhāḍi nānā-sēnā-nāyakanam kondu
 tānu svargastan ādanu ā-Tiriki-gauḍara madavāḷige Bommayakkanu saḥagamanavanu māḍi
 dampatigaḷu sahita Druva-lōka-prāptar āḍaru

jitēna labhyatē &c. ||

30

At Kerehaḷli (Kerehaḷli hobli), on a stone in front of the Rāmēśvara temple.

svasti samasta-bhuvanaśraya śrī-pṛithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam
 Satyāśraya-kuḷa-tilakam Chāḷukyābharanam śrīmad-Bhuvanaikamalla-Dēvara vijaya-rāyaṃ uttarōṭta-
 rābhivṛiddhi-pravarddhamānam ā-chandrārka-tāram-baram saluttam ire tat-pāda-padmoḷpajivi
 svasti samadhigata-pācha-mahā-śabda mahā-sāmantādhipati mahā-prachanda-daṇḍanāyakan asa.
 hāya-sūra nāyaka-niyōga ... rāyaṃ satya-pārāyaṃ vivēka-Vidyādhara ...
 śrīmad-Bhuvanaikamalla-Dēva-pādāravinda-saṭcharaṇa ... nāmādi-samasta-prasasti-

* So in the original.

sahitap śrīman-mahā-pradhānam hiriya-sandhi-vigrahi mane-verggaḍe-daṇḍāyakan Udeyā[ditya-Dēva]-. . . mumam sukadinda sāyiramumam vaḍḍa-rāvuḷamumam Banavāsi-pannirchhāsira da perjjuṅkamumam eraḍu-billoḍeyumam Sāntāḷige-sāsirada perjjuṅkamumam dushta-nigraha-viśiṣṭa-pratipālānadind āḷda . . . geyuttam ire Saka-varsha 995 neya Pramāḍicha-samvatsarada Pushya-baḷuḷa 6 Sōmavārādandu saṅkrānti-nimittadiṁ Garuḍa . . . kāḷam karchchi dhārā-pūrvvaka-diṁ Sāntāḷige-sāsiradolagaṇa kampaṇada . . . damu . . . ṛa baḷiya Keṛḇhaḷliya mūlsthānada Garuḍēvara-dēvarge stāna-nivēdyakke vidyārthigaḷ . . . biṭṭa kākā . . . melasina . . . (usual final phrases).

śrīmad-Bhuvanaikamalla-Dēvara pāda-paṅkaja-bhramarāyamāṇar appa mahā-prachanḍa-daṇḍānya-kan Udēyāditya-Dēvara besadiṁ vaḍḍa-rāvuḷada perggaḍe Janārddanayyanu (others named) i-dhar-mman ā-chandrārkkā-tāraṁ-baram pratipālisuvaru (usual final verse).

31

At Hārambaḷḷi (same hobli), on a virakal in front of the Īśvara temple.

śrī-Gaṇādhipatayē namaḥ svasti śrīmatu Bīrarasanu Hombuchchadalu rājyav āḷuvandu Hosagonda Tammarasa Kōṭi-Nāyakanu sarvva-dāḷa-sahitavāgi dandu rāja Mudarasana voleyā Keṛi. Haruvabaḷḷiya Bīrabana maganu Mācha Tāraṇa-samvatsara-Chaitra-māsa-su . . . la-paksha-dasami-Budhavāra banda ērida kudureya m iṛida kālāḷa-tivida Haruvabaḷḷiya Mācha dēva-lōkava praputan āda || kallukuttiga Siṅgōjana maga Bīrōja māḍida-kaluv i-kalla māḍidarge maṅgaḷa mahā-srīy akke

32

At Dūna (same hobli), on a stone near Rudrappa's wet land.

śrī namas-tuṅga-ēc. ||

svasti śrī jāyābhūdaya-Sālīvāhana-śaka-varsha 1662 neya Raudri-samvatsarada Chaitra-ḷu 1 ḷlu śrīmat-Keḷadi-Basavappa-Nāyaku tamma jyēshtha-pitrigaḷu Sōmasēkhara-Nāyakaraiyyanavara dharmma-patni Nilammāji-ammanavara bhaktiyallu Bidarūra taḷavārike-sistinallu Sōmavārada-pēṭheyallu Murige-svāmīyavara sampradāyada S'antavīra-svāmigaḷige kaṭṭisikōṭṭa Virakta-maṭhakke uttārava koṭṭadu Mosarūra-sīme-vaḷagaṇa Dūnada-grāmavanu S'ivārppitavāgi uttārava koṭṭa dharmma ā-chandrārkkam astu | baradāta staḷada sēnabōva Lakshmaṇṇa

33

At Māsūru (same hobli), on a stone in front of the Kallēśvara temple.

namas tuṅga-ēc. ||

svasti samasta-prasasti-sahitam śrīmanu-mahā-maṇḍaḷēśvara Paṭṭi-Hombuchcha-pura-varādhisvaram saraṇagata-vajra-paṇjaram haḍapa-Nārāyaṇa vīra-prabhāḷa-gūḷi kattāri-karabatti-malla śrī-Bil-lēśvara-dēvara dihya-śrī-pāda-padmārādhakanum appa Kōṭi-Sōmēya-Nāyakanu sukha-saṅkathā-vinōdadim rājyam geyvuttiralu ad ent endade ||

ka || paṭṭakk atiratha-mallam |
kaṭṭ-ugrada maṇḍaḷikar ellara challam |
dushtaṛa sikshisa ballam |
kaṭṭ-ugrada Kōṭi-Sōyya sādhi koluvam ||
sarvva . . . sahita neḍedam |
vorvvaṁ Brahmāṇḍa vōḍeye . . sugi naḷidam |
garvvada Biyamana Baṅkiya |
sarvasvavan eḷadu Sōya koṇḍapan endam ||

va || antu śrī-Rāma-Lakshmi-dharanante Kōṭe-Sōmeya-Nāyakanu Baṅki-Nāyakana mēle neḍadu
Kānilichelāveyalli bīḍaṁ biṭṭandu S'aka-varshaṁ 1212 neya Virōdhi-saṁvatsarada Pausya-bahula 12
Sōmavāradandu Māsūra Jakkeyana Bammeya-Nāyakanu māḍida vīra-vistāra ad ent endade ||

ka || karasida Bammāna Sōyyaṁ |
pariyālada viḷeyava koḍu int endam |
kara-kamaḷaṅgaḷa tāḷḍalu |
sura-... āgi durggavaṁ gelug endam ||
vuṭṭanu pom-baṭṭegaḷam |
kaṭṭida nūlpaṭṭe-dāra-sira-paṭṭigaḷam |
.. ṭṭaṇa gūliya |
voṭṭaysuta datta kaṭṭ-ugradolaṁ ||
taḷṭ iṇṇi eḍe goḍad iṇṇiyalu |
.. ḷkittāsu .. ya peḍeya bennaṁ doḷeyal |
aḷk adiṇṇi aṭṭi vēḍalu |
baḷk ittā piḍida kaydu ||
kuttida kālāl-kudureya |
kuttisikōṇḍ otti-... kachchida nagutaṁ |
attiya maranaṁ māḷagaḷu |
attalu biḍid uydar achha-kanneyar āgaḷ ||
pāmma .. kanneyar uyyalu |
tamman maydanana tā .. baḷagava nenadam |
kemmane ki ...dirdḍan endam |
Bammanu Kalināthanole sukḥavum ...V..... ||

..... gaṇṭala gāḷa ... kalukuṭiḡa Sīṅga-ōjana Birupa-dēva
kavi pēḷe kēḷḍa charaṇa-kavi

34

At Kōḍūru (same hobli), on a stone in front of the ^AIśvara temple.

namas tuṅga-ēc. ||

svasti śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāḍha bhāsege tappuva rāyara gaṇḍa chatuṣ-samudrādhi-
pati śrī-vīra-Bukka-Rāyana kumāra śrī-vīra-Virupa-Rāya ātana pradhāna Talukāḍa Māvarasaru Ārag-
ada Hadineṇṭu-kampaṇa Guttiya Hadineṇṭu-kampaṇa Iḍugunḍi Koṅkapa-Hoysana-rāya mēreyāgi
sukḥadim rājjam-geyya kāladoḷu ā-Virupa-Rāyaṅge sthira-rājjav āgabhē endu Ayvattu-nāḍa ko ..
ra .. S'ankara-dēvarige āṅga-bhōga-amrita-paḍige Saka-vaiśa 1290 neya Plavaṅga-saṁvatsarada
Kārttika-su 1 Sō Ayvatu-nāḍu-muntāgi pālsikoṭṭa dharmma (*here follow details of boundaries*) chatuṣ-
sime-muntāgi koṭṭa dharmma ā-dēvastānake .. ya sēnabōvana āḷi .. Hariyappa-sēnabōva
Machiya-Nāykana ...makkaḷu makkaḷu tappade naḍasuvaru S'ankhara-dēvarige Bandigaṇaliya ūraṇu
dēvara sēvege kalla naṭṭu ā-chandrārkkam dhārā-pūrvvakavāgi koṭṭa dharmma (*usual final phrases*
and verse) sthānava māḍida .. Kallasiya Madōja

35

At Huṁcha (Huṁcha hobli), on a stone in the yard of the Pañchabasti.

bhadram astu Jina-sāsanaṇya ||

śrīmat-parama-gambhira-syād-vādāmōgha-lāṅchhanam |
jīyat trailōkya-nāthasya sāsanaṁ Jina-sāsanaṁ ||

[illegible]

Saka-varsha 999 neya Piṅgaḷa-samvatsaram pravarttisuttam ire svasti samasta-bhuvanāśraya śri-prithivī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam Satyāśraya-kuḷa-tiḷakam Chāḷukyābharanam śrīmat-Tribhuvana-malla-Dēvara rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram saluttam ire tat-pāda-padmoṇipavi || samadbigata-pañcha-mahā-śabda mahā-maṇḍalēśvaran uttara-Madhurādhīśvaram Paṭṭi-Pomburchcha-pura-varēśvaram mahōgra-vamśa-lalāmam Padmāvati-labdhā-vara-prasādasādita-vipulā-tu jāpurusha-mahādāna-hiranyagarbbha-trayādhika-dāna vānara-dhivaja mṛigartija-lūchhāna-virajāitānvayōtpannam bahu-kaḷā-sampannam Sāntara-kuḷa-kumudini-śaśānka-mayūkhāṅkuram ripu-maṇḍalika-pataṅga-dipāṅkuram Topḍa-maṇḍalika-kuḷichāḷa-vajra-danḍam biruda-bhēruṇḍam Kandukāchāryyam Mandara-dhairyyam kirtti-Nārāyaṇam sauryya-pāriyaṇam Jina-pādārādhakam para-bāḷa-sādhakam Sāntar-ādityam sakaḷa-jana-stutyam niti-śāstrājñam biruda-sarbbajñam śrīman-mahā-maṇḍalēśvaram Nanni-Sāntara-Dēva ||

vṛtta || charapa-vinamnan āgi toḍaḷ ēm Bidi munne lalāṭa-paṭṭadal |
bareda dur-aksharāvaligalām toledappuvu tāme ninna sach- |
charapa-rajaṅgaḷ endoḍ uḷidar ninag ār ddore dēva maṇḍalē- |
śvara-kaḷabhaika-kēsari narēndra-sikhāmaṇi Nanni-Sāntarā ||
pratibimbam rūpinoḷ pōlk emā guṇadoḷ ār pōltapar nninan emb f- |
stutiyam niśchaysi Gōvindara beseyadir ent emba ninnante nōḍ u- |
nnatiyoḷ Hēmāchalām kshāntiyoḷ avani-taḷam mēreyoḷ vārdḍhi saucha- |
bratadoḷ Sindhūdhavam satyadoḷ Ina-taneyam sauryyadoḷ Bhimasēnam ||

ant enisida Nanni-Sāntara-Dēvar-anvayam ad ent ene | Uttara-Madhurādhīśvaranum Ugra-vamśōdbha-
vanum enisida Rāhan emba maṇḍalēśvaram Kurukshētradoḷ Bhāratadal kādi gelvaḍe Nārāyaṇam
mechchi ēka-saṅkhamumam vānara-dhvajamumam koṭṭa || ātanim palabarum rājyam geydu pōge |
Sahakāran ātam nara-māmsa-bratan āge ātaṅgam S'riyā-Dēvigam puṭṭida Jinadattan ātana charitakke
pēsi dakshinābhīmukhan āgi baruta Siṃharathan emb asuranam kondaḍe Jakkiyabbe mechchi siṃha-
lāchhanamam koṭṭaḷ || Andhakāsuran emb asura na kondū Andhāsūram endu māḍida | Kanaka-purake
vand alli Kanakāsuranam konda | Kundada kōṭiyoḷ irdra Karanum Karadūshanamam kādi
yōḍisidaḍe Padmāvati-dēvi mechchi Kanakapura'n enisida Pomburchchada lokkiya maradal nelasi
Lokkiyabhey emb eraḍaneya pesaram tāḷdi Pomburchcham ātaṅge rājya-sthānam endu pōlalam
māḍidaḷ || alli Jinadattanum palabarum arasu-geydu sale S'rikēsiyum Jayakēsiyum ādar ā-Srikēsi-
gam mudadi Mahādēvigam Raṇakēsi putran ādan ātanim palabar arasu-geyye | Hiranyagarbbham
irdu mahādānam māḍiy adhiśāsada palabar-arasugaḷam kondum ḍōsisiyum teṅka Sūlada-bole paḍuva
Tavanasi baḍagam Bandage mērey āge Sāntalige-Sāyira-nāḍumuman ēkayattam mādi Kandukāchāry-
yanum dāna-vinōdanum Vikrama-Sāntaranum enisidam | ātaṅgam Banavāsiy-arasam Kāma-Dēvana ma-
gaḷu Lakshmi-Dēvigam Chāgi-Sāntaram tanyam ādan ātam Chāgisamudranam māḍisidan | ātaṅgam
(m)Āvara(ra) Nāṇjyana magal Eṇjāla-Dēvigam Vira-Sāntaram sutan ādan | ātaṅgam adey-ūra S'anti-
varmmana sute Jākala-Dēvigam Kannara-Sāntaram tanūbhavan ādan | ātanim kīriya Kāva-Dēvaṅ-
gam Bira-Bayalānthana magal Chandala-Dēvigam Tyāgi-Sāntaran ātmajan ādan | ātagam Kadambara
Harivarmman-ātmaje Nāgala-Dēvigam Nanni-Sāntarum tanūjan ādam | ātagam Palasige-nāḍ-Arikē-
sariya nandane Sīriyā-Dēvigam Rāya-Sāntaram putran ādan | ātagam Akkā-Dēvigam Chikka-Vira-
Sāntaram nandan ādan | ātagam Bijjala-Dēvigam Ammaḷa-Dēvan ātmajan ādan | ātaṅgam Hochala-
Dēvigam magal Birabarasiyum magam Tailpa-Dēvanum puṭṭidar || ā-Bīrala-Dēvi Baṅkiyāḷva-
raṅge mahādēviy ādaḷ | yā-Būṅkiyāḷvaranīm kīriya-Māṅkabbarasiyum Gaṅga-vamśa-tiḷakam Pālaya-
Dēvana sute Keḷeyabbarasiyum Tailpa-Dēvaṅge vallabheyar ādar alli māḍēvi-Kēlayabbarasiḷge |

vṛi || vara-lakshmi-lakshmunam Sāntara-kuḷa-tiḷakam sūryya-tējah-prabhāvam |
para-nāri-dūram āvarjita-guṇa-niḷayam vairi-kālāṇaḷam man- |

dara-dhairyyam niti-pârâyânam amaḷa-lasat-kirtti-mûrtti-vitânam |
 dhareyam kâyal samarttham Surapati-vibhavam puṭṭidam Bîra-Dêvam ||
 ka || dhuradoḷ asi-lateyan uchchidoḷ |
 ari-nṛipa-yuvatiyara mugula-kaṅkaṇad â-kil |
 tarataradin uchchidavu nija- |
 kara-khaḷgam avarkke kile S'ântara-nṛipati ||
 Birugana dorege dore peṇar |
 ârûm bandapare Kṛita-yugam Trêtâ-Dvâ- |
 pâra-Kali-yugadoḷagaṇa bi- |
 rar udârar pratâpigaḷ dharma-parar ||
 âtan-anujar jagad-vi- |
 khyatar âri-Siṅgi-Dêvanuṇṇa ripu-baḷa-nir- |
 gghâtan ene Barmma-Dêvanum |
 âtata-kirtti-vitânar avani-taḷadoḷ ||

va || ant-enisida Bîra-Dêvaṅge Kâḍava-mâdêviy enisida Chatṭala-Dêviyîṇṇa Kṛiya Bîrala-mâdêviyam
 vivâhôtsavam kûḍey â-Vira-mâdêviyu Noḷamba-Nâraṅga-Dêvana sute Bijjala-Dêviyum Âḷvara
 magaḷ Achala-Dêviyu kul-vadhugaḷ avarolage Vira-mahâdêviy-anvaya-kramam ad entene || svasti
 samasta-bhuvanâdhîśvarêkshvâku-kula-gagana-gabhastimâlîni-parâkramâkrânta-Kanyakubjâdhîśvara-
 śîrô-vilagna-niśita-śilîmukha pârthhiva-Pârththas samara-kêḷi-Dhanañjayô Dhanañjayaḷ tad-vallabbâ
 Gândhârî-Dêvi tat-sutô Hârîschandras tad-agra-mahîṣi Rôhiṇî-Dêvi tat-sutau Râma-Lakṣmaṇau
 tau Daḍiga-Mâdhavâpara-nâmadhêyau tad-anvayô Gaṅgânvayaḷ ||

kaṇ || Mâdhavana jaya-âri-râ- |
 mâ-dhavana bhujâvalâpamam bannîṣal â- |
 Mâdhavanu tri-bhuvanadoḷ U- |
 mâdhavanuṇṇa neregay ulidaṇar neredapare ||
 â-nṛipana-agrojan âtan a- |
 mânusha-śauryyâvalâpâ-Mateya-mahibhṛit- |
 sênege neṭṭane Kaurava- |
 sêneyan âṭaṅku baḍida daḍigam Daḍiga ||

va || âtana nandanam Kṛiya-Mâdhavam Mâdhava-parâkraman enisi negaḷe ||

ka || tat-tanayam Harivarman u- |
 pâṭta-nayam Viṣṇugôpan âtana sutan u- |
 dvṛitta-ripu-nṛipati-sainyô- |
 nmatta-dvîpa-simhan â-nṛi-simhana tanayam ||

va || ant atibaḷa-parâkramam Taḍaṅgâla-Mâdhavan âtan-âtmajar ||

ka || avinîta-ripu-baḷâ'avig |
 avinîtar amôgham enisi vismayam ugrâ- |
 havadoḷ a-vinîtar enisidar |
 avaniyoḷ Avinîta-Durvînîta-narêndrar ||
 vasudhege Râvaṇa-pratiman emba negartteya Kâḍuvettîyam |
 visasana-raṅgadoḷ pididu tanna tanûjeya putranam prati- |
 shṭhisi Jayasimha-vallabhanan-anvaya-râjyadoḷ urbbiyoḷ vigur- |
 bisidan id ên agurhbo nija-dôr-baḷad unnati Durvînîtana ||

va || ant âtanîṇṇa Mushkaran ati-mushkaran âgi râjyam geyye tan-nandanam ||

ka || Tāviya taḍi-varegam dhara- |
ni-vaḷayaman āḷdu bāhu-vikramadiṃ |
S'rivikrama-Bhūvikrama- |
bhūvallabhar adhika-kirrti-vallabhar ādar ||

va || ant ātan-anuja Nripa-Kāmaṃ gaja-dānanam arthig ittu Chāgiy emba pesara paḍedan ātana
marmmam S'ripurusham S'rivalibhan enip anvartha-nāmanam tāḷdi Gaja-śāstra-karṭṭiv enisi ||

vri || sātava-saṅkuḷa-pralaya-Bhairavan emba yaśam poḍaḷdu lō- |
ka-traya-madhyadoḷ pareye birada Kañchiya Kāduvetṭiyam |
chitrav idam Chīlardeyoḷ asugole kādi taḍiya-Pallava- |
chchhatraman irddukoṇḍu meredaṃ bhuja-garbbaman ā-mahibhuja ||

ka || ā-nripa-chūḍāmaṇi Kāñ- |
chi-nāthana kayyoḷ irddukoṇḍam gaḍa Per- |
mmānaḍiy emb-ī-pesaruman |
ēn embudo Gaṅga-nripara śauryōnnatiyam ||

va || antu Viramārttāṇḍa-Dēvan enisid ātana magam S'ivamāra-Dēvam Saigoṭtan emb eraḍaneyā
pesaram tāḷdi Sivamāra-matam endu Gaja-śāstramam mādi mattam ||

kam || ēvēlvuḍo S'ivamāra-ma- |
hi-vaḷayāḍhipana subhaga-kavitā-guṇamam |
bhū-vaḷayadoḷ Gaḷāṣṭaka |
mōvanigey umonake-vāḍum ādude pēḷgu ||
vri || Vijayāditya-narēndran ātan-anujam tan-nandanam chāgi bhū- |
bhujaroḷ mikk Eregaṅgan ātana magam śri-Rājamallam tad-ā- |
tmajan ātam Maruḷam taḍiya-taneyam śri-Bātugam tat-sutam |
vijigishutraman āḷdu nind Ereyapam tām ā-Mahēndrāntakam ||

ka || enipa Bhuvanāikavīraṇa |
tanayam Narasiṅgaṇ avane Bira-veḍeṅgam |
maṇujapati Rājamallān- |
kan ātanam kiṇṇan avane Kachcheya-Gaṅgam ||

va || ant ātaṅg anujanum sakala-śāstrajñānum enipa Bātuga-Vermānāḍi Kṛishṇa-Rājaṅge bhāvan
enisī ||

vri || tām iradandu kondapudu maṇḍalamam peṇarol samānam emb |
i-nuḍi vēḍa koḷkoḍe Ballahan ātana sañchivārad ud- |
dānige Rāyan āpeḍege Chōḷan ivar dorey endoḍ in na bhū |
tō na bhavishyam ennadavar ār āḷavam Jagaduttaraṅgana ||
tri || Jānhavi śākshi madhyābhārka-sama-kōpa- |
vanhi Lallayana āḷure Bātugam rāja- |
chinhamam-tadant ūḷiṅge ||

sakkara || balavam pēḷvaḍe dhāḷiyōḷ koṇḍan ā-Chitrakūṭamum ēḷu-Māḷavam A- |
taleyam koṇḍan ā-Rāyatammaṇam Dhaḷeyam koṇḍan ant onde meyyōḷ |
palavam kalgaḷan elliyum nirisidam Gaṅga-Māḷavam endu pesaran iṭṭu |
kaliya pēḷ endodey emba kaliyan int achalita-Gaṅganam pōḷvan āvam ||

ka || Rēvaka nimm-aḍigam vi- |
dyā-vallabhan appa Bātugēndragam Umā- |
dēvigam Indudharaga Pāva- |
kivōḷ Maruḷa-Dēvan agra-tanūjam ||

sa snêhât sakala-mahîsa Kṛishṇa-bhûpô
bhûnâthaḥ khaḷu Madanâvatâra-samjñâ |
chhatraṃ tan-narapatibhir na kaischid âptas
samprâptô Maruḷa iti pratita-nâmâ ||

va || ant â-Kṛishṇa-Râjaṅg aliyan enisida ||

ka || â-Maruḷa-Dêvan-anuḷam |
Bhimânuja-sannibha parâkrama-simham |
śrî-Mârasimha-Dêvam |
Hemâdri-śirô-vilagna-kîrtti-patâkam ||

va || ant âtam Noḷamba-kuḷâutakanuṃ Pallava-mallanuṃ Guttiya-Gaṅganuṃ enisidan âtan-anuḷa ||

ka || śrî-Râjamalla-Dêvam |
* Bhâravi-kêyûra Râjaśêkharan âtam |
Bhâravi sâkshâd Bâpa Ma- |
yûram Vâlmiki Kâlidâsam Vyâsam ||

âtana tamma || śrî-Nitimârgga-bhûpati |
Kâninaṃ Bali Dadhichi Guttam sâkshâd |
dinânâtha-janakke ni- |
dhânam Gôvindarâbhidhâna-narêndra ||

va || âtaninṃ kiṛiya Vâsava-mahibhujangam Trailôkyamallan enisid Âhavamalla-Dêvana mâvan
Ayyapa Rêvarasana tây Sâvin-immadiyim kiṛiya-Kaṅchala-Dêvigam puttida Gôvindara-Dêva ||

ka || niravadya-charitan anvaya- |
dhurandharam Satyavâkyaṃ irbbara-gaṇḍam |
para-chakra-karkâṣam ga- |
ṇḍara mûkuti gaṇḍa-dallaḷam nripa-tiḷakam ||
vṛi || vasudhâlaṅkâran ârôhakara mogada kai balkaṇi Brahman ugrâ- |
ri-samûhôtsâha-śakti-pralaya-kara-karâbhîḷa-khaḷgam yaśas-śrî- |
prasara-prachchhanna-diṅ-maṇḍalan adhika-balaṃ Gaṅga-Nârâyaṇam Ra- |
kkaṣa-Gaṅgam Gaṅga-chûḍâmaṇi nripa-tiḷakam Vîramârttaṇḍa-Dêva ||

ka || taḷiyam dâṭuva kariyam |
ghaḷilene piḷid ugiye nija-śiram pêchakamam |
kaḷidudu kari-siram uramam |
paḷilene tâgidudu kadana-kapṭhîravana ||
âtan-anuḷam jagad-vi |
khyâtam Komar-aṅka-bhîman Arumuḷi-Dêvam |
nitijñan adhika-têjan a- |
râti-bala-pralaya-kâlan âhava-dhîram ||

va || ant âtaṅge Kadamb-Mayûravarmman-âtmaḷe Jâkala-Dêvigam Pañchala-Dêvaṅgam puttida
Sântiy-abbarasigam Guḍiya-Duḍigege paṭṭam guṭṭi râyam geysidan anvayada Balavarmma-Dêvagam
puttidd Abbala-Dêvigam Sahasrabâhu-pratâpanuṃ Mahi-Haya-va msodbhavanuṃ Jyôtiṣmati-pura-
varêśvaranuṃ Madhya-dêśâdhipatiyuṃ enisid Ayyapa-Chandarasangam puttida Gâvabbarasigam
Arumuḷi-Dêvaṅgam ||

ka || Sarasatiyuṃ Siriyuṃ dina- ||
karanuṃ puttirdduv embinaṃ Chaṭṭaleyum |
vara-vadhu Kañchaleyum sat- |
purushôttaman enipa Râja-Vidyâdharanuṃ ||

puṭṭe tanag andu rājyada |
 paṭṭam kai-sārdḍud endu Rakkasa-Gaṅgam |
 niṭṭisi tann aramaneyo |
 neṭṭane taṇḍ irisidaṁ mahōtsavadindaṁ ||

va || antu sukhadiṁ baḷeyuttirḍda kanyā-ratnaṅgaḷ irbbariṁ piriya-Chaṭṭala-Dēviyaṁ Tonḍe-nāḍu-
 nālvattēpchchāsirakk adhipatiyūṁ Kañchi-nāthanuv Iśvara-vara-prasādanūṁ Vṛishabha-lāñchhana-
 nūṁ enisida Kāḍuveṭṭige Rakkasa-Gaṅga-Permmānādi vivāhōtsavamam mādi Chaṭṭala-Dēvige
 Kāḍava-mahādēvi-vaṭṭamam kaṭṭi sukhadin irisidaṁ | ā-Vira-Dēvaṅgam Kañchala-Dēviy enisiyūṁ
 veraḍaneya pesaram tāḷḍida Vira-mahādēvigam ||

ka || Dasarathana tanayar-andaman |
 esed ire pōltirḍda Tailanūṁ Goggiganūṁ |
 Kusumāstran enisid Oḍḍuga- |
 vasudhēsanūṁ antu Barmanūṁ tanayar avar ||
 puṭṭaloḍam ātuna-grihaḍoḷ |
 puṭṭidud aiśvāryyam oḷpum ārppum kūrppuṁ |
 neṭṭan ari-nṛpara grihaḍoḷ |
 puṭṭiduv utpāta-bhiti chētō-vikaḷam ||

va || ant ā-kumārar sukhadiṁ baḷeyuttirey avaroḷ agrajaṁ Tailapa-Dēvan asabhāya-simhan enisiyūṁ
 tanna bāhā-bajame chatur-aṅga-balaṁ tige dāyigarumaṁ ātavikarumaṁ rājya-kaṇṭakarumaṁ niḥ-
 kaṇṭakam mādi tanna dōrbbaḷa-vikramadi S'āntara-vaṭṭaman avataysi Bhujabāḷa-S'āntaran enisi
 sukhadiṁ rājyaṁ geyda ||

Bhujabāḷa- S'āntara-nṛpatiya |
 bhuja-baḷad aḷavum pratāpamūṁ śauryyateyūṁ |
 vijigishu-vṛittiyūṁ nija- |
 vijayamūṁ i-lōkaḍoḷage bhumbhukam enikuṁ ||

ant ātan-auja Gōvīndara-Dēvam ||

Gōvīndarana parākramam |
 āvagam avu tannoḷ eyde tōḡire dhareyam |
 kāva para-nṛparan alkaṇṇe |
 sōva mahā-guṇame tanage nija-guṇam enikuṁ ||

vṛi || Dēva samudra-mudrita-vasundhareyoḷ nṛpar ādar ellaram |
 bhāvisi kaḍen ānta ripu-sautatiyaṁ nelegeṭṭu pōpinam |
 sōva budhāḷig ārttu piriḍ iṇa śaraṇ-buge kāva sad-guṇakk |
 āvano ninnavoḷ nēḍeda maṇḍaḷikar kkalī-Nanni-S'āntara ||
 piriḍ ettam Mērugam sāgarame jagadoḷ ā-Mērugam sāgarakkam |
 dharāṇi-chakram karam bhāvisuvaḍe piriḍ-ā-Mērugam sāgarakkam |
 dharāṇi-chakrakam āśāḷige kaḍuvirid ā-Mērugam sāgarakkam |
 dharāṇi-chakrakam āśāḷigam ele piriyaṁ S'āntarāditya-Dēva ||
 khyātiyan ēnam pēlvuḍoḷ |
 Būtuga-Vermṇmādi paḍeda mahimōnnatiyaṁ |
 bhūtalaḍoḷ S'āntaran upa- |
 mātitaṁ chakri kuḍala paḍedan amōgha ||
 arddha-patham idirge vōndu taḍ- |
 arddhāsanaṁ enipa lōha-viśṭaradoḷ sam- |

varddhita-S'ántaran enipa dha- |
nurdharanam chakravartti nilisidan eseyal ||

va || int enisid unnatiyam tâldi tauna mañḍaḍolaḡaṇa rājya-kaṇṭakaram nishkaṇṭakam mādi tana-
ge nanniye nija-guṇam appa kāraṇaḍim Nanni-S'ántaran emba paṭṭamam tâldi pala-kālaḍim parāy-
attam āda bhūmiyam svāyattam mādi jagad-ēka-dāniy enisi lōkad artthi-janakke piridan ittu sam-
yaktva-ratnākaranum Jina-pādārādhakanum enisiyum ellā-samayagaḷam sva-dharmmaḍim naḍeyi-
sutum parāṅganā-sahōdaran enisi viradoḷam vitaranadoḷam dharmmadolaḷam śauchaḍolaḷam lōkaḍoḷ
peṇar ill enisi naḍedu baḍḍu-japaṇumam sva-dēsamumam rakṣhisi Chaṭṭāla-Dēviyum kumārār
Oddamarasanum Barmma-Dēvanum tāmu Pomburchchadōḷ sukhaḍim rājyam geyyuttam irḍḍu
dharmmam prāḡ ēva chintēd emba vākyaṛthamumam bhāvisiy Arumuḷi-Dēvaṅgam Gāvabbarasigam
Virala-Dēvigam Rājāditya-Dēvaṅgam parōksha-vinayamam māḍal end Urvvi-tiḷakam enisida Pañcha-
vasadiyam māpp udyōgaman etikōḍu ||

kaṇ || S'rivijaya-Dēvar ugra-ta- |
pō-vibhavar gsuruḡaḷ akhila-śāstrāḡama-sam- |
bhāvitar enisal Chaṭṭāla- |
Dēviye krita-puṇyavante viśvambhareyoḷ ||
vri || janakam Rakkaṣa-ḡaṇḡa-bhūmipati Kāūchināthan ātma-priyam
vinutar S'rivijayar suśikshakar enal vidviṣṭa-bhūpāḷa-sam- |
hana-vikrānta-yaśō-vilāsa-bhuja-khaḷgōllāsi tām Goggi na- |
ndanan ā-Chaṭṭāla-Dēvig endoḍe yaśas-śṛṅg intu muu nōntar āṛ ||
ka || keṇe bhāvi basadi dēḡulam |
aṇavaṇṭage tirttha śatram ārave-modalāḡ |
aṇikeya dharmmaḍigaḷam |
neḡe māḍisi nōntal eseke Chaṭṭāla-Dēvi ||
uttuṅga-prāsādaman |
uttara-Madhurēsam appa Goggiya tāt lō- |
kōttaram ene māḍisidaḷ |
bittaraḍim Pañcha-kūṭa-Jina-mandiramam ||
desey āḡasam emb eraḍuman |
asadaḷam eydirdḍav embinam posa-geṇeyam |
basadiyumam māḍisi tann |
esamam S'ántarana tāt nimirchchidaḷ etta ||
vri || intu samasta-dāna-guṇaḍ unnatiḡam peṇar āro munnam ēm |
nōntavar embinam negarda Chaṭṭāla-Dēvi chatus-samudra-pa- |
ryyantam anēka-vipra-muni-saṇtatig anna-hiraṇya-vastramam |
santatam ittu S'ántarana tāt paḍedaḷ pirid appa kirttiya ||

va || antu pogartteḡam negartteḡam neley enisi Chaṭṭāla-Dēviyum Nanni-S'ántaranu Voḍeya-dēvara
guḍḍagaḷ-appa-kāraṇaḍim śṛmat-Tiyaṅḡuḍiya Niḍumbare-tirtthad Aruṅgaḷānvayada sambandhāda
Nandi-gaṇādhīśvarar enisida S'rivijaya-bhaṭṭāarakara nāmōchchāraṇaḍim śubha-karapa-tithi-muḍḍu-
ttadal avara śishyar S'rēyāmsa-paṇḍitar Urvvi-tiḷakam enisida Pañcha-vasadig unnatam app edeyal
karuv enise kesarkall ikkidar avar-āchāryyāvaliy ad ent ēne | śṛi-Varddhamaṇa-svāmigaḷa tirttham
pravarttise Gautama ggaṇadharar ene tri-jānigaḷ appa munigaḷ saley avarim chatur-aṅḡaḷa-riddhi-
prāptar enisida Koṇḍakundāchāryyarim kelava-kāḷam ṛḡe Bhadrabāhu-svāmigaḷind itta Kali-kāḷa-
varttaneyim gaṇa-bhēdam puṭṭidud avara anvaṇya-kraṇaḍim Kali-kāḷa-gaṇadhararum śāstra-karttu-
gaḷum enisidda Samantabhadra-svāmigaḷ avara śishya-santānam S'ivakōṭy-āchāryyar avarim Vara-

dattâchâryyar avarim Tatvârthta-sûtra-karttugaḷ enisid Āryya-dēvar avarim Gaṅga-râjyamam mâḍida
Simhapandy-âchâryyar avarind Êkasandhi-Sumati-bhaṭṭârakar avarim |

vri || rājan Buddhôpy abuddhas Suragurur aguruḷ Pûrapô'pûranêchchaḷ
Sthānuḷ sthānuḷ tv Ajôjôr vir aviraḷaghur mMādhayô mādhasvas tu |
Vyâsôpy avyâsa-yuktaḷ Kaṇabhug akanabhug Vâg avâg ēva dēvi
syâd-vādāmôgha-jihvê mayi viṣati sati maṇṭapam Vâdisimphê ||

va || enisid Akalaṅka-Dēvar avarim Vajrapandyâchâryyar avarim Pûjyapâda-svāmigaḷ avarim S'ri-
pâla-bhaṭṭârakar avarim Abhiṇandanâchâryyar avarim Kaviparamêshṭi-svāmigaḷ avarim Traividya-
dēvar avarin Akalaṅka-sûtrake vrittiam bared Anantaviryya-bhaṭṭârakar avarim Kûmârasēna-
dēvar avarim Mauni-dēvar avarim Vimalachandra-bhaṭṭârakar avarim sishyar ||

ka || âdityana keladol chan- |
drôdayam eseyadavol i-dharâ-maṇḍaladol |
vâdigaḷ emb i-ṭuṭṭuka- |
vidigaḷ esedapare Vâdirâjana keladol ||

va || ant enisi rāya-Rāchamalla-Dēvaṅge gurugaḷ enisida Kanakasēna-bhaṭṭârakar avara sishyar
S'abdânusâsanakke prakriyey endu Rûpasiddhiyam mâḍida Dayapâla dēvarum Pushpashēna-siddhâ-
nta dēvarum ||

vri || aḷavê dig-danti-dantam baram esedudu sad-gadya-padyôki vidyâ- |
balavê sarvvajña-kalpaḷ birudan ulivud inn anya-vâdindran im châ- |
valisal vêl ôho patram guḍad ired aḷaḷir bendapam pēlvod innin |
aḷavallam Vâdirâjam para-mata-kubhrit âbhiḷa-vâg-vajra pātam ||

va || int enisida shaṭ-tarkka-Shanmukhanum Jagadêkamalla-vâdium enisida Vâdirâja-dēvaram || Rak-
kasa-Gaṅga-Permmânaḍigaḷa Chaṭṭala-Dēviya Bira-Dēvana Nanni-S'antarana gurugaḷ enisida ||

vri || yad-vidyâ-tapasôḥ prasastam ubhayam śrī-Hēmasēnê munau
prâ. chirâbhīyôga-vidhinâ nītam parām unnatim |
prāyâś Śrīvijayêśa-dēva sakalam tatvâdhikāyām sthitê
saṅkrântê katham anyathâ dṛik tapaḷ ||
śâstram budhânām upasêv . .
yam dâtukâmam yata ēva dâtâ |
tatôpi hi Śrīvijayêti-namnâ
parēna vâ Paṇḍita-pârijâtaḷ ||

va || enisida Śrīvijaya-bhaṭṭârakarum avara sishyar Cholḷa S'ântâ-dēvar Guṇasēna-dēvar Dayâ-
pâla-dēvar Kamalabhadrâ-dēvar Ajitasēna-paṇḍita-dēvar Siyâṃsa-paṇḍitar ant avar ây-Urbbi-tiḷa-
kam enisida Pañchakûṭa-vasadiya Saka-varsha 999 neya Piṅgala-samvatsarada Jêshṭha-śuddha-
bidige-Bṛihaspativâradandu pratishṭeyam mâḍiy â-basadiya khaṇḍa-spuṭita-jīrṇôddharanakkam al |
irdda rishi-samudâyad âhâra-dânakkam pûjâ-vidhânakkamâge Nanni-Sântara-Dēvanum Oḍḍamarasa-
num Bamma-Dēvanum Chaṭṭala-Dēvium âchâryyar Kamalabhadrâ-dēvara kâlām karchchi dhârâ-
purbbakam â-sambandhiya samudâya-mukhyam âge mâḍi koṭṭa grâ . . . (here follow details of gift
and boundaries).

36

At the same place, on a south pillar of the Tōraṇa-bâgil.

(east face). śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâncchhanam |
jīyât trailôkyâ-nâthasya śâsanam Jina-śâsanam ||

(from svasti to mahâ-maṇḍalêsvaram in line 25 correspond with lines, 2 to 5, of previous No.)

elagē chennane Bīrugam vapuviniṃ Bhāvōdbhavam takkan ent |
 elagē bīrane Bīrugam būrudiniṃ Bhimōpamam bāppu matt |
 elagē dāniye Bīrugam piriyan ā-Karṇākḥyanind akkum ent |
 elagē Bīrala-Dēvi nōnta| avano| kūḍirppa saubhāgyamam ||

ant enisida Bīra-S'āntara-Dēvagam Bīrala-mahādēvigam ||

Daśarathana taneyar-andaman |
 eśedire pottirdda Tailaṇum Goggiganum |
 Kusumāstran enisuv Oḍḍuga- |
 vasudhēsanum antu Bommanum tanayar ad ār ||

avarō agrajan arāti-sainya-śōshapa-bāḍavāṇaṇum āsrita-kalpa-ṽṛikshanum enisi parāyattam āda
 dēsamam tanag ēkāyattam mādi Sāntara-vaṭṭamam tāldi ||

nija-bhuja-baḷadind ari-bhū- |
 bhujaram kond ottikoṇḍu dēsaman ant ā- |
 vijigishu Taila-bhūpam |
 Bhujabaḷa-S'āntaran enippa pesaram paḍedam ||

ātan-anujam Gōvindara-Dēvan aṇēka-rāja-kaṇṭakaram nishkaṇṭakam mādi samyaktra-chōḍamaṇi-
 yum jagad-ēka-dāniyum enisi Sāntaḷige-sāyiramuman ēka-chhatra-chchhāyeyindam āldu Nanni-
 Sāntaran emb eṇaṇceya pesaram paḍedam ||

(south face).

khyātiyan ēnam pēlvudo |
 Būtuga-Permmādi paḍeda mahimōnnatiyam |
 bhūṭaḷado| S'āntaran upa- |
 mātitaṃ chakri kuḍal paḍedan amōgha ||
 arddha-patham idirgge vandu ta- |
 d-arddhāsanam enipā lōha-vishṭharado| sam- |
 varddhita-Sāntaran enipa dha- |
 nurddharāṇam chakravartti nilisidan eṇeyal ||

ant ātana tamman Oḍḍugan āśēsha-dharā-vaḷayamam kara-vaḷayamam tālḍuvante lleyim tāldi
 Vikrama-Sāntaran emba pesaram paḍeda ||

svasti śrī-lasāl-Ugra-vaṃśa-tilakaḥ śrī-Vīra-Dēvātmajaḥ
 dripyad-vairi-nikāya-darppa-daḷana-prādurbbhavad-vikramaḥ |
 sampūrṇyēndu-karāvadāta-su-yaśō-vyālipta-dig-bhittikah
 śrīmān Vikrama-S'āntarō vijayatē lakshmi-vadhū-vallabhah ||

ātan-anuja ||

para-narapa-śīraḥ-kañjō- |
 tkara-kari-kamaḷā-payōdhara-dvaya-hāram |
 Smāra-mūrtti nikhila-dig-mukha- |
 parichumbita-kirtti Barmma-Dēva kumāra ||

ant enisid avara tāyi ||

janakam Rakkasa-Gaṅga-bhūmipati Kāñchi-nāthan ātma-priyam |
 vinutar S'rivijayar su-sikshakar eṇal vidviṣṭa-bhūpāḷa-sam- |
 hana-vikrānta-yaśō-ṽṛāsa-bhuja-khaḷgōllāsi tām Goggi nan- |
 danan ā-Chaṭṭala-Dēvig endoḍ- yaśāś-śrīg intu mun nōntar ār ||

antu samasta-guṇa s'andōhakkam dharmmakam janma-bhūmiy enisida Chaṭṭala-Dēviyum Bhuja-
 baḷa-S'āntara-Dēvanum Nanni-S'āntara-Dēvanum Vikrama-S'āntara-Dēvanum Barmma-Dēvanum

Pomburchchadol sukhaḍim rājayam geyyuttam irddu dharmmam prāg ēva chintēd emba vākyārththamam bhāvisi tamage śrēyō-nibandhanārththam Urvvi-tīlakam enisida Pañcha-vasadiyam mārpp udyōgaman ettikoṇḍu tām ellarum Oḍeya-dēvara guḍḍagaḷ appa kārapadinda Draviḷa-saṅghada Nandi-gaṇad Aruṅ-gulānvayada S'rivijaya-dēvara nāmōchchāraṇam geyd avara śiṣhyaru S'rēyāṃsa-paṇḍitarind Urvvi-tīla-kam enisida Pañcha-vasadige subha-muhūrttadoḷ ā-chandrārkkā-sthāyiy appant unnatam app eḍeyoḷ kesarkkall ikkisidaru avar-āchāryyāvāliḷy entene | śrī-Varddhamāna-svāmigaḷa tīrttham pravarttise saptarddhi-sampannar appa Gautamar ggaṇadharar ene tri-jñāniḷaḷ appa munigaḷ palambarum sale avarim chaturāṅga-riddhi-prāptar enisida Koṇḍakundāchāryyaruṇ śrutakēvaḷigaḷ enisida Bhadra-bāhusvāmigaḷ modalāgi palambar āchāryyar pōḍimbaḷiyam Samantabhadra-svāmigaḷ udayisidar avar-anvayadoḷ Gaṅga-rājayamam māḍida Simhaṇandy-āchāryyar avarim Akālāṅka-dēvar avarim rāya-Rāchamallana gurugaḷ appa Vādirāja-dēvar enisida Kanakasēna-dēvarum avara śiṣhyar Oḍeya-dēvarum Rūpasiddhiyam māḍida Dayāpāla-dēvarum Puṇḍasēna-siddhānta-dēvarum Shaṭ-tarkka-Shaṇmukharum Jagadēkamalla-vāḍiyum enisida Vādirāja-dēvar avarim Kamaḷabhadra-dēvar avarim

ēkasyaḷ Chaturānanō Gaṇapatir nnēbhānanō Bhārati
na strī sarvva-kaḷādhārō 'śāsadharaḷ Kāmāntakō nēsvaraḷ |
vidyānām parinishthita-kṣhiti-taḷam tau-mūlam ālambanam
chittē tē 'jitasēna-dēva vidushām vṛttam vichitritiyatē ||

ant enisida S'abda-Chaturmmukhanum Tārkkika-chakravarttiyūm Vāḍibhasimhanum enisid Ajitasēna-dēvara saha-dharmmigaḷu

durita-kuḷa-pradhvaṃsam |
Smara-mādyat-kumbhi-kumbha-daḷana-mṛigēndram |
vara-Vāg-vanitā-kāntam |
dhareyoḷ negarḍḍ i-Kumārasēna-dēva-munindram ||

ant enisida Kumārasēna-dēvarim Vaidya-gaja-kēsariy enisida S'rēyāṃsa-dēvar ant avar āy-Urvvi-tīlakam enisida Pañcha-vasadiyan ā-Saka-varshada 999 neya Piṅgaḷa-samvatsarada Jyēsthā-suddha-bidige-Bṛihaspativārād andu pratisthēyam māḍiy ā-basadiya khaṇḍa-sphuṭita-jirṇpōdharanakkam all irdda rishi-samudāyad āhāra-dānakkam pūjā-vidhānakkam āge samasta-guṇa-mani-gaṇa-virājāmāneyar appa śrīmatu-Chaṭṭala-Dēviyarum antu tammam nālvarum irddu Kamaḷabhadra-dēvara kālām karchchi dhārā-pūrbhakam ā-sambandhiya samudāya-mukyam āge Bhujabala-Sāntara-Dēvam koṭṭa grāmaṅgaḷ (as specified) mattam ātan-anujam Nanni-S'antara-Dēvam sukhaḍim rājayam guyyuttam irddu Pomburchcha-nāḍ-olagaṇa Hādigāru adara kāluhaḷḷi Hallavanahaḷḷiyum Biḍeyumam koṭṭa ant ātana tammam Vikrama-Sāntara-Dēvam rājayam guyyuttam irddu Pomburchaha-nāḍ-olagaṇa Hālandūrum Kallūru-nāḍolagaṇa Keregōḍa samipada Maḍambaḷḷiyumam koṭṭar int i-basadiya vṛtti-ellavakkam dēvi-deḷe aḍe-garchchu kāṇike sēse birddu biya-modalāge kumāra-gadyāṇam kīru-deḷe kīru-kuḷayam sāmyam salge modalāgi peravum teregaḷ emba sarvva-bādhā-parihāravam māḍidar (here follow boundaries & usual final phrases).

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At the same place, on a pillar to the north of Tōraṇa-bāgi.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvanāsarayam śrī-prithivī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭa-rakam Satyāśraya-kuḷa-tīlakam Chāḷukyābharanām śrīmat-Jagadēkamalla-Dēvara vijaya-rājayam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārkkā-tāram saluttam ire tat-pāda-padmaṇḍipī | (from 'samadhigata-pañcha' in line 8 to 'mahā-maṇḍalēsvaram' in line 20 correspond with lines, 11 to 25, of previous No.)

kundada tējaṅ-prasaram |
 kandise para-nṛpa-yaśō-latā-kandaḷamam |
 vandige bēḷpudan ittaṁ |
 kandada jasam eseye Bira-Dēva-nṛpāḷam ||
 ātana hṛdayārdhāṅgado |
 ātata-tanu-latikey onde sandise mikka |
 māt ēno Siriyumam Giri- |
 jāteyumaṁ satiyaroḷage Bīrala-Dēvi ||
 avarge tanūbhavar kramadin ādar apaśchima-dig-vadhūtiyo |
 ravi nereyal podaḷva beḷagum bahu-rāgamum ugra-tējamum |
 bhuvana-drig-utsavaṅgaḷ enip ī-ḡṇadant ire Taila-bhūpanum |
 bhuvana-vinūta-Goggi-nṛpaṇ Oḍḍugaṇ aggaḍa Bamma-Dēvaṇum |
 uija-bhuja-baḷadind ari-bhū- |
 bhujaram kond ottikoṇḍu dēsaman ant ā- |
 vijigishu-Taila-bhūpaṁ |
 Bhujabala-S'āntaran enippa pesaram paḍedaṁ ||
 ātana tammaṁ tōḷoḷ i- |
 lā-taḷumam taḷedu tāḷdidam satya-vacham |
 khyātam Goggi-nṛpāḷam |
 bhūtaḷav aṇiyalke Nanni-S'āntara-vesara ||
 Vikrama-S'āntara-vesaram |
 Sakraṅ eṇey enisi paḍedaṁ uḍḍaṇḍa-maḥi- |
 chakramam eṇagisi diṇ-mukha- |
 chakrōjaḷa-kīrtti-kāntaṇ Oḍḍuga-bhūpaṁ ||
 para-narapa-śīraḷ-kañjō- |
 tkara-ka- Kamalā-payōdhara-dvaya-hāram |
 Smara-mūrtti sakala-dig-mukha- |
 paṛichumbita-kīrtti Bamma-Dēva-kumaram ||

avara tāyi ||

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janakam Rakkasa-Gaṅga-bhūmipati Kāñchi-nāthan ātma-priyaṁ |
 vinutar S'irijayar su-śikshākar enal vidviṣṭa-bhūpāḷa-saṁ- |
 hanadiṁ krānta-yaśō-vilāsa bhujā-khaḷgōllāsi tām Goggi nan- |
 danan ā-Chattāla-Dēvig endode yaśaś-śīg intu muṁ nōntar ā- |
 Kuntala-dēsadoḷ orppūva |
 Sāntaḷgeya naḍuv enippa Pomburchcham ilā- |
 kānteyā perā-nosal enise nī- |
 antaram esev-ondu-tiḷakam Urvvi-tiḷakam ||

int enisid Urvvi-tiḷaka-Jina-bhavanavam māḍisida mahā-satiya priya-putraṇ appa Vikrama-S'āntaraṅge ||

puṭṭidan inaṅge tējam |
 diṭṭi mogukk amardu chandramaṅ eḷtaradiṁ |
 puṭṭuvavol akhila-vairi-gha- |
 raṭṭam Sarad-indu-kīrtti Taila-nṛpāḷam ||
 Nalanē Viṭōdi Dharmmajane dhārmikān abdhīye ratnad āgarām |
 kuḷisame śaṣṭram Aṇjunane dhanvi Surēndraṇe bhōgi Mandarā- |
 eḷalame giṇḍram apratima-rāye-Jhaḷappane chakri Taila-maṇ- |
 ḷaḷikane dāniy endum uḍig-ikkiden ārppavar ettikoḷḷire ||

Tribhuvanamalla-chakri kuḍe Taila-nripaṃ paḍedaṃ nripōttamaṃ |
 Tribhuvanamalla-Sāntara-nijōchita-nāmaman-urvi bannisal |
 vibhu Jagadēkaḍāni-vesaraṃ taḷedaṃ nikhilārtthig ādud ond |
 abhinavam appa jaṅgama-sura-drumam embinam ittu dhātriyoḷ ||
 ātana vakshasthaḷado |
 nū (north face) tana-maṇi-hārav enise tanu-ruchi saubhā- |
 gyātata-guṇamaṃ taḷedaḷ |
 kautuka-tanu-latikeyinde Chaṭṭala-Dēvi ||
 sampannōtsava-bhāvamaṃ taḷedu lila-yauvana-śrīyaṃ ānt |
 impind ā-mithunaṃ manōrathamaṃ āntirppannegam puṭṭidar |
 Pampā-Dēviyuṃ Ugra-vaṃśa-tiḷakaṃ S'rivallabhōrbbiśanum |
 pempim puṭṭuvavōḷ sudhārṇṇavadoḷ ā-S'riyuṃ sura-kṣmājamuṃ ||
 para-bhūpāḷa-samudradoḷ nija-kara-prōtkhāta-nistripśa-Man- |
 daramaṃ saudhisi vikramad-bhujā-phaṇindrāvēśhṭita-prāntamaṃ |
 bharadindaṃ kaḍed Ugra-vaṃśa-tiḷakaṃ śrī-kānteyam tanna pēr- |
 uradoḷ tāḷde budhāliṃ ēṃ pogalaḍō S'rivallabhākhyānamam ||
 vikrama-garvvamaṃ taḷedu tāgida vairi-nripāḷa-jāḷa-dōś- |
 chakradoḷ irdda vikrama-vadbūṭiyaṃ iḷkuliḡoṇḍu balpiṇiṃ |
 vikrama-vajra-vēdi-bhujā-maṇḍapadoḷ taḷed oldu tāḷdidam |
 vikrama-sāḷigal pogale Vikrama-S'āntaraṃ emba nāmamaṃ ||
 śauryaṃ yasya sadarppā-vairi-vanitā-vaidhavya-dikshā-guruḥ |
 prāyō dānam anūnam arthi-janata-dāridrya-vidrāvaṇam |
 kīrtiṛddig-vanitā-vilōla-kabari-kunda-pratidvandvīn |
 sō'yaṃ sad-guṇa-ratna-Rōhaṇa-giriḥ S'rivallabhōrvviśvarah ||
 abhaya-viśuddha-nāyaka-nibaddha-nija-kramā-chāḷeyam śīrāḡ- |
 śubhaga-vibhūśheṃ endu taḷedird āṇig ittu samasta-dhātriyaṃ ||
 vibhu-sale koṭṭu kaṭṭidiroḷ ānt ahitargg'ahi-nāka-lōkamaṃ |
 Tribhuvana-dāniy'emba peśaraṃ taḷedaṃ budha-māḷe bannisal ||
 katturiyā botte'mēn idu |
 puttaliḡeyo niḷa-māṇiya tōḷ-gamibadoḷ ēṃ |
 tettisidud enisi dhareyam |
 pottudu bhujā-vajra-kōṭi Sirivallahaṇā ||
 intu bageḡolipud ondu-Va- |
 santada Sāntaliḡe-sāyiram santav iral |
 S'āntara-tiḷakaṃ Vikrama- |
 S'āntaraṃ ēkātapatramam taḷedirdam ||
 ā-bhūpatiy-agraḡeḡe |
 traibhuvana-vyāpta-kīrtti-Gaṅgā-jaladim |
 bhū-bhuvana-Kaḷi-kaḷāṅkada |
 vaibhavamam karchchi kaḷavud ēn achchhariye ||
 dharey'ellam chitra-chaityālaya-nava-rachana-chūḷakam dik-karindrō- |
 tkara-karṇa-śrēṇiy ellam Jina-sava-ninadat-tūryyakōttāḷa-tāḷam |
 sphuritōḷyad-vyōmam ellam parama-Jinapatiyā-dhvajam tān enal |
 vara-Pampā-Dēviy'ēttam beḷaguvaḷ Arubachchāsana-śrīya pempam ||
 vinuta-Mahāpurāṇa Jina-nātha-kathōktiye karṇṇa-bhūśhaṇam |
 Jina-muniḡalḡe māḍuva chatur-vvidha-dāname hasta-kaḷkaṇam |

Jinapati-bhakti-sûkti-nuti-mâleye bandhura-kantha-man (*west face*)
 tanag ene Taila-bhûpa-sute mechchuvalê tanu-bhâra-bhûsheyam ||
 Urbbi-tîlakaman ilipi vi- |
 gurbbisidavol onde-tîngalol mâdisidal enalk |
 orbbale S'âsana-dêvate |
 sarbbôrbbi-vandey enisi Pampâ-Dêvi ||
 â-nûtanâtimmabbeya |
 bhû-nuta-âilavane taledu saubhâgya-vapuâ- |
 âri-nidhi bhôgya-slâghya- |
 âri-nidhi puţţidal udâtte Bâchala-Dêvi ||
 stana-kaśâśâgradol poledu muttina hâraman ondi karṇṇadol |
 ghana-kulîśâvatampsaman amarkkeyan âlḍu vinîla-kêśadol |
 vinutav enippa kêdageya sūliyan itt Aruhan-nakhâmpûga |
 dinamukha-pûjeyol toḍava nimave Bâchala-Dêvig âvagam ||

i-charitra-pavitreye tâya âlâda pûṇkey ent endode |
 ruchi-pûrvvâshṭa-vidhârchchane |
 ruchi-pûrvva-mahâbbishêkamum ruchi-pûrvva- |
 prachura-chatur-bbhaktiyum ive |
 ruchi Pampâ-Dêvig akhîla-sandhyâ-trayadol ||

int i mûvarum ârîmad-[D]ravîla-saṅghada Nandi-gaṇad Aruṅgâlânayada Vâdibhasimhar enip Ajita-
 sêna-panḍita-dêvara guḍḍugaḷ appudaṇin Urvvi-tîlakam enisida Pañcha-vasadiya baḍagaṇa paţţâśâle-
 yam mâdisidar avara gurugaḷ anayad âchâryyâvali yent endode || ârî-Varddhamaṇa-svâmigala
 îrtham pravarttise saptarddhi-sampannar appa Gautamar ggaṇadharar ene tri-jânigal appa munigal
 palabarum sale avariṇ baliya chatur-aṅguḷa-riddhi-prâptar enipa Koṇḍakundâchâryyarum ârûta-
 kêvaligal enipa Bhadrabâhu-svâmigalum modal âge halambar âchâryyar ppôdimbaliyam Samanta-
 bhadra-svâmigal udayisidar avar-anantaram Gaṅga-râjyamam mâḍida Simphanandy-âchâryyar
 avariṇ Jina-mata-kuvalaya-śâśâṅkar enip Akalâṅka-dêvar avariṇ râya-Râchamallana gurugaḷ
 appa Vâdirâja-dêvar enisida Kanakasêna-dêvarum avara âshiyar Oḍeya-dêvarum Rûpasiddhiyam
 mâḍida Dayâpâla-dêvarum varttisid-imbaliyam Shaṭ-tarkka-Shaṇmukharum Syâdvâda-vidyâpatiga-
 lum Jagadêkamalla-vâdigaḷum enisida ârî-Vâdirâja-dêvaru ||

jayisuvude binadam uddhata- |
 chayamam ârî-Vâdirâja-sûrîge sabheyol |
 Jayasimha-chakravarttîge |
 jaya-patram baredu kuḍutam irppude binadam ||

int appa Vâdirâja-dêvariṇ | Kamaḷabhadra-dêvar avariṇ | S'abda-Chaturmmukharum Târkkika-
 chakravarttigalum Vâdibha-simharum enisid Ajitasêna-panḍita-dêvar avara sadharmmar Kumâra-
 sêna-dêvar anantara Vaidya-gaja-kêsariy enisida S'râyâmsa-dêvar avariṇ ||

yah pûjyah prithivi-talê yam anîṣam santas stuvanty âdarât
 yêṇânaṅga-dhanur jjitam muni-janâ yasmai namas-kurvvatê |
 yasmâd âgama-nirṇayas tanubhritam yasyâsti jivê dayâ
 yasmin ârî-Maladhâriṇi vrati-patau dharmmô'sti tasmai namaḥ ||
 yasya vâg-amṛitam lôkê mithyaikânta-vishâpaham |
 tasmai S'îpâla-dêvâya namas Traividya-chakrinê ||

avara sadharmmar ||
 ichchhâ-vidhâtâ bhayatô Vidh âtâ
 Nârâyaṇô mauna-parâyaṇô'sau |

Mahēśvarō dūra-vinaśyarō'smin

kō'nantavīryē prativakti vādi ||

śrīmat-Pampā-Dēviyarum S'rivallabha-Dēvanum rājyam geyyuttam iralu Saka-varsha 1069 Pra-
bhava-samvatsarada Vaisākha-suddha-pañchami-Brihaspativāradandu baḍagaṇa paṭṭasāleya pra-
tiṣṭheya māḍi S'rivallabha-Dēvam Vāsupājya-siddhānta-dēvara kalam karchchi dhārā-pūrvvakam
koṭṭa vṛitti āvud endode Oḍilabhayalu-Mūtagaddeyuman sarva-namasyam māḍi koṭṭar || (*usual final
phrases and verse*) (south face) śrī-Durmmati-samvatsarada Puṣya-suddha-chhaṭṭi-Sōmavāradandu śrī-
Vira-Sāntara-Dēvargge ikkidaru Dēvarasa-daṇṇāyaka barada rūvāri Mādeya hoyida
śrī-Jina śaraṇu ||

38

At the same place, on the mānastambha.

East face,

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahārājadhīrāja paramēśvara parama-bhaṭṭāra-
kam Satyāśraya-kuḷa-tiḷakam Chālukyābharaṇam śrīmat-Tribhuvanamalla-Dēvara vijaya-rājyam utta-
rōttarābhivṛiddhi-pravardhamānam ā-chandrārkkā-tāraṇam saluttam ire | tat-pāda-padmōpa-
jivi | samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvaran(n) utara-Madhurādhīśvaram Paṭṭi-Pom-
burchcha-pura-varēśvaram mahōgra-vamśa-lalāmam Padmāvatī-labdhavaras-prasādāsāḍita-vipulā-tulā-
puruṣa-mahādāna-hiraṇyagarbbha-trayādhika-dāna vānaradhvaṇu-miḡarāja-lāñchhana-virājītān-
vyōtpannam bahu-kalā-sampannam S'āntara-kuḷa-kumudini-śaśāṅka-mayūkhāṅkuram ripu-maṇḍalika-
pataṅga-dipāṅkuram Toḍa-maṇḍalika-kuḷāchala vajra-daṇḍam biruda-bhēruṇḍam Kandukāchāryyam
Mandara-dhairryam kirti-Nārāyaṇam śaurya-pārāyaṇam Jina-pādārādhakam ripu-bala-sādhakam
S'āntar-ādityam sakalājana-stutyam niti-śāstrajñam biruda-sarvajñam śrīmat-mahā-maṇḍalēś-
varam Vira-S'āntara-Dēvar | (*from vṛi || varalakṣmi-lakṣmaṇam in line 20 to dharmma-parar in
line 32 corresponds with lines, 18 to 21, of No. 35 of this Taluq.*)
ant ātan-agra-taṇayam ||

kandā || Bhujabaḷa-S'āntara-nṛpatiya |

bhuja-baḷad aḷavum pratāpanum śrāteyūm |

vijigishu-vṛittiyum nija |

vijayamum ī-lōkadolage bhumbhukam enikum ||

gajabajisad asiya mase gaja- |

gajisire ripu-gajada radanadol parisuva bhū- |

bhuja-bhuja-nija-bhuja-vijayaḍa |

Bhujabaḷa-S'āntarana bhuja-baḷam prabaḷa-baḷam ||

Bhujabaḷa-S'āntaraṇ int ī- |

bhuja-vijayaḍa paṭaba-laṭahamam kēlalodaṇ |

guguju-golutiral allade |

gajabajisuva Malepar aḷave ninnoḷ Javanoḷ ||

toḍard-artthige kuḍu, nin end- |

eḍe vēdiral avarum indu nāḷeye-bāy emb |

eḍacharane jaḍidu Goggiya |

kuḍuva dhanam śūḷeyante kayg eydirkkum ||

S'rēyāmsa-paṇḍitara guḍḍam Nannōjana khaṇḍaraṇeya besa ||

39

South face.

śrīmat-parama-gambhīra-syāḍ-l-vādāmōgha-lāñchhanam |

jīyāt trilōkya-nāthasya śāsanam Jina-śāsanam ||

namō Arhatē ||

svasti-śrī-ramaṇī-vinôda-bhavanam yasyôdgha-vaksha-sthalam
 Vâg-dēvi-vanitā-vilāsa-niḷayō yasyānanāmbhōruham |
 vīra-śrī-yuvatēr abhūt kuḷa-grāham yad-bāhu-daṇḍa-dvayam
 yat-kirttiś S'arad-indu-kānti-vimalā pārē-diśam varttatē ||
 śakshād Ugra-kuḷa-prabhur nija-bhujā-prôdbhāsi-kaukshēyaka-
 pradhvastikṛita-bhūri-garvā-bajavad-vidvēshi-bhūpālakah |
 dinānātha-janā yadiya-su-mahā-dānāt parēṣṭha-pradās
 sa śrīmān bhuvi Nanni-S'āntara iti khyātō bhṛīśam bhrājatē ||
 vibhāti yasyāpratimāḥ pratāpaḥ
 manôgatō vairi-mahipatinām |
 santāpayaty ēva tad-antaraṅgam
 śrīmān asāv Oḍḍuga-maṇḍalēśah ||
 kumāra-chūḍamanir ēsha bhāti
 śrī-Brahma-Dēvō guṇavān anindyah |
 śrī-Jaina-pādāmbuja-yugma-bhṛīṅgaḥ
 yasō'bhivēṣtyākhiḷa-bhūmi-bhāgaḥ ||
 śrīmad-Rākshasa-Gaṅga-maṇḍalapatiḥ śrī-Gaṅga-Nārāyaṇah
 dōr-ddaṇḍa-dvaya-viryya-bhishita-ripuḥ śrī-Gaṅga-Permmānadiḥ |
 syād yasyā janakō matō nirupamō vikhyāta-kirtti-dhvajaḥ
 śrīmach-Chaṭṭala-Dēvi atra bhuvanē khyātā varivṛityatē ||
 dṛiṣṭē yatra mahōtsavaika-niḷayē paśyaj-janānām manah
 puṇyam sañchinutē-tarām atitarām amhō haraty apy alam |
 pūjābhīḥ prithubhīḥ punaḥ pratidinam bābhāti yō'yam sadā
 śrīmat-Pañcha-Jinālayō nirupamō bhaktyā yayā nirmmitaḥ ||
 samsārāmbhōdhi-madhyān nirupama-guṇa-sad-ratna-bhēdādhivāsam
 nirvāṇa-dvīpam āptum pratiyata-manasām paṇḍitānām muninām |
 kṛitvā śrīmaj-Jinēndrāḷaya-vilasita-nāvam vyadhād* yakshipāman-
 māna-stambhōllasat-kūbaram api cha dhavāny arthi-sārththāya datvā ||
 āhārābhaya-bhaishajya-śāstra-dānair nīrantaraiḥ |
 śrīmach-Chaṭṭala-Dēviyam bābhāti bhuvana-stūtā ||
 Rōhiṇi Chēlīni Sītā Rēvatā cha Prabhāvatī |
 śrūyante vīrttayā sēyam dṛiśyantē vimalair ggūṇaiḥ ||
 śrīmad-Draviḷa-saṅghē'smin Nandi-saṅghē'sty Aruṅgaḷaḥ |
 anvayō bhāti yō'sēsha-sāstra-vārāśi-pāragaiḥ ||
 yad-vīg-vajrābhīghātēna pravādi-mada-bhūbhṛitaiḥ |
 sañchūṇpitās tu bhāti sma Hēmasēnō mahāmunīḥ ||
 S'abdānuśāsanasyōchchair Rūpa-siddhir mmahātmanā |
 kṛitā yēna sa bābhāti Dayāpālō muniśvaraḥ ||
 śrī-Pushpāsēna-siddhānta-dēva-vaktrēndu-saṅgamāt |
 jātāvabhāti Jainiyam sarvva-śuklā S'arasvatī ||
 namrāvaṇīka-maṇḍiddha-mālā-maṇi-gaṇārchebitam |
 yasya pādāmbujam bhātām bhātaḥ S'rivijayō guruḥ ||
 sadasi yad Akālāṅkaḥ kirttanē Dharmmakirttiḥ
 vachasi Surapurōdhā nyāya-vādē'kshapādaḥ |
 iti samaya-gurūpām ēkatas saṅgatānām
 pratinidhir iva dēvō rājatē Vādirājaḥ ||

Sāukhyāgamāmbudhara-dhūnana-chaṇḍa-vāyuh
 Bauddhāgamāmbunidhi-śōshana-bāḍabāgniḥ ।
 Jaināgamāmbunidhi-varddhana-chandra-rōchiḥ
 jīyād asāv Ajitasēna-munindra-mukhyaḥ ॥
 S'rēyāṃsa-panḍitar ggata ।
 māyādi-kashāyar amaḷa-Jina-mata-sārar ।
 nyāya-parar ssita-kamaḷa ।
 śrī-yuta-da . na-kunda-rundra-kirtti-patākar ॥

namō Jināya ॥

40

West face.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam ।
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

(from svasti in line 3 to kūdirpa-saubhāgyamam in line 17 corresponds with lines, 11 to 31, of No. 36 of this Taluq).

enisida Bīra-Dēvan-agra-taneyam ॥

ari-biruda-bhūbhujarkkaḷa ।
 birudam bērinde kirttu vira-śrīyoḷ ।
 uered adaṭ upamāttam ।
 dhareg ene Bhujabaḷane S'āntarānvaya-tiḷakam ॥
 biruda-ripu-nṛipara śīramam ।
 bharadiṃ seṇḍādi vira-lakshmiyan olisal ।
 narapatigaḷ āro dhuradoḷ ।
 nirutam ninnante Nanni-S'āntara-nṛipati ॥
 uttara-Madhurādhīśvaran ।
 uttama-guṇan Ugra-vamśa-tiḷakam vibudha- ।
 stutya-yaśōmbudhi biruda-nṛi- ।
 pōttama Bhujabaḷana tamman enipam Goggi ॥

ātana tamnam ॥

oḍḍid-ari-narapar-oḍḍam ।
 kaḍḍim kaḍid aṇṇan-aṅkakāra-vesar kkēḷ ।
 Oḍḍuganoḷ eseye jagadoḷag ।
 Oḍḍugan aras-aṅkakāra-vesaram taḷedam ॥

ā-ku-vaḷaya-chandraman-anujam ॥

kuṛi-daṛi-daṛidam pagey emb ।
 aṛikeya kānanaman adaṭar-adaṭam muṛidam ।
 neṛed-adaṭim Barmmugan emb ।
 aṛitada kaṇi biruda-komara-chūḍāratnam ॥
 Tailana Goggiy Oḍḍugana Bommana tāy Jina-rāja-dharmma-sal- ।
 lileya Bīra-Dēva-nṛipān-attige kannege vira-lakshmiḡ ir- ।
 pp ālayam āda maṇḍalika-Rakkasa-Gaṅgana putri kāṇi śi- ।
 lāḷig enippaḍ ēn abaḷe nōntaḷo Chaṭṭala-Dēvi nōntudam ॥
 bērin ahindranam naḍuvin āgasamam kuḍiyim divāgramam ।
 tāra-nagaṅgaḷam kavalin oḷḷeiyim deseyam muguḷgaḷin ।
 tārakiyam sitābjamane pushpade pōlvudu paṇṇi (north face) n induvam ।
 nīr eṛedante dugdhamane Chaṭṭala-Dēviya sad-yaśō-drumam ॥

jut enisid ivaru Santalige-sāsiramam sukha-saṅkathā-vinōdadim rājyaṃ geyyutt irddu tamma rājyā-bhivṛddhi-nibandhanam appa śrī-Jaina-dharmmānurāgaḍim S'aka-varsha 999 neya Piṅgala-samva-tsarada Jyēshṭha-suddha-bidige-Bṛihaspativārādandu Pañcha-kūṭa-Jina-mandiramam pratishṭhisi ā-basadiya khaṇḍa-sphuṭita-nava-karmma-pūjā-vidhānakkam all irppa rishi-samudāyakk āhāra-dānār-thamum āge Dramiḷa-gaṇada Nandi-saṅghaḍ Aruṅgaḷānvayada śrī-Vādirājāpara-nāmadhēya-śrīmat-Kanakasēna-panḍita-dēvara śishyar Oḍeya-dēvar enisida S'rivijaya-panḍita-dēvar-antēvāsigaḷ appa śrīmat-Kamaḷabhadra-panḍita-dēvara kālām karchchi dhārā-pūrvvaṃ tat-samudāyaṃ mukhyam āge koṭṭa grāmaṅgaḷ (*here follow details of gifts and their boundaries*).

svasti-śrī-lasad-Ugra-vaṃśa-tiḷakaḷ śrī-Vira-Dēvātmajaḷ
 dṛipyaḍ-vairi-nikāya-darppa-daḷana-prādurbbhavad-vikramaḷ |
 sampūrṇṇendu-karāvadāta-su-yaśō-vyālipta-dig-bhittikaḷ
 śrīmān Vikrama-S'antarō vijayatē Lakshmi-vadhū-vallabhaḷ ||
 odedu taṭattaṭ emba pada-tāṭaneyinde diśā-gajāḍigaḷ |
 maḍam uḍuḷḍu aṇji puguvirpp-eḍe gāṇane Nāgarājanuṃ |
 kadaḷada gampadindam eḷe kampise kūḍe kalaṅke sāgaram |
 bidird alaginde tāraḷi kaḷal taral Oḍḍugaṇ ārdḍaḍ oḍḍuguṃ ||
 adirade barppa chapparipa kappari pārdḍ alag otti śastramam |
 bidirdu maral maralch enute kuttuva kuttidoḍ āntu kaṭṭid ā- |
 padadoḷe suttu muttidavol ēṇane tōruva gēpa binnaḷakk |
 odavuva binnaṇam negaḷal Oḍḍugaṇ nīn aras-aṅka-gāḷanai ||
 parid udarāṅgiyaṃ māḍedu tinda peṇaṅgaḷin āḍ ajirṇṇaḍim |
 maruḷa baḷāḷi vaidya-maruḷam besagoṇḍaḍe danti madd enal |
 kariyaṇe nuṅgi sūḍukoḷe vaidya-maruḷ nage viṇa-lakshmi nō- |
 ḍ ari-hara ninnin āyt id ene Vikrama-S'antaran āḍan Oḍḍugaṃ ||

aut enisida Vikrama-S'antara-Dēvar sSaka-varsha 1009 neya Prabhava-samvatsarada śuddha-pāḍivāḍ-
 andu Pañcha-vasadiya pūjā-vidhāna-jirṇṇōddharanakkam all-irppa rishi-samudāyakk āhāra-dānā-
 rthamum āgi ||

Sarasati ninag initu kalā- |
 pariṇati negard Ajitasēna-panḍitarindam |
 dore-vettu dēvi-āḍ ī- |
 piriyatanam ninnad alt id avara mahatvaṃ ||

enisida Paravāḍibha-siṃhāpara-nāmadhēya-śrīmat-Ajitasēna-panḍita-dēvara kālām karchchi dhārā-
 pūrvvakam ā-sambandhada samudāyaṃ mukhyam āge koṭṭa grāmaṅgaḷ (*here follow details of gift
 and usual final phrases and verses*) Dramiḷa-gaṇō lasatitarām nirupama-dhī-guṇa-mahitaiḷ || śrīmat-
 sēnabōvaṃ S'ōbbanayaṃ Digambara-dāsi baredam ||

42

In the same enclosure, on a stone to the south.

svasti-śrī-Mūla-saṅghada... Pustuka-gachchhadole prasiddhi-vaḍeda śrī..... bhaṭṭāraka-śishyar appa
 Lakshmisēna-bhaṭṭāraka-dēvaru chira-kāla tapam geydu || vidita-Bahudhānya... Kārttika-
 śukla-tṛitīyārkajavāra-sūryōḍaya... Lakshmisēna-munipar amarāspadamam || Dēva-
 sēna-bhaṭṭāraka chāritra-guṇōllasita-śrī-Pārśvasēna-bhaṭṭāraka .. ene jasaṃ baḍe.. ||

vidita-Bahudhānya-nāmā- |
 bḍadoḷ, oppuva-Chaitra-baḷuḷa-nāvaṃ-Kujavā- |

radoḷ oḍḍi samādhiyi. . .

ydidar anupama-Pārsvasēna-munipar ddivamam ||

śrī

43

At the same place.

śrīmat-parama-gambhira-syād-vādāmōgha-lāñchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrīmatu Saka-varsha 1218 neya Durmmukhi-sampvatsarada Puśya-su-bidigēlu śrī-Guṇasēna-siddhānta-dēvara priya-guḍḍa Yāla-guvuḍa samādhi-vidhiyīm muḍipi sura-lōka-prāptan āda maṅgaḷa mahā śrī

44

In the same enclosure, on a stone to the east of the Pārs'vanātha basti.

śrīmat-parama-gambhira-syād-vadāmōgha-lāñchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrīmatu Saka-varsha 1178 [^] Ananda-sampvatsarada Puśya-bahuḷa-chauti-Maṅgaḷavāradandu yama-niyama-svādhyāya-dhyāna-maunānushṭhāna-japa-samādhi-śīla-guṇa-sampannaru tri-pada-tri-śālyarum tri-gārava-rahitarum gupti-traya-samyutarum sapta-bhayātitarum asaraṇa-saranyarum śrīmanu-mahā-maṇḍalāchāryyarum rāja-gurugaḷum appa śrī-Puṇpasēna-dēvarum Akalaṅka-dēvarum sanyasana-vidhiyīm muḍipi mukti-pathavam paḍedaru ||

śrī-Paramātma-chinteyōḷe chittaman āgaḷe pattu viṭṭ anant-|
āspada-saukhyamam paḍeva pañcha-padaṅgaḷan oḍut artthiyīm |

bāppure Vādirāja-muni-pāda-payōruha-briṅga muktīy-em- |

b ōpaḷa Puṇpasēna-yati kūḍidan aide manōnurāgaḍim ||

ā-Nandana-sampvatsarad |

ānandade Puśya-bahuḷa-Maṅgaḷavāram |

tān ā-chautiya-dinadoḷu |

jñānātman Puṇpasēna muḍipidan olavim ||

sthiraḍinda Pañcha-vasadiya |

vara-muni-Guṇasēna-siddhanāthara kayyōḷ |

bharadīm kayy ede goṭṭ ā- |

nara-lōkam pogale mukti-pathavam paḍedam ||

parama-Jina-tatva-chinteye |

sthiratarav āgiralu bhāva nelegōḷe munipā |

dhareyōḷage muḍipi muktige |

varan ādam nish-kalaṅkan iy-Akalaṅkam ||

Akalaṅka-dēvar eydida |

sakalaṅkānandav appa sampvatsaradoḷ |

muktige Mārggaśiram tāṃ |

śuklam paurnamīya dinada Budhavāradoḷam ||

prakaṭṣi Jina-dharmmamumam |

sukṣitamun āgiralu pēḷa . . . yatiyam |

sakalāgama-kōvidanam |

Akalaṅka-bratiyan oyya takkude dhātrā ||

ill embaue kuḍuv-avasaraṃ |
 all embare munnin-andav alladu kalam |
 holl embare bēlp-avasara |
 nill embare Purpasēna-yati-pati dhareyo! ||
 tarkka-byākaraṇābdhim askhalam atijñānēna yaḥ pupluvē
 śrī-Nandyānvaya-rāja-bhūṣaṇa-maṇiḥ śrī-Vādirājō muniḥ |
 tachchhishyaḥ para-vādi-parvata-paviḥ śāhitya-ratnākaraḥ
 jīyād Drāviḷa-Jaina-saṅgha-tiḷakaḥ śrī-Purpasēnō muniḥ |

Sāyōjana maga Sāntōja māḍida ||

45*

On the wall to the west of the door of the above basti.

śrīmat svasty anavadya-darśana-mahōgrarūṃ pratāpa-sampanuṃ para-chakra-gaṇḍa.....yyutt ire
 S'aka-varsham eṇṭu-nū.....nāḍa nālgāmuṇḍaṃ maḷeyara ma... sarggatan.....
 nālgāmuṇḍa bi...llidoḷ Kiṛkabe sarggatana bāpasigey ākeya piriya-magaṃ .. liyakkaṃ Tolāpurusha-
 Sāntarāna baḷeyāke tamn abbeya sanyā .. luttam i-kalla basadiyum ondu-dēvāramumaṃ māḍisidaḷ
 ...śrī-Sāmiyabbe sedegōṭṭaḍ Sāntarāna binnaṃ appa mogamaṃ nōḍen eud arasi... paṛidu Prabhā-
 vati-kantiyar endu pesaram koḷḷu sanyāsanam geydoḷ... Kukkasa-nāḍa kiṛiya-Sāleyūram basadig
 ittaṃ Balaka-nāḍa Suḷligōḍḍuṃ dēvárakke.. bhūṭāragge baḷiyam naṭṭi basadigaṃ dēvárakkaṃ koṭṭaḷ
 Pāliyakkaṃ Bōliyakkaṃ puttu... pakkeyyam.. irkkaṇḍuga-bittuvudaṃ koṭṭaḷ Kundayyam kondaroḷ
 yembudu maṇṇ-irkkaṇḍugattaṃ Poravakkanuṃ Sembakkanuṃ Pāliyakkana keḷadiye
 Puliyannan i-dharmmaṃ naḍiyisu..... i-nāḍ-arasam Raṇavikramaṃ Pāliyakkana basadige Badari-
 nāḍān andu ppanneraḍa vaṇṇa tamma bāpasigeya bayalaṃ koṭṭa i-dharmmamam śrī-Sāmiyabbe Gellu-
 ganam munname Sāliy... ra ne di Pāliyakkana basadig ittaḷ Gellugana dharmmaṃ kāvōnuṃ naḍayisu-
 vōnu.....gaḷa mahā śrī || śrī-Mādhavachandra-traividya-dēvara śiṣhyar appa Nāgachandra-dēvara
 putra Mādeya-sēnabōva.. sa... puna-pratisṭṭheyam māḍidanu maṅgaḷa mahā śrī śrī-Vitarā [ga] ||

46

On a stone in the enclosure of the Padmāvatī temple.

Vidyānanda-svāmiya |
 hrīdyōpanyāsa-vāṇi dhareyoḷag endum |
 mādyad-vādi-gajēndrera |
 bhēdyōddhura-siṃha-v rutiyantevol esegum ||
 sthitiyoḷ Vidyānanda- |
 vratiapati-mukha-jāta-vāṇi vibudhara maṇaḍoḷ |
 satataṃ raṇḷisutirkkum |
 brati-vīrāhita-kānta-rachita-Bhāshyada teradiṃ ||
 Vidyānanda-svāmy-ana- |
 vadyōpanyāsa-mudre kavigaḷa maṇaḍoḷ |
 sadyam sukhakara Bāṇana |
 gadyātmaka-kāvyadante raṇḷisi tōrkkum ||
 śrī-Nāṇjārāyapaṭṭaṇaḍ |
 ā-narapati-Nāṇja-Dēva-bhūṇana sabheyoḷ |
 ā-Nandana-Malli-bhaṭṭō- |
 dānaman ure kiḍisi meṇada Vidyānanda ||
 S'iraṅga-nagarak āryyana |
 Pēraṅgiya maṭaman aliḍu vidvat-sabheyoḷ |

* Only a few pieces of this inscription are built into the wall.

S'aradeyam vasa-mâdiye |
 dhârîṇig abhivandyan âde Vidyânandâ ||
 śrî-Sântavêndra-Râjana |
 Kêsari-Vikraman-abaṅgurâsthânadoḷ int |
 i-sâhityaman urvare |
 gôsisuṁvant usurde Vâdi-Vidyânandâ ||
 śrî-Sâḷva-Malli-Râjana |
 pûsarag eṇey enisi tôrppa jâṇanâ sabheyoḷ |
 sâsanadoḷ adhikar âdara |
 bâṣeyanu maniside Vâdi-Vidyânandâ ||
 arṇṇava-vêṣhṭita-vasudhâ- |
 karṇṇôpama-Guru-nîpâlân-âsthânadoḷ êṁ |
 Karṇṇâṭa-ḍaksha-kṛtiyam |
 varṇṇisi jâsa-vaḍade Vâdi-Vidyânandâ ||
 Vâsava-samâna-bhâgya- |
 śrî-Sâḷva-Dêva-Râyan-âsthânikeyoḷ |
 pusiṇ end akh ḷa-vâdy-uru- |
 sâsanamam geldu mechchide Vidyânandâ ||
 Nagari-râjyada râjara |
 . . l enisuva sabhegaḷalli vibudha-vrâtakk |
 agaṇṇita-vâkyâṁṛitamam |
 sogasind iṇṭiside Vâdi-Vidyânandâ ||
 Kaḷâśôḍbhava-sama-śauryyana |
 Biḷigeya Narasimha-bhûpan-âsthânikeyoḷ |
 beḷagide Jina-darśanamam |
 Naḷinâmbaka-sûnu-vairi Vidyânandâ ||
 Kârakaḷa-nagarad âṇmana |
 Bhairava-bhûpâla-mauliy-âsthânadoḷ êṁ |
 sâratara-Jaina dharṁman |
 ôrantire beḷagi meḷade Vidyânandâ ||
 Bidireya Bhavya-janaṅgaḷa |
 vid-amala-chârîtra-bhûshya-hṛidayara sabheyoḷ |
 paḍe siddhântita-matamam |
 mudadiṁ prakṛtiside Vâdi-Vidyânandâ ||
 narapati-maṇi-makutârchchita- |
 Narasimha-kumâra-Kṛishṇa-Râjana sabheyoḷ |
 para-mata-vâdi-vṛindaman |
 oraside vâg-balaḍe Vâdi-Vidyânandâ ||
 Kopaṇa-modalâda-tîrtthadoḷ |
 aparimita-dravyadiṁ dēhâjûâ-vidhiyṁ |
 sv-apavarggaḍa phalak âgiye |
 vipulôḍaya mâdi meḷade Vidyânandâ ||
 Beḷagaḷada Gumṇâṭâna |
 chaḷana-dvayadalli Jaina-saṅghakke mahâ- |
 kaḷa mudade vasana-bhûshana- |
 kaḷadbautada maḷeya kaḷade Vidyânandâ ||

śrī-Gērasoppeyolaṅgaṇa |
 yōgāgama-vāda-sakta-munigaḷa gaṇamaṇṇa |
 rāgade pālipa kajjak i- |
 d ī-guru-kaṇiyante merede Vidyānandā ||

vī || vira-śrī-vara-Dēva-Rāja-kṛita-sat-kalyāṇa-pūjōtsavō
 vidyānanda-mahōdayaika-nilayaḥ śrī-Saṅgi-Rājārchchitaḥ |
 Padmā-naodana-Kṛishṇa-Dēva-vinutaḥ śrī-Varddhamānō Jinah
 pāyāt Sāḷuva-Kṛishṇa-Dēva-nṛipatiṃ S'riśō'rddhanārisvaraḥ ||
 śrīmat-parama-gambhira-syād-vādāmōgha-lāñchhanaṇṇa |
 jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||
 Varddhamānō Jinō jīyāt Gautamādi-muni-stutaḥ |
 Sutramārchchita-pādābhjaḥ paramārhantya-vaibhavaḥ ||
 sa chaturdāśa-pūrvvēśō Bhadrabāhur jjayaty aram |
 daśa-pūrvva-dharādhiśa-Viśākha-pramukhārchchitaḥ ||
 Tatvāritha-sūtra-karttāraṇi Umāsvāti-muniśvaram |
 śrutakēvali-dēśiyam vandē'ham guṇa-mandiraṇṇa ||
 śrī-Kuṇḍakundānvaya-Nandi-saṅghē
 yōgiśa-rājyēna matām.. . . . |
 jātā mahāntō jita-vādi-pakshāḥ
 chāritra-vēshā guṇa-ratna-bhūshāḥ ||
 Sidhāntakirttir jJinadatta-Rāya-
 pranūta-pādō jayatiddha-yōgaḥ |
 siddhānta-vēdi Jina-vādi-vandyaḥ
 Padmāsvāti-maṇṭra . . . ti-kṛitējyaḥ ||
 jīyāt Samantabhadrasya Dēvāgamana-samjñinaḥ |
 stōtrasya Bhāshyam kṛitavān Akaḷāṅkō maharddhikaḥ ||
 alañchakāra yas sārvaṇṇam Āptamināmsitam matam |
 svāmi-Vidyādinandāya namas tasmai mahātmanē ||
 yaḥ pramātā pavitrāṇām |
 Vidyānanda-svāminam cha vidyānanda-mahōdayam ||
 Vidyānanda-svāmī
 virachitavān S'lōkavārttikālaṅkāram |
 jayati kavi-vibudha-tārkkika-
 chūḍāmaṇir anala-guṇa-nilayaḥ ||
 Māṇikyanandī Jinarāja-vāṇi-
 prapādhināthaḥ para-vādi-marddhi |
 chitraṇṇa Prabhāchandra iha kehamāyām
 Mārttāṇḍa-vṛiddhau nitarāṇṇa vyadipit ||
 sukhī . . Nyāyakumudachandrōdaya-kṛitē namaḥ |
 S'ākāṭāyana-kṛit-sūtra-Nyāsa-karttē vratindavē ||
 Nyāṇam Jainēndra-saṅjñam sakaḷa-budha-nutaṇṇa Pāṇiniyasya bbuyō-
 Nyāṇam S'abdāvatāraṇṇa manuḷa-tati-hitam Vaidya-śāstraṇṇa cha kṛitvā |
 yas Tatvārthasya tīkām vyarachayad iha tām bhāty assau Pūjyapāda-
 svāmī bhūpāla-vandyaḥ sva-para-hita-vachaḥ-pūṇṇa-dṛig-bōdha-vṛittah ||
 Varddhamāna-munindrasya vidyā-maṇṭra-prabhāvataḥ |
 śārdḍūlam sva-vaśikṛitya Hoysaḷō'pālayad dharām ||

Hoysalānvaya-bhūpānām vṛitta-vidyā-pradāyinaḥ ।
 śrī-Varddhamaṇa-yōgindra-mukhās tē guravō'bhavaṇ ॥
 Vāsupūjy-vrati bhāti Bhavya-sēvyō budhārchchitaḥ ।
 siddhānta-vārdhi-śītāmsuḥ .. ritrādhāra-vigrahaḥ ॥
 ripu-varddhana-Bullāḥa-Rāya-vandya-kramāmbujaḥ ।
 anēkānta-nayōdbhāsi S'ripālō rājatē sukhī ॥
 bhūbhṛit-pādānuvartti san rāja-sēva-parāṇmukhaḥ ।
 samyatō'pi cha mōkshārtthi Pātrakēsari ॥
 Trilōkasāra-pramukha
 bhuvi Nēmichandraḥ ।
 vibhāti saiddhāntika-sārvaabhaumah
 Chāmupḍa-Rāyārchchita-pāda-padmaḥ ॥
 rējē Mādhavachandrō'sau nirākṛita-madhūtsavaḥ ।
 Chaityāśrayī śuchi-ratis sadā S'rāvaṇa-tatparaḥ ॥
 jīyād Abhayachandrō'sau munis siddhānti-vēdinām ।
 charamaḥ Kēsavāryyēṇa ... satya-papāśrayaḥ ॥
 sa-rāja-sūryyō
 dayā-paraḥ śrī-Jayakirtti-Dēvaḥ ।
 virājatē śāstra-vidām varēnyaḥ
 sa .. ramālīngita-ramya-gātraḥ ॥
 śāsana-śrīman sēna jivāvanau ।
 rājatē Jinachandrāryya yaḥ ॥
 āchāryya-varyya vibhāti vijitē... ।
 Indranandi Jinēndrōkta-Saṃhitā-śāstra-vid-vaṇaḥ ॥
 Vasantakirttir vvaṇa-dēśa-vāsi
 Viśālakirttiś S'ubhakirtti-dēvaḥ ।
 śrī-Padmanandi muni-Māghanandi
 jaṭā-prasiddhāmala-Simhanandi ॥
 vyatibhātē guṇādhiśō dhīmān Chandraprabhō muniḥ ।
 Vasunandi Māghachandrō Viranandi Dhanañjayaḥ
 Vādirājō dharādhiśa-vanditāngiri-sarōruhaḥ ॥
 Shaṭ-tarkka-vādi-janātābhaya-dāna-dakṣhaḥ
 sāhitya-nandana-vaṇālī-vikāsi-Chaitraḥ ।
 śrī-Dharmabhūṣhaṇa-gurur mmunirāja-sēvyō
 bhaṭṭarakō jayati sat-kavitā-kalēnduḥ ॥
 rājādhirāja-paramēśvara-Dēva-Rāya-
 bhūpāla-mauḷi-lasada-āngiri-sarōja-yugmaḥ ।
 śrī-Varddhamaṇa-muni-vallabha-maukha-mukhyaḥ
 śrī-Dharmabhūṣhaṇa-sukhī jayati kṣhamāḍhyaḥ ॥
 Vidyānanda-svāminas sōnu-varyyās
 sañjātās tē Simhakirtti-vratīndraḥ ।
 khyatās śrīmān pūrṇa-chāritra-gātrō
 dāṇa-svarbhū-dhēnu-mandāra-dēśyaḥ ॥
 śvēta-varṇākulō bhūmau satvadvā marud-āvṛitaḥ ।
 sudarśanō Mērunandi rājahamṣa-parishkritaḥ ॥

Vardhamānuḥ Prabhāchandro' marakirttir gguṇākaraḥ |
 Viśalakirttiś śrī-Nēmichandras Siddha-guṇa iva ||
 bābhāty Aśvatatē ddine tata-uyō Vaṅgālya-désāvṛita-
 śrīmad-Dillī-purēd-Mahāmuda-Suritrāṇasya Mārākitēḥ |
 nirjityāsu sabhāvanau Jina-gurur bBauddhādi-vādi-vrajam
 śrī-bhaṭṭāraka-Simbakirtti-muni-rā . . . dyaika-vidyā-guruḥ ||
 Viśalakirttir vādindrah paramāgama-kōvidah |
 bhaṭṭārakō Balātkāra-gaṇādhīśō mahā-tapāḥ ||
 Sikandara-Suritrāṇa-prāpta-satkārav ai bhavaḥ |
 mahā-vāda-jayōdbhūta-yaśō-bhūṣita-viṣṭapaḥ ||
 śrī-Virūpāksha-Rāyasya śrī-Vidyānagarēsinah |
 sabhāyām vādi-sandōhaṇ nirjitya jaya-patrakam ||
 svikṛitya cha mahā-prajñā-balēna budha-bhūbbujaiḥ |
 matam Sarasvatī-mūla-śāsanam vā sadōjvalam ||
 Dēvappa-dapḍanāthasya nagarē śrīmad-Āragē |
 prakāśita-mahā-Jaina-dharmnō'bhūd bhūsurārchchitah ||
 Viśalakirttēś śrī-Vidyānanda-svāmīti śabditaḥ |
 abhavat tanayas Sālva-Mallirāya-nṛpārchchitah ||
 āgama-traya-sarvavajñah kavita-guṇa-bhūṣitaḥ |
 nānōpanyāsa-kuśalō vadi-mēgha-mahā-marut ||
 svāmi-Vidyādinandasya Bhārati Bhālālōchanah |
 sūnur dDēvendrakirttyākhyō jāto bhaṭṭārakāgrāṇiḥ ||
 śrīmad-Dēvendrakirtti-vrati-pada-nakha-rug-mañjari māṅgalam mē
 bhūyāt tat-pāda-pārsvē mama nuti-vināyan-mastakē mallikābhāḥ |
 nētrē karppūra-pā . . vadana-sarasijē sphāra-piyūsha-dhārā
 kaṇṭhē muktā-kalāpas tv avayava-nikarē chandra-yuk-chandana-**śrīḥ** |
 ānandajāśru-salilair api bhāvayitvā
 bhāla-sthālī-virachitāñjali-kuṭmālēna |
 Dēvendrakirtti-charaṇē mukham arpayāmi
 kāmāturaḥ kucha-bharē sa yathā taruṇyāḥ ||
 yat-pādābja-nakhēndu-kānti-lahari-sthānam jagat-pāvanam
 yat-pādābja-rajō-vilēpanam ahō samsāra-santāpa-bhrit |
 yat-kāruṇya-kaṭāksha-vikṣaṇam api kshirōda-paṭṭāmbaram
 yat-prēm . . . sudhāsanam bhava-bharē sō'stu priyō mē guruḥ ||
 śrīmān Dēvendrakirttir jyati-pati-mukurō mantra-vādibha-simhaḥ
 sāhityāmbhōdhi-sūryō vimalatara-tapāḥ-śrī-samālīṅgitāṅgaḥ |
 Vidyānandāryya-sūnuḥ kavi-vibudha-mahā-pārijātō vibhāti
 prāyō bhūtāchalēndrah para-hita-charitaḥ S'ārādā-karṇapūrah ||
 śrī-Krishṇa-Rāya-sahajāchyuta-Rāya-mauli-
 vinyasta-pāda-kamalah kamanīya-mūrttiḥ |
 Dēvendrakirtti-sukhirād jayati prasiddhah
 syād-vāda-śāstra-makarākara-śītarōchiḥ ||
 śrīmad-Dēvendrakirtti-vratipa Jina-matāmbhōjini-bhāsi-bhānō
 sad-vidyā-nātha-pāthōndhi-vīsada-śarat . . ra-piyūshabhānō |
 enō-bandhāsīdhēnō mayi kuru karuṇām vāk-sudhā-kāmadhēnō
 Vidyānandāryya-sūnō guṇa-maṇi-vilasad-Rōhaṇādrīndra-sānō ||
 vādāvasāna-vinamad-vara-vādi-vaktra-
 kañṇāta-jāta-muditāśruja-bindu-ṛindaiḥ |

muktâ-phalair iva muhuḥ paripūjyamānam
 Dēvêndrakirtti-charanam śaranam vrajāmi ||
 san-mārggāsakta-chittam kuvalaya-janitāmōda-sad-vṛiddhi-hētum
 sad-vṛittam chāru-bōdhōjvala-vibudha-nutam sat-kaḷānām adhīśam |
 kshōṇibhṛit-tuṅga-mauli-praṇihita-vilasat-pādam uchchhair ajasram
 Vidyānanda-vratindrāṇṇitakaram avatu śrī-patir vVarddhāmānaḥ ||
 vâdi-prōddāma-vāchâ-timira-samudaya-prōchchalad-bâla-bhānus
 trailōkyākharvva-garvva-Smara-vipina-mahâ-dīpra-tējah-kṛīśānuḥ |
 śāstrāmbhōrâśi-tārāramaṇa-sadṛīśa-Dēvêndrakirttyāryya-bhānur
 vVidyānandāryya-varyyō jagati vijayatê dharmma-bhūmidhra-sānuḥ ||
 sâkârō vâ bhāti saujanya-râśis
 Sarvvajñō vâ martya-vêshas samindhê |
 sañchârī vâ sarvva-śāstra-prapañchah
 Vidyānanda-svāmi-varyyō vibhāti ||
 kâ sarvvam viśadikarōti Vinatāpatyam bhavêt kim Harêḥ
 bhukktê pūta-haviḥ cha kaḥ khaga-mṛigādīnām cha kô vâśrayah |
 kvântê dēva-tatiḥ prathâ kvanu kutas santô bhajantê mudam
 Vidyānanda-munāv Anauga-vijayiny udvikshyamānê sati ||

vit rānam damunāḥ vanaḥ gavi jayini ||

Dēvêndrakirttir Jīna-pūjanēshu
 Viśālakirttir vibudhādhipēshu |
 viśvavāni-vallabha-pūjya-pādō
 Vidyādinandō jayatād dharitryām ||
 Vidyānanda-svāmi-śāstrōpamāyai
 Sēśhaś S'ambhum sēvatê hāra-bhāvāt |
 prāyō Lakshmy-āliṅgitāṁsam pumāṁsam
 paryāṅkatvam prāpya sâkshād upāstê ||
 vyāchikhyāsati vaidushî-bhara-lasad-vyākhyāna-kôlāhalê
 Vidyānanda-munau sabbhāsu vidushām kānyasya sūrêḥ kathā |
 kbhādyyōti kim udētī kântir uditê rākâ-sudhādhamāni
 praudhê bhāsvati bhāsi bhāti . . . daipi katham dīdhitih ||
 vira-śrī-vara-Dēva-Rāya-nṛpatêḥ sad-bhāginēyēna vai
 Padmāmbâ . . . -garbbha-vârdhili-vidhunâ rājêndra-vandyāṅghriṇâ |
 śrīmat-Sāluva-Kṛishṇa-Dēva-dharaṇikāntēna bhaktyārchchitō
 Vidyānanda-muniśvarō vijayatê syād-vāda-vidyā-phalaḥ ||
 śrīmad-Vidyānanda-svāminam Amārāchalam manyê |
 dvija-vibudha-kavi-gurūṇām sandōhas sēvatê'nyathâ katham bhuvanê ||
 kim Vāpi Chaturānaḥ kim athavâ Vāchaspatiḥ kinv asau
 vidyānām vibhavas Sahasravadanaḥ sâkshād Anantaḥ kimu |
 ittham samsadi sādhas samuditās samśératê sādaram
 Vidyānanda-munau Iudhēśabhavana-vyākhyānam ātanvati ||
 yō Vidyānagari-dhūrīṇa-vijaya-śrī-Kṛishṇa-Rāya-prabhōr
 āsthānê vidushām gaṇam samajayat pañchānanō vâ gajam |
 sad-vāgbhir nakharair udātta-vipala-jñānāya tasmai namō
 Vidyānanda-muniśvarāya jagati prakhyāta-sat-kīrttayê |
 Vidyānanda-svāminō'bhūt sadharmma-
 vikhyātō'yaṁ Nēmichandrō munindrah |

bhûta-vratâmbhōja-vaikāsakāri
 [..]śāstrâmbhōrāsi-samvridhikāri ||
 Pomburchcha-Pārśvanāthasya vasatim śrī-tri-bhūnikāṇ
 kṛtvā pratishṭhām mahatim santanōti sma bhaktitah ||
 Vidyānanda-svāminah puṇya-mūrttēh
 jīyāt sūnuś śrī-Viśālādikirttiḥ |
 vidvad-vandyaḥ sarvva-śāstravātārō
 mādyaḍ-vādibhēndra-saṅghāta-simhaḥ ||
 vādi-Viśālakirtti-sukhi-rād vibudha-stuta-sad-guṇodayaḥ
 kshamādhipa-samsad-apratima-vākya-nirākṛita-sūri-santatiḥ |
 syāt-pada-lāñchhanānvita-Jināgama-bhāvana-pūta-mānasō
 bhāti nṛpāla-pūjita-padaḥ sa-dayō jita-Pushpasāyakaḥ ||
 jīyād Amarakirtty-ākhyā-bhaṭṭāraka-sirōmaṇiḥ |
 Viśālakirtti-yōgīndra-sadharimā śāstra-kōvidah ||
 Viśālakirtti-yōgīndra-bhaṭṭōdaya-mahibhritah |
 Dēvēndrakirtti-sukhi-rād bālārka iva bhāsātē ||
 śrī-Bhairavēndra-vamśābdhi-rāja-Pāṇḍya-nṛpārchechitah |
 jīyād Dēvēndrakirttyāryyō vidyānanda-mahōdayaḥ ||
 Dēvēndra-kirttis sidhārtthas tad-vāpi priyakāriṇi |
 dhīmāns tad-uditō varṇṇi Varddhāmānō na kiṃ bhavēt ||
 nirbbhagnātma-nibandhanas sa-karṇō nirvāṇa-vāñchhānvitō
 bhāyārtthavagamābhilāsha-rabitō dūrikṛitōtkalpanah |
 sva-chchbanda-sva nā bhadrāṅga-lakshmyā param
 kshityām matta-mahā-kariva jayati śrī-Varddhāmānō munih ||
 khyāta-śrī-Varddhāmānō bhūḍ vita-samsāra-vibhramah |
 jñātānuyōga-śāstrārthō jātarūpā . . . svaruḥ ||
 yati dana |
 nūta-sad-guṇa-santāna-pūta-chid-bhāvanā-matiḥ ||
 jayati bhūja-bala-srīr āryya . . sañchayasya
 Jina-pati-mata-buddhiḥ svargga-mōkshaika-siddhiḥ |
 jana-bita-mita-vāpi-lupta-Kandarppa-bāni
 nava-tapana ||
 dindrakirtti-yōgīndra Vidyānanda-mahōdaya |
 Varddhāmāna-budhārādhyā bhūyō bhūyō namō'stu tē ||
 sat-putrō jananiḥ nidāgha-trishitah śaityaṃ jalam kāmīni
 kūtam vāravadhūh dhanam yati-patiḥ . . . yitam chātakah |
 mēgham bhūramanō jayam yudhi yathā dhyāyaty ājasram tathā
 Vidyānanda-sukhīśvarasya charaṇāmbhōjam madiyam manah ||
 vandē Padmāvatim dēvim Dharanīndra-maṇah-priyām |
 śrī-sindhu ||
 Dēvēndrakirtti-muni-rāja-tanūbhavēna
 śrī-Varddhāmāna-sukhinā gaditāni bhānti |
 padyāni sad-guṇa-yutāni mahōjvalāni
 vidvat-kavīndra-gala-karṇa-vibhūshanāni ||
 dayā dharṇmas tāvat sad-dharmma-śāsana . |
 śrīr astu jagatām rājā dharām nyāyēna rakshatu ||

bhāntu shaḍ-darśanāny u ||
(usual final verse).
 Varḍdhamāna-munindrēṇa Vidya bandhunā |
 Dēvēndrakirtti-mahitā likhitā ||

47

On pillars of the mukhamanṭapa in the Pārs'vanātha basti.

(south pillar).

(east face) ... prithuvi-vallabha mahārtijādhirāja paramēśvara parama-bhaṭṭāraka Satyāśraya-kuḷa-tiḷa-
 ka Chāḷukyaābharāṇa śrīmat-Trailōkyamalla-Dēvar chchatus-saṁudra-paryyaṇtāṁ prithvi-rājyaṇu-
 sbhānadin ire || tat-pāda-padmōpaṇi || samadhigata-pāñcha-mahā-ābda mahā-maṇḍalēśvaran uttara-
 Madhurādhiśvaram Paṭṭi-Pomburchcha-pura-varēśvara mahōgra-vaṁśa-lalāmam Padmāvati-labdhā-
 vara-prasādāsāḍita-vipulā-tuḷipuruṣa-mahādāna-hiranyagarbha-trayādhika-dāna vānara-dhvaja-
 virājita-rājamāna-mgararāja-lāuchhana-virājitāṁvayōtpannaṁ bahu-kaḷākīrṇa Sāntar-āditya sakaḷa-
 jana-stutya kirtti-Nārāyaṇaṁ sauryya-pārāyaṇaṁ Jina-pādārādhaḷa ripu-baḷa-sādhakam niti-śāstra-
 jñāṁ biruḷa-sarvājñāṁ nāmādi-sumasta-prasasti-sahita śrīmat-Trailōkyamalla-Vira-S'āntara-Dēvaṁ
 Sāntaḷige-sāsīramam nir-dāyādāmaṁ nishkaṇṭakamaṁ nirākūḷamaṁ māḍi nijānvaya-rājadhāni-
 Pomburchchadōḷ sukha-saṅkathā-vinōḍadin arasu-geyyunt ilḷu Saka-varsha 984 neya Subhakrit-
 samvatsaram pra.

(north face) Jinadattam tanag andu dēvateya kārunyaṁ poḍaḷd irppinaṁ |

Danu-patrāṇḍ atibhitiyaṁ nija-bhujāvashṭambhaḍim māḍi koṇ- |

ḍa nijāmnāyada pempu-vetta poḷaḷoḷ Pomburchchadōḷ māḍidaṁ |

Jina-gēhaṅgaḷan arttiyaṁ palavumaṁ śrī-Vira-bhūpālakaṁ ||

Surasailēndramo mēṇ Kubēragiriyoḷ mēṇ tuṅga-tārādrīyoḷ |

dorey embantire tanna bhakti manāḍim poṇmuttam irppannegaṁ |

paramōtsāhade Nokkiyabbeya Jina-śrī-gēhamam māḍidaṁ |

dharey ellam poḷavannegaṁ biruḷa-sarvājñāḍi-pālakaṁ ||

vachana || antu negaḷda Vira-S'āntaraṇā manō-nayana-vallabhey enisida Chāḷala-Dēvi ||

vṛtta || guṇaḍōḷ rūpiṇōḷ olpiṇōḷ subagiṇōḷ śrīṅgāradoḷ saumya-la- |

kshaṇaḍōḷ maimeyōḷ ḍeyōḷ vibhavaḍōḷ śilāṅgaḷōḷ bhṛitya-pō- |

shaṇaḍōḷ bhōḍaḷōḷ ārpṇiṇōḷ vibhuteyōḷ kārunyaḍōḷ pōlisalk |

eṇey ārggelva beḍaṅgig end anudinam vidvaj-janam baṇṇikup ||

(north pillar).

(south face) kanda || jayad-aṅkakātti dāna- |

priye S'āntara-Dēvan-oppuv-arddhāṅgada-la- |

kshmiy eni-pa puṇyavatiyaṁ |

jaya-dēvateyannad unte perat ēn embar ||

śrī-vanitege Bīraṇa vāk- |

śrī-vanitege kirtti-vadhuge Sāntara-vijaya- |

śrī-vaniteg adhike Chāḷala- |

Dēviye bhāvisuvaḍ akhila-viśvambhareyōḷ ||

salugego sāmyakk ekkego |

palar akk ema satiyar ahitaram gelvedey .. |

gelva beḍaṅgiye Bīraṇa |

balada bhujā-daṇḍadalli keladoḷ nilvaḷ ||

patiyaṁ vañchisi sale niḷa- |

kṛitakadin arddhāvaḷōkanākshigaḷim bhṛt- |

lateyoḷam oḷapoyv i-dur-1
 vrateray ppōltapare Chāgiyabbarasiyaram ||
 saṅgala-guṇa-amāḷa-lasat-1
 tuṅgākhiḷa-kirtti-Vira-Sāntara-nṛipān-a-1
 rddhāṅga-sthita-lakshmiy enalk-1
 ēn gaḷa pōltapare Chāgiyabbarasiyaram ||
 uētrāvaḷi-dōchcharddi-vi-1
 chitrāmbara-kanaka-rajata-maṇi-mauktikamaṇi-1
 pātram aṇḍi iva-guṇak aṭi-1
 mātreyar eydipare Chāgiyabbarasiyaram ||

(east face) vri || aṭisāyam appa rūpiṇoḷ udārateyoḷ vinayōpachāradoḷ ||
 paṭig aṭibhaktiṇoḷ vipuḷa-bhōgadoḷ iṇ perat ēnan embe māṇ ||
 Ratig anusāri Pārvvatige tōḍu Kujatege pāṭi nōḍ Arun-1
 dhatig ene Vāsavāṅganege pāsaṭi Chāgala-Dēvi dhātriyoḷ ||

yenisida Chāgala-Dēvi nṛpa-vallabh uṇ Vira-Sāntarana kula-dēvate Nokkiyabbeya basadiya munde
 makara-tōrapamam māḍisi || muttam Baḷligiveyale Chāgēśvaram emba dēgulamam māḍisi palavarum
 Brāhmaṇara kanne-dinamam māḍisi mahādānaṇ-geydu vandi-brindakkav āśritarggaṇ ponnun buṭṭi-
 geyumam bērpannegam ittu chāgamam meṇedaḷ || antu negardda Chāgala-Dēviya tāy enipa Arasikabbe
 prasiddhakk esedaḷ Sāntarana maneya sarvva-pradhānam Brahmādhirāja Kālidāsayyam bagedam
 (west face) āri-Lokkiya basadiye Dēkarsam Jambahāḷiya biṭṭam āri-Mādhavasēna-dēvaṅge dhārā-
 pārvvakam māḍi koṭṭam ||

48

At the same village, on a stone at the door of the Padmāvatī temple.

(west face) svasti-āri-viditōgra-vaṇ... .. āri-vira-Nārāyaṇam ||
 vistārōvaḷa-kirtti-sauryya-niḷayam kōdaṇḍa-Vidyādharam ||
 vyastārāṭi-nirasta-śāstrava-balaṇ dāyāda-kōḷāhaḷam ||
 prastutyam nayanābhinaṇdan esedaṇ āri-Vira-bhūpāḷakam ||
 ratna-paṇḷksheyoḷ turaga-śāstradoḷ uttama-hasti-tantradoḷ ||
 nūtna-Manōbhavāgamadoḷ oppuva nṛittadoḷ udgha-vādyadoḷ ||
 pratuvan enippa gitaḷoḷ aśēsha-nayaṅgaḷoḷ artha-śāstradoḷ ||
 yatna-param palar ppogaḷe dhā .. ṇiyoḷ vibhu-Vira-Sāntaram ||

ātan... .. kusuma-sūyaka-hatigaṇ... .. vana-tatigaṇ himakṛid-dyuti... .. nutanaṇ Biruganaṇ aba-
 leyar nōḍal.. talirvāsiṅgam koḷuva tili-nirggaṇ chandana-dravakam puliṇa-sthāḷigam sōvatamappa
 talitāṅgiyar oldu Biranaṇy āṇp-adātara..... (south face)... .. āḷarasarāḷa piriyāṭam Rāhan embōn
 uttara-Madhureyoḷ || lu rāyaṇ geyyutt ire kiṛiyāṭam nara-māṇsanaṇ maḷchi poḷala mānasar ella-
 mam tave timbudam kuḇḇu Rāham aḷidu nāḷk-aḍigaḷoḷ .. ante bandu Kurukshētraḷoḷ Bhāratamaṇ
 kādi geldaḷ Nārāyaṇ uṇ mechchi ēka-saṅkamaṇan Aṇuvana-paḷavigeyumam koṭṭam Siṃharathana
 embasuranam kondaḷe Jakkiiyabbe mechchi siṅga-lāṅchhanamam koṭṭaḷ teṅka payanaṇ band Andhāsu-
 ṭan emba rakkasanaṇ kondaḷ Kanaḷipurakke band alli Kanaḷāsuraṇam kondaḷ Kundaḷakōṭeyoḷ Kara-
 nūm Karadūshapanamam kādiy oḍisidāgaḷ Nokkiyabbe mechchi idu rāya-sthānam endu Pombuḷcha-
 doḷ nelasida Sāntar emba kulaṇ ent āḍud endoḷ Rāham uḷidu sā antinoḷ endu nuḍidoḷ andiṇ baliyaṇ
 Sāntar emba kul pratisṭhisidudu kaṭṭi... (east face) i-bhātāri Patmāvatīyabbey embōl uttara-Madhu-
 reyind odane bandu Pombuḷchadoḷ nokkiya marada mēloḷ nelasidaḷ andiṇ baliyaṇ Nokkiyabbey emb
 pesar āḍudu sī Sēḷḷaṇ bullāṭam Kanduka-Brahmaṇ māṅgaḷa svaba...ḍi Nokkiyabbegey Ūrukun-
 daḷ āḷva Eru nḷilipineraḷu (details of grant) Nokkiyabbeya dēva-svakk eṇagaḷ-anna besakeya...
 (rest illegible).

49

At the same temple, on a stone in the enclosure.

svasti śrīmat-Saka-varsha 11 neya Ma... samvatsarada S'rāvaṇa-suddha-trayōdasiy-Adityavāradandu
śrīma ... lēśvaran Adiyar-ādityan ubhaya-mūrttaṇḍa gaḷa-gaṇḍagatta ... patāka sahaja-vivēka
S'āntaḷi-diśā-bhūṣaṇa Brahmaṇḍa-pada-śrī-pīḍa-padmārādhakan appa Pombuchhada Māla ...
Mācha-givunḍi niḷayushyāvāsānanan aḷidu samasta-samudāyamam barisi sakaḷa-sanyāsa ...
samādhi-vilhiyim muḍipi sura-lōka-prāptan āda maṅgaḷa mahā śrī Boppa-jīya taṅge Kāḍiyabbe...

50

At the same place, on a 2nd stone.

bhadraṃ bhūyāj Jinēndrasya śāsanāyāgha-nāśinē ||
svasti śrīmat-Saka-varsha 1170 neya Plavaṅga-samvatsarada Pushya-suddha-pañchami-Bṛhaspati-
vāradandu śrīmatu se ... Sōmayana maga...de veggade-ta... vaseyana... dalliya samu-
dāyamam ... mam karadu samasta ... ga-sēvitanum āgi bratārōpanamam māḍikoṇḍu samādhi-
vidhiyim muḍipi sura-lōka-prāptan āda maṅgaḷa mahā śrī śrī

51

At the same place, on a 3rd stone.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

svasti śrīmat Saka-varusha si 1321 neya Bahudhānya-samvatsarada Mārggasira-suddha 4 ...
S'ravaṇa-nakshatrada ... Mallappagaḷa maga Hombuchhada yim.. Pāyappa sakala-sanyasana-
sa-lōkhaṇa...daniyam sarica-bhāramam biṭṭu svarggastar ādaru maṅgaḷa mahā śrī śrī

53

At the same place, on a 5th stone.

śrī-Mūla-saṅgha-Dēśi-gaṇada ... du-traividya-dēvara guḍḍa ... janani Bālachandra-dēvara
guḍḍi brata-śīla-guṇa-sampanne Sōyi-Dēvi Ānanda-samvatsarada Pushya-māsa-bahula-daśami-Budha-
vārad andu samādhi-vidhiyim muḍipi sura-lōkara sūgegoḍaḷu

mātā Kāmāmbikā śrīmān ... Mādhavāhvayaḥ |
putrī Sōmāmbikā tasyāḥ Sōyi-Dēvi... ja.. ||
kavitvē gamakitrē cha vāditvē vāgmitā-jayē |
traividya-Bālachandrasya sadṛikshō nāsti nāsti hi ||

maṅgaḷa mahā śrī

54

At the same place, on a 6th stone.

śrī

svasti śrī-Jina-śāsanam |
vistārita-Mūla-saṅgha-Dēśi-gaṇadoḷ |
... |
... nisirda Koṇḍakundānvayadoḷ ||

Kirtti-dēvara Munichandra-Mahādāri-dēvara Śiṣhyar Abhaya ... samādhiyim muḍipi
svarggake sandaru

At the same temple, on a pillar to the right.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

śrīmad-Vibhava-saṃvatsarada Chaitra-mā 13 daśyām tithau vaibhava Jakapākyasya
putrābhyām Rāma-srēṣṭhi-Brahma-srēṣṭhibhyām dhany(ām) āvasam prathama-maṇṭapa-nirmāṇam
kṛitam chira-kālam vurdhatīm Jaina-śāsanam kṛitipāṇ sad-dharmma-śrī-balāyur-ārōgyaiśvarya-bhi-
vṛiddhir astu maṅgaḷa mahā śrī

On a stone in the same temple.

Baramasēna . . nāya . . svasti

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

svasti śrīmat-Saka-varsha 1172 neya Kilaka-saṃvatsarada suddha-Srāvaṇa-dasami-Sukravāradandu
śrīman-mahā-maṇḍalēśvarī śrī-Brahma-bhūpālakana sachi Brahmaya-
sēnabōvana priya-putra Pārśva-sēnabōva māḍi sura-lōka-
prāpitan ādam śrī (rest illegible).

At the same village, on a mānastambha in front of the Sūlē basti.

(west face) śrī-Vira-Sāntarana piriya-maṇḍ Tailaba-Dēvaṃ Bhujabala-S'āntaran endu paṭṭamam kaṭṭisi
koṇḍu paṭṭapa-svāmi māḷisida Tirthada-basadige Bijakana-bayalam biṭṭan (usual imprecatory phrases)
svasti sanadhigata-paṇcha-mahā-kalyāṇaṣṭa-mahā-prātihārya-chatus-trimśad-atiśāya-virājamānam
bhagavad-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-kamaḷa-vinirgata-sad-asad-ādi-vastu-sva-
rūpa-nirūpaṇa-praviṇarum siddhāntamṛta-vārdhi-vār-ddhauta-viśuddhēdha-buddhi-sampriddhar
ubhaya-siddhānta-ratnākara appa śrīmad-Divākaranandi-siddhānta-dēvara guḍḍa svasty anēka-guṇa-
gaṇābhimanḍaṇ m-nakhara-mukha-maṇḍanam S'āntara-riṇyābhayudaya-kāraṇam Kali-yuga-dōsa-nivār-
aṇam S'āntali-dōsa-kāntārāntara-jaṇḍama-tirtham Kali-yuga-Pārtham Pomburchcha-kulōdbhava-
divākara m Jina-pāla-sēkharam āhārābhaya-bhaisajya-śāstra-dāna-Kāṇam viśada-yaśō-nidhānam
samyaktva-vārāṣiyum appa śrīmat-paṭṭapa-svāmi-Nokkaya-Setṭiyar

vṛitta || Jina-tatv vyāpta-chittam Jina-mata-tīlakam Jaina-kalpāvaṇijam |
Jina-dharmma-mbhōdhi-chandram Jina-samaya-sarōjākārōttama-saṃsam |
Jina-rāja-stōtra-mālāvīḷa-mukha-kamaḷōdbhāsi siddhānta-ratnā- |
kara-dēva-śrī-padāmbhōruha-madhupan enal paṭṭapa-svāmi sandam ||
(north face) guṇigaḷ siddhānta-ratnākara amala-charitrar munahā-yōgi-brindā- |
granigaḷ śrī-S'āntinātha-krama-kamaḷa-yugārādhakara Bbhārati-bhū- |
ṣhaṇa-buddhar jñānigaḷ Dēśiga-gaṇa-tīlaka jJaina-siddhānta-chūḍā- |
maṇigaḷ śrī-paṭṭapa-svāmige gurugaḷ enal Nokkan ant ār kṛitārthar ||
parama-śrī-Jaina-dharmakk atiśāya-vibhavam māṛppa vidvaj-janakā- |
daradindam antosam māduva muni-janak āhāra-bhaisajyamam vi- |
staradindam chinte-geyy unnata-guṇa-yutam paṭṭapa-svāmi Nokkam |
baram ār Bhavyarkkaḷ antā puruṣa-ratunadim Bira-Dēvam kṛitārtham ||
hari-saṅghātade kaṭṭu-petta baḍava-jvālājiyim benda bhi- |
kara-pāṭhṭua-timingilājiyin atikshōbhakke sand iḍd Aga- |

styarin ap-prásanak eyde vârad ati-tikshâ-kshâra-vâri-prabhañ-
 gura-vârâsiyoḷ antu pôlipudo pêḷ samyaktva-vârâsiyam ||
 sirig âvâsam anêka-ratna-nichayôtpattiyâsrayam bhîru-ra-
 ksha-ratam chandra-kaḷâ-pravarddhapa-mudam piyûsha-piṇḍâspadam ||
 vara-vêḷa-valayâvritam samateyim vârasî pôltum manô-
 hara-dânatvadin eyde pôlade valam samyaktva-vârâsiyam ||

paṭṭaṇa-svâmiya magam Mallam baredam ||

(east face) jaḍarum bâḷakarum budha-prakaramum tîtvârththamam kalt agham ||
 kiḍe samyaktvaman eydi sapta-parama-stânâptiyam niśchayam ||
 paḍeyal mâḍidar oppe Tatvârththa-sûtrakke Ka-
 nnaḍadim vrittian elligam negalpinam siddhânta-ratnâkarar ||
 Kantu-darppa-haram Jinam tanag âptan âldan avâryya-vi-
 krântan olgali Vira-S'ântaran Ammaṇam gupi tande dig-
 danti-varitita-kirttigal gurugal Divâkaraṇandi-si-
 ddhânta-dêvar enalke paṭṭaṇa-sâmi Nokkanē sannutam ||
 snânam pañchâmritâkhyam paṭu-paṭaha-raṇam jballari-śabda-ramyam
 pûjâṃ pushpâbhîramâṃ Maḷayaḷa-payasâ lêpanam divya-dhûpam ||
 nityam kṛitvâ Jinânâṃ sakaḷa-jana-dayâ-jîva-rakshâna-dânam
 Pomburchchârhat-pratishṭhâ tava bhavati param loka-vidyâ-vivêkaḥ ||
 *dâridrya-lôbha-mada-bhaya-
 nâśa-karam êkam êva tat-kshapataḥ ||
 pañchâksharam idam mantram
 paṭṭaṇa-sâmi tē japa-vibudham ||
 pusi nuḍiva chapaḷa-vittiyol ||
 asadaḷam esaguva parâṅganâ-saṅgatig â-
 ṭisuva tavag illad olpam ||
 pasaripa narar aṇma-Nokkanam pôltaparê ||

(south face) chârû-charitrar i-doreyar âr enip olpina Chandrakirtti-bha-
 ṭṭâarakar-agra-śiśhyar agha-hârigal Ârhatatva-vastu-vi-
 stârigal Âṅgajîtigal asêsha-viśêsha-gupâvaḷi-manô-
 hârigal embinam negalḍar alte Divâkaraṇandi-sûrigal ||

vachana || ubhaya-siddhânta-chûḍâmanigalum traividya-dêvarum enisida śrî-Divâkaraṇandi-
 siddhânta-ratnâkara-dêvara śiśhyar ||

Sakaḷachandra-muni-nâthar urvvarâ-
 sakaḷadoḷ parama-yôgyar embuḷam ||
 kakubha-dantigala dantadoḷ karam ||
 prakatam âge baredam Pitâmaham ||

vachana || samyaktva-vârâsiyam enisida paṭṭaṇa-svâmi Nokkayya-Seṭṭiyara magam ||
 sundara-rûpadim vinayadin abhimânadin ôlpiniṃ janâ-
 nanda-parôpakâra-guṇadim sujanatvadin ôjeyim jagad-
 vandita-kirtti puṇya-nidhi tandeyol achchinol ottidannan end-
 and ele Vaisya-vamśa-tilakam negalḍ Indiran êṃ kṛitârththanô ||

On a stone in front of the Sûle basti.

svasti samasta-surâsura-
mastaka-makutîmû-jâla-jâla-dhauta-padam |
prastuta-Jinendra-âsanam
astu chiram bhadram akîla-Bhavya-janânâm ||

svasti éri prithvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭarakam Satyâśraya-kuṣa-
tilakam Châlukyâbharanam śrîmat-Trailôkyamalla-Dêvara râjyam saluttam ire || svasti samadhi-
gata-pañcha-mahâ-śabla mahâ-maṇḍalêśvaran uttara-Madhurâdhisvara Paṭṭi-Pomburchcha-pura-
varêśvaram mahôgra-vamśa-lalâmam Padmivati-labha-vara-prasâdâsâdita-vipula-tulâpurusha-ma-
hâdâna-hiranyagarbbha-trayâdhika-dânam vânarâ-dhvaja-virâjita-râjamânam mrigarâja-lâlichhana-
virâjîtânva-yôtpannam bahu-kalâkirnam Sântarâ-âdityam saka-jana-stutyam kirtti-Nârâyana-
sauryya-pârâyana Jina-padârâhikam ripu-bâja-sâdhakam nîti-śâstrajñam biruda-sarvvajñam
śrîmat-Trailôkyamalla-Vira-Sântarâ-Dêvam Sântalige-sâyiramuman êka-chchhatra-chchâyeyindam
âuttam ire || tat-pûla-palînôpîjivi svasty anêka-guṇa-ga-pâbhimaṇḍanam nakhara-mukha-
maṇḍanam Sântara-râjyâbhyudaya-kiranam Kali-yuga-dôsa-nivâranam âhârâbhaya-bhaisajya-
sûstra-dâna-Kânûnam viśûda-yâśo-nidhânar appa śrîmat-paṭṭana-svâmi-Nokkaya-Setṭi Saka-
varsha 984 Subhâkṛit-sa-nvatsarâda Kârttika-suddha 5 Âdityavârad andu tanna mâdîsida Paṭṭana-
svâmi-Jinâlayakke Vira-Sântarâ-Dêvânge (here follow details of gift) sarvva-bâdhâ-paribâram âgi
mâli tanna saba-lharmmiga | Sakalâchandra-paṇḍita-dêvargge koṭṭam (here follow usual final
phrases).

isṭhan orvvan adhidêvateg end osed ittudam |
dushṭhan orvvan adara phalavam sale tindavam |
siṭṭi-mêle paramâtmane bandeḍeg ôvadam |
kaṭṭikoṇḍa bidirante kula-kshayam âgugum ||

(usual final verse).

akkara || îvar end atti paṭṭirid eradîpa.. tâgi bêldapar llejje-geṭṭu kâvar endal.. sarap endu bandapar
ttâv aṇji mavevakum bâlven endu sâma-baṅgadâ mavevakum ban biḍiyum nidde paṭṭiyad
andû jivamjivake tûkakke birade kilvaṭṭu baravêke Bira-Dêva ||

dhuradol asi-lateyan uchchidad |
ari-nîpa-yuvatiyara mugûla kaṅkayad â-kil |
tarataradin ulchidavu nîja |
kara-khalgam avarkke kile Sântara-nîpati ||
Bhugana dorege dore peṇa |
r ârum bandavar i-Kṛita-yugam Trête Dvâ |
pâram Kali-yugadolagana |
bîrar udâra-pratâpiga | dharma-parar ||

vṛitta || parama-śrî-Jaina-dharmmakke atisâra-vibhavam mârppa vidvaj-janakk â-
daradindam santosam mâdûva muni-janakk âhâra-bhaisajyamam vi- |
staradindam chinte-geyy-unnata-guṇa-[-] juytam paṭṭana-svâmi Nokkam |
baram âr bBhavyarkka | antâ-purusha-ratanadin Bira-Dêvam kṛitârthanam |
pudida tamasa-tamar-paṭalam ondida chinte taguldu talu pa- |
tûda ruje perchechi sârechhida daridratu baṭṭeyol âda sêde bañ- |
gidupudu kaṇḍa kânkeyole tappadu paṭṭana-âivi Nokkan i- |
lladaḍe baḷaldu bauda budha-maṇḍalig i-male sūnyam âgude ||

balvalan appa perbbusiya baykige bhājanam āda dōlge bi-
 lal varivante nēlda nare-gaḍḍada doḍḍara bellavātugaḷ |
 kolgum avārke kemman eḍeyāḍadir ōv ele śiṣṭa bēḍiko- |
 llovaḍe namma dharmmada tavar-mmāne paṭṭaṇa-sāmi Nokkanam ||
 Jinanam bannipa pūjipa |
 Jināgamōktiy āḍe negaḷva Jina-padamaḃ bhā- |
 vaneyam nichchaṃ tāḷḍuvan |
 ene paṭṭa[ṇa]-sāvi yē Jināgama-nidhiyō ||

vachanam || samyaktva-vārāsīyūm enisida paṭṭaṇa-svāmi Nokkayam .. huradoḷu dēvara vallabharan
 egagisi ratnaḅgaḷam khachiyisi | ponna beḷliya pavalada mahā-maṇiya pañcha-lōbhadoḷam pratime-
 gaḷam mādīsidiṃ | (*here follow details of gift.*) Sakaḷachandra-paṇ lita-dēvara guḍḍa Mallinātham
 baredam ||

sujana-jana-kumuda-chandrana |
 sujana-janā[nana]-vilōka-maṇi-mukuaranan ā- |
 sujana-jana-vanaja-hamsana |
 sujana-janam pogaḷe Mallinātham negaḷdam ||

Guḍivayalunam biṭṭa (*on the top*) paṭṭaṇa-svāmiya pari nēma-bratav eredande .. turavan int idu. . .
 geyyada yettida . ya . sā . santōsa-dāna-vinōla || śrī-paṭṭaṇa-sāmiya gurugaḷ
 śrīmad-Divākaraṇandi-siddhānta-ratnākara-dēvaru śrī-biruda-sarbbajñam Bīra-Sāntara-Dēvam ||

pusiyadir āroḷam ba . nadim para-nāriya . . tta pōge tapp |
 osagadir āva-jivad eḷam ēvaḍey embudan entum olladir |
 kusiyadir āyadim popardu taḷṭeḍeyoḷ vṛatam endu koṇḍudam |
 bisaḍadir embud i-bareda sune Sāntara-Bīra-Dēvanam ||
 negard-Ugrānvaya-padmini-dinakaram śrī-S'āntarōrvviśan u- |
 dḡha-guṇāmbhōndhi Birugam biruda-sarbbajñam dharā-maṇḍaḷam |
 pogaḷaḷ kūranniyin iye nirmmaḷa-yaṣam dharmnādhikam tāḷḍidam |
 jagadoḷ paṭṭaṇa-sāmi-vaṭṭaman id ēm Nokkam yaśō-bhāgiyō ||

Paṭṭaṇasvāmi-Jinālayada śāsanam

59

At the same village, on the outer wall of the Chandraprabha basti.

bhadram astu Jina-sā . . . svasti samasta-bhuvanāśraya śrī-prithivi-vallabham mahārājādhirāja param-
 ēśvara parama-bhaṭṭirakam Satyāśraya-kuḷi-tiḷakam Chāḷukyaḅbharanam śrīmat-Trailōkyamalla-
 Dēvar chchatus-sa nudra-pūryanta-prithvi-rājyānushṭhānadin ire tat-pāda-palṃpajivi | svasti sa-
 madhigata-pañcha-mahā-śābḷa mahā-maṇḷaśēśvaran uttara-Madhurādhīśvara Paṭṭi-Pomburchcha-
 pura-varēśvaram mahōgra-vamśa-lalānam Padmāvatī-labḍha-vara-prasādāsādita-vipula-tuḷāpuru-
 sha-mahādāna-hiraṇyagarbbha-trayādhika-dāna vānara-dhvaja-virājita-rājamānam mṛigarāja-
 lāñchhana-virājitaṇvayōtōpannam bahu-kalākīrṇna Sāntar-ādityam sakaḷa-jana-stutyam kirtti.
 Nārīyanam sauryya-parāyanam Jina-padārāḷhakam ripu-bala-sādhakam nīti-sāstrajñam biruda-
 sarvvajñam nāmīdi-samasta-prasasti-sahitam śrīmat-Trailōkyamalla-Bhujabala-S'āntara-Dēvam
 S'āntaḷige-sāsīramam nir-ḷlāyāḷavam nir-ḷkuḷam mādī rājyam geyyutt ḷḷḷu Saka-varsha 987 neya
 Viśīvasu-samvatsaram pravarttisuttam ire nijinaya-rājadhāni-Pomburchchadoḷ Bhujabala-S'ān-
 tara-Jinālayakke Māgha-māsala sudḷha-pañchami-Sōmavāramum uttarīyana-saṅkramāṇandandu
 tamma gurugaḷ Kanakaṇandi-dēvargge dhārā-pūrvvakam māḍi Haravariyam biṭṭam (*here follow
 details of boundaries.*)

60

At the same village, on the outer wall of the Guddada basti.

avasty anavadya-darśana mahōgra-kula-tilaka naya-pratāpa-sampannam para-chakra-gaṇḍam goṇḍam
ballātam karmmuka-lāma śrīmat-Tolāpurusha-Vikramāditya-S'āntaram S'aka-varshaṃ yeṇṭanūra yip-
pattaneya varshaṃ pravarttisutt ire śrīmat-Koṇḍakundānvayada Mōni-siddhāntada-baṭārgge kalla
basadiya māḍisiy adakke Pombuḷchada *(here follow details of gift and usual final phrases)*.

ishtaṇ orvvan adhidēvateg eud osed ittudaṇ ḥ
dushtaṇ orvvan adāra phalavaṇ tave timbavaṇ ḥ
sishṭimēle paramātmāne band ḥ
kashtaṇ . . . bidir-ante kula-kshayaṇ āgugum ḥ

61

At the same village, on a stone in front of the Kamaḥśvara temple.

namas tuṅga-ḥc. ḥ

svasti śrīman-mahā-maṇḍalēsvaran uttara-Madnūrādhisvaran Paṭṭi-Pombuḷchcha-pura-varēsvaran
mahōgra-vaṇṇa-lāmaṇ ḥiyam svasti śrīman-mahā-maṇḍalēsvara maṇḍalika-stāp-
anāchāryya maṇḍalika-Virabhadra Kathāri-karahatta-malla Sōveya-Nāykanu Kōṭi-Nāykanu
Kumāra-Sōḍda . . . Dēva ḥi Sāntalige-rājyaman ēka-chchhatradin āḷuttirppudum dharmm-
am prāḡ ē[va]yemba . . . teyam nenadu Saka-varsha 1209 Sarbbajitu-samvatsarada Māgha-suddha-
dasamī-Ādivāradandu Kammatēsvara-dēvaṅge dēvālyamaṇ punaḥ-pratishtēyam māḍi Pombuḷchad-
oḷage *(rest contains details of gift and usual final phrases)*

62

On the upper door-frame of the same temple.

. manada nirmmaḷi . . . yun anituy oḷ-guṇamum ariṇu dharmmamum Jakka ninag allad
illa bhuvanadoḷ ḥ Brahmanin ariṇu Suśarmaman ārpinoḷ dore dharmmadoḷ Baliya saman emba Jakk-
ayya nirmmaḷa-suddha-bhuvanadoḷ Mannekhēṭadi teṅka ninna dēgula chalvu . . . le dāri Jakkayyan-
annar ā-dharmm id arivinoḷ Māsara Jakkayyan Īsvaraḡ ati-bakta . . . noḷage negaḷda dēgula kana . . . ḥ
ratiya . . . duta Jakka

63

At the same village, on a wall of the Kāḷa-Bhairava temple in the Billēsvara temple.

idu samasta sura-vaṇṇa-maṇi-makṇa-taṭa-ghaṭita-Sadāśiva-bhaṭṭiraka-vaṇṇa-prasādar app svasti sam-
asta-mahā-maṇḍalēsvaran śrīmat-Trailōkyamalla-Bira-Sāntaram Goravarapaḷḷiyam Sarvanna-jīyaṅge
chandrārka-tāram-baram sarva-namasyamaṇ bitṭam i-dharmmavan i-nāḍa gāvaṇḍaru pañcha-mata-
ttānam nāḍan-āḷvarasarum kāyvudu kāyad paḷam . . . *(usual final verse)*.

64

On copper plates in the Rāmachandrapura maṭh.

(Nāgarī characters).

(1a) śrī-Gaṇādhīpatayē namaḥ ḥ

namas tuṅga-ḥc. ḥ

Harēr līlā-varāhasya dambhtrā-danḍas sa pātu vaḥ ḥ

Hēmādri-kalaśā yatra dhātrī chhatra-śrīyam dadhau ḥ

kalyāṇāyāstu tad dhāma pratyūha-timirāpahaṃ |
 yad gajō'py Agayōdbhūtaṃ Hariṇāpi cha pūjyate ||
 asti kshiramayād dēvaiḥ mathyamānān mahāmbudhēḥ |
 nivanitam ivōdbhūtaṃ apanīta-tamō mahāḥ ||
 tasyāsīt tanayaḥ tapōbhīr atulair auvartha-nāmā Budhaḥ
 puṇyair asya Purūravā bhuja-balair āyur dvishām nighnataḥ |
 tasyāyur Nahushō'sya tasya parushō yudhē Yayātiḥ kshitau
 khyātas tasya tu Turvasur Vasu-nibhaḥ śrī-Dēvayāni-patēḥ ||
 tad-vaṃśē Dēvakijānir didīpē Timma-bhūpatiḥ |
 yaśasvi Tuḷavēndrēshu Yadōḥ Kṛishṇa ivānuvayē ||
 tatō'bhū | Bukkamājānir Īśvara-kshitipālakah |
 atrāsam agūṇa-bhramṣaṃ mauḷi-ratnaṃ mahābhujāṃ ||
 sarasād udabhūt tasmān Nārasāvanipālakah |
 Dēvaki-nandanāt Kāmō Dēvaki-nandanād iva ||
 Kāvērīm āsu badhvā bahuḷa-jala-bharām yō vilāṅghyaiva śatrūn
 jivagrāham grīhītvā samiti bhuja-balāt tam cha rāyam tadyam |
 kṛitvā S'irāṅga-pūrvam tad api nija-vaśē pattanam yō babhāśē
 kirti-stambhaṃ nikhāya tri-bhuvana-bhavana-stūyamānāpadānuḥ ||
 Chēram Chōlam cha Pāṇḍyam tam apī cha Madhurā vallabhaṃ māna-bhūshaṃ
 vīrōdagam Turushkaṃ Gajapati-nripatim chāpi jītvā tad-anyān |
 ā-Gaṅgā-tīra-Laukā-prathama-charama-bhūbbhrit-tatāntam nitāntam
 khyātāḥ kshōpipatiuṃ srajam iva śirasā śāsanam yō vyatānit ||
 vividha-sukṛi-ōddāmē Rāmēśvara-pramukhē muhur
 mudita-hṛidayāḥ sthānē-sthānē vyadhata yathā-vidhi |
 budha-parivṛitō nānā-dānāni yō bhuvī shōḍaśa
 tri-bhuvana-janōdgitaṃ sphitāṃ yaśaḥ punaruktayan ||
 Tippājī tasya mahishī tasyām putram manōramam |
 Kausalyā Daśarathasyēva Raghu-vīram ivāparam |
 ... Vira-Nṛisimhēndram ātma-tulyam dayā-param ||
 nānā-dānāny akārṣīt Kanakasāsi yaḥ śrī-Virūpāksha-dēva-
 stānē śrī-Kāḷahastiśitur api nagarē Vēnkatādrau cha Kāūchyām |
 S'ri-sailē S'ōṇi-sailē mahatī Hariharē'hōbalē Saṅgamē cha
 S'rirāṅgē Kumbhaghōṇē hṛita-tamasi mahā-Nandi-tīrthē Nivṛittau ||
 (II. a.) Gōkarṇē Rāmasētau jagati tad-itarēshv apy asēshēshu puṇya-
 sthānēshv ārabdha-nānā-vidha-bahaja-mahā-dāna-vāri-pravāhaiḥ |
 yasyōdañchat-t-raṅga-prakara-khura-rajaś-śushyad-ambhōdhi-magna-
 kshmbhrit-paksha-chechhidōdyattara-Kulīśadharōtkañthitā kuṇṭhitābhūt ||
 brahmāṇḍam viśva-chakraṃ ghaṭam udita-mahā-bhūtakaṃ ratna-dhēnum
 saptāmbhōdhiṃ cha kalpa-kshitiruha-latikām kāūchanīm kāmādhēnum |
 svarṇa-kshmāyō-hiranyāśva-ratham api tulāpūrusham gō-sahasraṃ
 hēmāśvam hēma-garbhaṃ kanaka-kari-ratham paūcha-lāṅgaly atānit ||
 rōsha-kṛita-pratipārthiva-daṇḍaḥ
 S'ēsha-bhuja-kshiti-rakshaṇa-saṇḍaḥ |
 bhāshege tappuva rāyara gaṇḍaḥ
 tōsha-kṛid arthishu yō raṇa-chaṇḍaḥ ||
 rājādhirāja ityuktō yō rāja-paramēśvaraḥ |
 māru-rāyara-gaṇḍākhiyaḥ para-rāya-bhayaṅkaraḥ ||

Hindu-rāya-Suratrāṇo dushṭa-śārddūla-marddanah |
 gajaugha-gaṇḍa-bhēruṇḍa ity-ādi-birudānvitah ||
 ālōkaya mahā-rāya jaya jīvēti vādibhiḥ |
 Aṅga-Vaṅga-Kaḷiṅgādyaī rājabhiḥ sēvyatē cha yāḥ ||
 Vira-śrī-Nārasimhaḥ sa Vijayanagarē ratna-siphāsana-sthaḥ
 kirtya nityā nirasyan Nṛiga-Naḷa-Nahushān apy avanyām vadāyau |
 ā sētōr ā Sumērōr avanisura-nutaḥ svairam ā chōdayādrēḥ
 ā-pāschātāyāchalāntād akhila-hṛidayam āvarjya rājyam śasāsa ||
 śakābdē Ś'ālīvāhasya sahasrēṇa chatuś-śataiḥ |
 ēkōna-triṃsatā yuktē Kshaya-samvatsarē śubhē ||
 Pushya-māsē tatbā darśē Ravivāsara-samyutē |
 sūryōparāga-samayē Tuṅgabhadrā-nadi-tatē ||
 śrīmat-Pāmpā-Virūpāksha-dēva-dēvasya sannidhau |
 Basavāyana-Rājīva-bhūmau Sōmaṇṇa-Nāyakē ||
 mahā-dāna-pramu . . cha niyuktē svāminā tadā |
 Padmajē . . rtba-silē cha śasaty Āraṅga-rājyakam ||
 śrīmad-Vira-Nṛisimhēndra-svāminah śāsanāt purā |
 Dundubhau vatsarē svāminn Āśvayug-māsi puṇyakē ||
 Indau sūrya-gralē chaiva Kṛishnavēpi-nadi-tatē |
 S'ūrpālayē mahā-kshētrē āchārya-svāminē tadā ||
 sāgnayē bhūmi-dānam tu mayā dattam mahā-prabhōḥ |
 idānīp śāsauṇṇam dēhi bhōktum ā-chandra-tārakam ||
 śrīmat-parama-hamsasya hamsavad jñāna-dāyinaḥ |
 śrī-parivṛājakāchārya-varyasya vara-dāyinaḥ ||
 pada-vākya-pramāṇasya mahā-pārāvarasya cha |
 pārīṇasya praviṇasya sakalasya kalā-vidah ||
 Mahābhāshyādi-sachchhāstra-sampradāya-pradāyinaḥ |
 S'atāśṛiṅga-purādhlīa-Gōkarṇa iti viśrutaḥ ||
 śrīmad-Rāma-mahā-mantra-mananāsakta-chētasā |
 śrī-Rāghavēśvara-svāmi-Bhārati-pada-Yōginah ||
 śrī-Rāmachandra-dēvāṅghri-padma-pūjā-parasya cha |
 śrīpadasya śrīpadasya śrīpadasya padārthi (II. b.) nām ||
 paramārādhyā-mūrtti-śrī-Rāmachandrābhīdhāyinaḥ |
 dēvēndrāya mahēndrāya dēva-vandya-padāya cha ||
 natvā Rāghava-yōgindra-paramārādhyā-mūrtayē |
 śrīmat-Pāmpā-Virūpāksha-dēva-dēvasya sannidhau ||
 Basavāyana-Rājīva-bhūmau Sōmaṇṇa-Nāyakah |
 śrī-Rāmaṇāmṛita-paḍi-bhōgārtham dattavān mahīm ||
 śakābdē Ś'ālīvāhasya sahasrēṇa chatuś-śataiḥ |
 ēkōna-triṃsatā yuktē Kshaya-samvatsarē śubhē ||
 Pushyē māsē tathā darśē Ravivāsara-samyutē |
 sūryōparāga-samayē Tuṅgabhadrā-nadi-tatē ||

(here follow details of gift and bountaries).

śtān madhya-sthītān grāmān niśchitaṃ likhitaṃ purā |
 ēvaṃ samēta-draṇyāṇāṃ mīlitaṃ niśchitam phalam ||

saptaty-ūrdhvaṃ pañcha-śatam trayōdhika-varāhakam |
 étad-grāma-daśa śrīmad-Eibalyā cha saṃyutam ||
 nidhi-nikshēpa-vāry-aśma-siddha-sādhyakshīṇi cha |
 āgāmity-ashṭa-bhōgādyā-tējas-svāmīya-samanvītam ||
 kulyārāma-yutam śulka-samasta-bali-saṃyutam |
 bali-tyāgānvītam habba-gāṇikēty-ādi-saṃyutam ||
 daśa-grāmam idam sarvamānyam ā-candra-tārakam |
 sa-hiraṇyōdakam dāna-dhūrā-pūrvvam yathā-vidhi ||

(in lines 87 to 119, the same is repeated)

ya idam-darśam ārabhya tad-anantaram ēva cha |
 grīhīta-tithim ārabhya varāhāṇāṃ cha saptatim ||
 ūrdhvaṃ pañcha-śatam triṇi bhōktavyam svastha-mānasaiḥ |
 Pushya-māsē tathā darśē Kshaya-(III b) saṃvatsarē śubhē ||
 ārabhyōdayitam dravyaṃ tat-tat-tithi-samanvītam |
 nidhi-nikshēpa-salila-pā-hāyākshīṇayas tataḥ |
 āgāmi-siddha-sādhyāṃ cha samasta-bali-saṃyutam |
 tējas-svāmīyēna sabītam pālītam cha sukhēna tam |
 ā-chandr(ārka)-sthāyikam prālāt sukhinaḥ paribhūjatām ||
 rajānam āśīṣham chakruḥ chirañjīvi bhavēd iti |
 sarvēśham sukha-bōdhāya likhyatē dēśa-bhāṣayā ||
 spashṭārtham ētach-chlōkārthtaḥ mudrā-chīṭu-stha-bhāṣayā |
 Karṇāṭa-dēśa-rītyā cha likhyatē dharma-śāsanam ||

(the same is repeated in Kannaḍa)

Virāṇya-śāsanam idam Vira-Nṛisimhasya rāja-simhasya |
 Vira-śrī-Nārasimhēndra-bhūmipālasya śāsanam |
 tvashṭā śrī-Mallaṇāchāryō vyalikhat tāmra-śāsanam ||

(usual final verses) śubham astu śrī

śrī-Virūpākṣha*

65

A 2nd copper inscription from the same maffh.

(Nāgarī characters).

(I. b.) śrī-Gaṇādhīpatayē namaḥ || namas tuṅga-ēc. ||

avyād avyāhataisvarya-kāraṇō Vāraṇāṣanah |
 varadaś tīvra-tīmi[ra-mi]hīrō Hara-nandanah ||
 śrīmān ādi-Varāhō vaḥ śrīyam dīśatu bhūyaśim |
 gādham ālīngitā yēna mēliḥ ī mōdatē sa-lā ||
 asti kaustubha-kalpadrū-kāma-lhēnu-sabōṭarāḥ |
 Rāmānujaḥ Sudhānāthaḥ kshīrasūgarā-sambhavaḥ ||
 utlabhūd anvayē tasya Ya lu-nāma mahīpatih |
 pālītam yat-kulī[nē]na Vāsudēvēra bhūtaḥ ||
 abhūd asya kulē śrīmān abhaṅgura-guṇōdayah |
 apāsta-luritāsaṅgaḥ Saṅgamō nāma bhūpatih ||
 dik-karīndra-dhurādihāra-dakṣiṇa-skandha-bandhuraḥ |
 Bukka-Rāyas tataś śrīmān āsīd āhava-karkaśah ||

*In Kannaḍa.

ahina-bhōga-saṃsaktir asau rāja-sikhāmaṇiḥ |
 gōptā Hariharam Gauryyām kumāram udapādayat ||
 śiṣṭān saṃprakṣhatō yasya duṣṭān api nigrihṇataḥ |
 labdhārthaiḥ viduṣhām sārthaiḥ ślāghyā Hariharātmatā ||
 tasya Mēlāmbikājanēr udabhūd unnatō guṇaiḥ |
 Pratāpa-Dēva-Rāyākhyāḥ putras Sutrīma-vikramah ||
 tasya Dēmāmbikā-bhartus tanayō vinayōnnataḥ |
 vidyā-vinaya-viṣṭāna-[n]idhir Vijaya-bhūpatiḥ ||
 tasya Nārāyaṇi-Dēvyām prādurāśid durāsadaḥ |
 prandha-pratāpa-vibhavō Dēva-Rāya-mahipatiḥ ||
 tasya śrī-Ponnalā-Dēvi mahishī samajāyata |
 Pārvatīva Mahēśasya S'achīva Namuchi-dvishah ||
 rūpa-saubhāgya-lāvanya-tiraskṛita-Tilōttamā |
 Anasūyāpi sāsūyā yat-pātivratyā-saṃpadā ||
 tayōḥ prāchīna-puṇyānām paṇḍita-viśēṣhataḥ |
 svīya-jumāntara-prāpta-bhāgya-bhōga-phalāya hi ||
 Mallikārjuna-dēvasya S'rigirau sannivāsinaḥ |
 varōtthaḥ kṛita-tan-nāmā kumārah samajāyata ||
 pitary uparatē śrīmān dhīraḥ parama-dhārmikah |
 Immaḍi .. Dēvendrō rājābhūj jagatīpatiḥ ||
 audārya-śaurya-gāmbhīrya-nidhau ... mahipatau |
 paṇḍitāyati śrīmaty āśid rājanvati mahi ||
 rājādhīrājas tējasvi yō rāja-paramēśvaraḥ |
 bhāṣhōllāṅghi-mahīpāla-bhujāṅgama-vihaṅga-rāt ||
 vairi-bhūpati-vētaṇḍa... ṇḍa-khaṇḍana-kēsari |
 gajaugha-gaṇḍa-bhērūṇḍō gajēndra-mṛ gayānvitaḥ ||
 ... rā-bhujagōṇḍaddha-(II. a) para-rāja-bhayaṅkaraḥ |
 Hindu-rāya-Suratrāya-ity-ādi-birudōnnataḥ ||
 śrī-Tuṅgabhadra-parikhē nagarē Vijayābhayē |
 pitryam siṃhāsanaṃ prāpya pālayann avanim imām ||
 puṇya-ślōkāgraganyō'sau Dēva-Rāya-mahipatiḥ |
 Immaḍi-Praudha-mahimā divyaty atra nṛpāgrāṇiḥ ||
 ritu-śailāgni- ... cha śākābdē Sālivāhanē |
 Bhāvakē vatsarē Māghē śuklē bhūta-dinē śubhē ||
 Viśramitrō Yajus-śākhī Honnāvura-purē sthitaḥ |
 Nilakōḍa iti khyātō dvija-Vara-dēśvaraḥ ||
 putras tasya cha Gōvindo Vāmanēti prakīrttitaḥ |
 tasyāgrajaś cha Basava-bhaṭṭō nāmnā prakīrttitaḥ ||
 vēda-śāstra-parijñānas tasya putrō Divākaraḥ |
 trayāṇām[.] nāmaskṛitya pradattō dharma-śāsanaṃ ||
 S'rimukhē bhāyanē pūrvam paurṇamyām Jyēṣṭha-māsakē |
 sōmōparāgakē puṇyē kālē chaiva mahā-tithau ||
 dhārām kṛitvā dvijēbhyas cha dadau śā[sa]na-patrikām |
 Kaṣṭōtkē-grāma-simpi Hālukēry-Aḍugattakau |
 varaha-pramāna-śatakam Gōvindāya nivēdayēt ||
 tad-agrājō Basavaṇaḥ tat-putrō tha Divākaraḥ |
 Maṇiva||iya-grāmakē Ūarkēras tu pūrvakam ||

dātavyam cha kara-dṛavyam Kolapaikê pradattavân ||

(here follow further details of gift).

nidhi-nikshêpa-salila-pâshâpâkshîpayas tatlâ |

âgâmi-siddha-sâdhyam cha samasta-bali-samyutam ||

têjas-svâmyêna sahitam pâlitam cha sukhêna tu |

â-chandr(ârka)-sthâyikam prâlât sukhêna paribbuñjayêt ||

râjânam âsisham chakruś chirañjivî bhavêr dvijâh |

tais tais samanvitâś chinhair dikshu prâchy-âdishu kramât |

simânô'syâgrabârasya likhyantê dēsa-bhâshayâ ||

(here follow details of boundaries).

bhûshṇu-śrî-Dēva-kshitîndra-tanayô bhû-lôka-chintâmanîh

pushyat-kirtti-vibhûshita-tri-bhuvana-sphûrjat-pratâpôdayah |

â-chandrârkkam i (III a.) mâm avan vasumatim â-Chakravâlâchalam

êrimân âhata-sâtravô vijayatê śrî-Praudha-Dēvô nripah ||

(here follow details of gift and usual final verses) śubham astu * śrî-Virûpâksha.

66

A 3rd copper inscription from the same math.

(Nâgarî characters).

(Lines 1 to 69 correspond with No. 64 of this taluq).

nânâ-gôtra-prasûtêbhyô nânâ-sâkhibhya éva cha |

vikhyâtêbhyô dvijâtibhyô vêda-videbhyô viśêshatah ||

(here follow details of boundaries).

nidhi-nikshêpa-pâshâpa-siddha-sâdhyâ-jalâuvitam |

akshîṇy-âgâmi-samyuktam gâpa-bhōgyam su-bhûruham ||

â-chandra-târakam bhôktum dâtum chûpi nijêchchayâ |

putra-pautrais cha tat-putraiḥ tat-sutais tat-tad-uttaraiḥ ||

Vira-śrî-Nârasimhêndra-mahârâyô mahâ-manâh |

dakshinâ-sahitam dhârâ-pûrvakam dattavân mudâ ||

agrahâra-varam dhimân kṛtvâshṭâdaśa-saṅkhyayâ |

vṛitti-kalpanayâ dattâ likhitâ bhûsuras tadâ |

nânâ-sâkhâbhiddhâ-gôtrâ vêda-vêdânga-pâragâh ||

(here follow details of gift).

tad-idam avanî-vanîpaka-vinuta-dharâyasya sya |

Viraṇṇa-śâsanam idam Vira-Nṛisimhasya râja-simhasya ||

Vira-śrî-Nârasimhêndra-bhûmipâlasya śâsanam |

tvashṭâ śrî-Mallanâchâryô vyalikhat tâmarâ-śâsanam ||

(usual final verses).

*śrî-Virûpâksha.

67

A 4th copper inscription from the same math.

(Nâgarî characters).

śrî-Gaṇêśâya namah svasti

namas tuṅga- &c. ||

srîman-mahârâjâdhirâja vira-paramêśvara vira-pratâpa Dēva-Râya-mahârâyaru Vijaya-nânâ-dēsa-
da-râjadhâniyalu iddu samasta-dêśaṅgaṇanu sva-dharmadalu pratipîlisuttam idandina Saka-

varśa 1371 neya S'ukla-samvatsarāda Māgha-babuḷa 30 lla || śrīmat-parama-hamśa-parivrājakāchārya-varya śrīmatu Bhagavatpāda-pūjya-śishya-śrīmachchhaṅkarāchārya-śishya-Surēśvarāchārya-param-para-purassara-Bhōgavarddhana-vālapurushādhishtītaraha Rūshyaśrīnga-purādhivāsa-Kṛṣṇapatīrtha-guru-kara-kamala-saṁjātaraha Vidyāraṇya-śrīpādaṅgaḷu śrīmatu parama-hamśa-parivrājakāchārya-varya śrīmad-Bhōgavarddhana-vālapurushādhishtītaraha Gōkarṇāda Raghūttama-maṭhāda Sitā-Rāmachandra-Bhārati-śishya-Chidbōdha-Bhāratigalige || koṭṭa vaibhava-tāmra-śāsana-bhāṣā-kramav-ent endare pūrvadallu namma Rūshyaśrīnga-purādhivāsa Nityabōdhaghaṇāchārya-jyēsthā Vidyā-nandāchārya kavalina sāmpradāya-parampara-purassarav āgi Haiva-dēśa-sthita-Haiva-Drāviḍa-saṁjāta-Brāhmaṇya-dharmāchāra-vichāra-tat-purassara-prāyaśchitta-agra-tēja-pūje-sthāna-mānya-Gōkarṇa-maṇḍalāchāryatva-madalahuḍu prakāśisi bahadarinda ubhaya-sāmpradāyavu ēkav ahadarindati. śrī-Mahābalēśvara-sannidhiyallu ninage simhāsana-kiriṭa-āndōḷika-śvēta-chchhatra-ubhaya-chāmara-makara-tōraṇa-vyajana-haḷalu-jyōti-pīta-pīsaṅga-varṇa-patākādi-chinhegaḷu tāḷa-śaṅkha-chakrādi-vādyā-madalahaddannu nānā-dēśāgata-jana-samakshadalli adhikarisi koṭṭevu || nīvu nimma śishya-paramparyāgi simhāsana-rūdhar āgi kirīta-dhritar āgi āndōḷikārōhṇar āgi śvēta-chchhatra-vubhaya-chāmara-makara-tōraṇa-vyajana-haḷalu-jyōti-pīta-pīsaṅga-varṇa-patākādi-chinhegaḷinda tāḷa-śaṅkha-chakrādi-vādyagaḷindalū yuktav āgi nāḷku-dēśavannu saṁcharisi prakāśitar āgi pūrva-mariyāda ērēsh-ṭhar āgi Haiva-dēśa-sthita-Haiva-Drāviḍa-saṁjāta-Brāhmaṇya-dharmāchāra-vichāra-tat-purassara-prāyaśchitta-agra-tēja-pūje-sthāna-mānya-Gōkarṇa-maṇḍalāchāryatva-madalahaddannu prakāśisikōṭṭu ā-chandrārka-sthāyigal āgi bahiriy enta koṭṭa vaibhava-tāmra-śāsana śrī

68

A 5th copper inscription from the same maṭh.

(Nāgarī characters).

śrī-Gaṇādhīpatayē namaḥ |

namas tuṅga-ēc. ||

śrīman-mahārājādhirāja vīra-paramēśvara vīra-pratāpa Yimmaḍi-Dēva-Rāya-mahārāyaru Vijaya-nānā-dēśada-rājadhāniyallu iddu samasta-dēśaṅgaḷannu sva-dharmadallu prapūlisuttam iddandi. na Saka-varsha 1386 nē Svabhānu-samvatsarāda Bhādrapada-kṛṣṇa 2 yu Guruvāra-Rēvati-janma-nakshatra-Kanyā-saṅkrānti-saṅgama-kāla-Hōnādi-tāṭa-śrī-Tuṅgabhadra-tīradalu śrīmat-parama-hamśa-parivrājakāchārya-varya śrīmat-Bhagavatpāda-pūjya-śishya-śrīmachchhaṅkarāchārya-śishya-Surēśvarāchārya-śishya-Vidyānandāchārya-parampara-purassara-Bhōgavarddhana-vāla-purushādhishtītaraha S'taśrīnga-purādhivāsa-śrī-Chidbōdha-Bhārati-śrīpādaṅgaḷa guru-kara-kamala-saṁjāta-śrīmad-Rāmachandra-pāda-padmārcha śrī-Gōkarṇāda Raghūttama-maṭhāda hāghavēśvara-Bhārati-śrīpādaṅgalige Yimmaḍi-Dēva-Rāya-mahārāyaru poḍavattū koṭṭa vaibhava-tāmra-śāsana-kramav ent endare pūrvadallu Vidyāraṇya-śrīpādaṅgaḷu Gōkarṇāda śrī-Mahābalēśvara-sannidhiyallu nimma pūrvādhishtīnār aha Chidbōdha-Bhārati-śrīpādaṅgalige simhāsana-kiriṭa-āndōḷika-śvēta-chchhatra-ubhaya-chāmara-makara-tōraṇa-vyajana-haḷalu-jyōti-pīta-pīsaṅga-varṇa-patākādi-chinhē-tāḷa-śaṅkha-chakrādi-vādyā-madalahaddannu koṭṭu prakāśisi bahadarinda tga śrī-Virūpākshēśvara-dēvara sannidhiyallu śrī ninage paṇcha-divaṭika-dvaya-āndōḷikōpari-paṇcha-kalāśa-madalahaddannu adhikarisi koṭṭev āgi (back), nīvu nimma śishya-pāraparyav āgi paṇcha-divaṭika-dvaya-āndōḷikōpari-paṇcha-kalāśa-madalalahaddannu yuktarāgi nāḷku-dēśavannu saṁcharisi prakāśisi ā-chandrārka-sthāyigal āgi bahariy endu koṭṭa vaibhava-tāmra-śāsana || lēkhaka trashtā Virapāchāri śubham astu

*śrī-Virūpāksha.

69

A 6th copper inscription from the same maṭh.

(I. b.) śrī-Gaṇādhīpatayē namaḥ |

avyād vaḥ prathamah pōtri sa-rasām udvaban-rasām |
priyāṅga-saṅga-saṁjāta-sāndra-svēdōdayām iva ||

riūgann utsaṅga-raṅgē nija-radana-dhiyā S'aṅkarasyōttamāṅgād
 ākarshaṇṇu indu-lēkhāṇ pitari gata-rada-stēyam ārōpayamś cha ।
 mātuh prōtsāhayantyās smita-śuchi-vadanam vikshamāṇas saḥāsam
 bālō vātsalya-bhūmiḥ kalayatu muditō maṅgaḷāṇy Ēkadantaḥ ॥
 asti svastimad-udayō muktāmaya-sūti-sambha[va]n-mahimā ।
 aunnatya-mūla-nilayaḥ suparva-mahitō Yadōr varō vamsāḥ ॥
 tatrasīt Saṅgamō nāma bhūmipālō guṇōttaraḥ ।
 yēna Karṇāṭa-dēsa-śris sthira-tāṭaṅkavaty abbūt ॥
 tasmād ajāyata nijāyata-khadga-dhārā-
 sampāta-pāṭita-paraś-śata-vairi-rājāḥ ।
 vamsē viśēsha-kavi-lāsa-karair yaśōbbhiḥ
 samśōbbhiraḥ kshiti-taḷe kila Bukka-Rāyaḥ ॥
 āsīd ā-sīma-bhūmīsa-manḷi-mālita-sāsanāḥ ।
 rājā Hariharas tasmād Yadu-vamśābdi-chandramāḥ ।
 āsīd asīma-mahimā himadhāma-kirttēḥ
 sphīta-śrīyō Hariharān nripatēr udāraḥ ।
 uddāma-vāma-narapāla-kulābdi-mantba-
 manthachala-sthira-bhujō bhavi Dēva-Rāyaḥ ॥
 tasmād udanvata ivēndur udāra-kirttir
 jātaḥ kaḷāvaḷi-viḷāsa-nivāsa-bhūmiḥ ।
 jaivātrikaḥ kalita-kirtti-kalāpa-chañchach-
 chandrātapō Vijaya-Rāya-mahi-Mahēndraḥ ॥
 tatōjani mahārājō Dē[va]-rāja ivāparaḥ ।
 sumanas-sēvitō jishnur Dēva-Rāyō dharādhipaḥ ॥
 Dhanañjaya-dhanur-vidyā-nishadyāyām dharādhipaḥ ।
 kṛita-hastōpi vikhyāta-sthūlalakshō mahitālē ॥
 dṛipyan-matta-dvirada-karāṭa-śchyōtad-uddāma-dāna-
 sphāyat-pāthaḥ-prasṛimara-jhari-jāla-jambāla-janmā ।
 chitraṇ nīrit-pratibhaṭa-nṛipa-prāṁśu-vamśān dahantī
 nāsyē nyastam dahati trīṇakam yat-pratāpānalārchiḥ ॥
 tējōnidhēr ajani bhūmipatēr amushmāch
 chhri-(II. a.) Mallikārjuna it. prathitaḥ kumārāḥ ।
 śauryādibhir gupa-gaṇair adhikam cha tātāch
 chhamsanti yaṇ nripatim Immaḍi-Dēva-Rāyam ॥
 bijam nijam vitaranam kshitiḥ ālavālam
 sēkōdakam jaladhayaḥ chhadanāni mēghāḥ ।
 tārāḥ prasūnam Amarādrir upaghna-yashtis
 chandraḥ phalam bhavati yasya cha kirtti.-vairyāḥ ॥
 yasya pratāpānala-jrimbhamāpa-
 jvālā-jaṭālē bhuvanāntarālē ।
 param tamaḥ prāpad anupravēsam
 pratyarthi-prithvipati-hṛid-darishu ॥
 vadānya ēśhō'rthijanāya dadyāl
 ḷakshmīm iva kshmām iva mā[m a]piti ।
 bhiyēva yat-kirttir udāra-vēgā
 vigāhatē'ntam kakubhām anantam ॥

sa virô rāja-sārdūlah sarva-dharma-kritārtha-dhīh |
 tōyais tīrthāhṛitaiḥ puṇyais susnātaḥ śuchi-mānasah ||
 dhārīta-kshauma-yugalō dhavajākshata-mālya-dhṛik |
 dharma-sthāna-gatais sadbhīḥ dharaṇivibudhair yutaḥ ||
 śrīmad-rājādhirājās cha śrī-rāja-paramēśvaraḥ |
 śrīmad-vira-pratāpādi-birudāvajī-samyutaḥ ||
 Immaḍi-Praudha-Dēvēndra-nāmadhēyō dharādhīpaḥ |
 S'ālīvāhana-nirṇīta-śaka-varsha-kramāgatē ||
 rasāshta-guṇa-bhū-yuktē Svabhānū-ākhyē cha vatsarē |
 ayanē dakṣiṇē Varshē ṛitau Bhādrapadē śubhē ||
 māsē tathā kṛishṇa-pakshē dvitīyāyām Gurōr dinē |
 Rēvaty-ākhyē janma-bhē cha Kanyā-saṅkrānti-samyutē |
 pavitrē Bhāskara-kshētrē Hēmakūṭa-girēs tatē |
 Tuṅgabhadra-nadi-tirē śrī-Virūpāksha-sannidhau ||
 puṇya-kshētrē puṇya-kālē Chandramaulēs cha sannidhau ||

(here follow details of gift).

nidhi-nikshēpa-vāry-aśma-siddha-sādhyākṣhiṇī cha |
 āgāmīty-aṣṭa-bhōgādya-tējas-svāmya-samanvitam ||
 kulyārāma-yutam śulka-samasta-bali-samyutam |
 bali-tyāgānvitam habbagāpikēty-ādi-samyutam ||
 grāma-trayam imam sarvamānyam ā-chandra-tārakam |
 sahiranyōdakam dāna-dhārā-pūrvam yathāvidhi ||
 śrīmat-parama-hamsasya hamsavad jñāna-dāyinaḥ |
 śrī-parivrājakāchārya-varyasya vara-dāyinaḥ ||
 pada-vākya-pramāṇasya mahā-pārāvarasya cha |
 pārīṇasya pravīṇasya sakalasya kalāviduḥ ||
 Mahābhāshyādi-sach-chhāstra-sampradāya-pradāyinaḥ |
 śrīmad-Rāma-mahā-mantra-mananāsakta-chētasah ||
 śrī-Rāmachandra-dēvāṅghri-padma-pūjā-parasya cha |
 śrīpadasya śrīpadasya śrīpadasya padā-thiunam |
 śrī-Rāghavēśvara-Sarasvatī-śrī-pada-yōginah ||
 paramārādhyā-mūrti-śrī-Rāmachandra-blidhāyinē |
 dēvēndrāya Mubēndrādi-dēva-vandya-padāya cha ||
 natvā Rāghava-Yōgindra-paramārādhyā-mūrttayē |
 śrī-Rāmāyāmrītapādi-bhōgārttham sa mahīpatiḥ ||
 samprādād Immaḍi-Praudha-Dēva-Rāyābhīdhanavān |
 śrī-Rāghavēndra-Yōgindra-paramārādhyā-mūrtimān |
 śrī-Rāmachandra-dēvō'dād varam ishtam mahīpateḥ ||
 Immaḍi-Praudha-Dēvēndra chiram jīva sukhi bhava |
 ēvam rājñā grihītasya Rāma-grāma-trayasya hi ||
 yā simā kalpitā pūrvam dēśa-rītyātra sā sthitā |
 spas'tārtham ētacechhlōkārthō mudrā-chiṭu-stha-bhāshayā |
 Karnāṭa-dēśa-rītyā cha likhyatē dharmā-śāsanē ||

(same thing is repeated in Kannaḍa).

idam akhīla-rā'a-sēkhara-
 ma'lhukara-jhaṅkāra-gīta mahātmyam |

śrī-Dēva-Rāya-nṛpatēḥ
 śāsanam avani-tala-pārijātasya ||
 āvābhyāṃ dīyamānā yā vṛttayaḥ phala-samputāḥ |
 tās sarvā Rāmachandrāya dattavantau mudā punaḥ || śrī śrī śrī
 Bhāradvāja-kulē jāto Rīg-vēdi Kāmapātnajāḥ |
 vidvān Mallāṇa-bhaṭṭākyō vṛitti-dvaya-patir bhavēt ||
 tvashṭā śrī-Muddapāchārya-sūnuś śāsana-lēkhakāḥ |
 Virāṇas suguṇo dhīmān vṛittim ēkāṃ samaśnutē ||

(usual final verses).

*śrī-Virūpāksha

70

At Billēvara (same hobli), on a stone in front of the Kāla Bhairava temple.

svasti śrī-Vira-S'āntara-Dēvana sāhaṇi Kētamalla Saka-varusha 1011 neya Kīlaka-saṃvatsarada
 Āśbādha-pañchami-Vaḍḍavāradalu Hoysaṇana Nāyakaroḍane kādi halabaram kondu vira-śrī-rama-
 nan āgi dēva-lōkake sanda ||

jitvā bahu-bhaṭṭān yuddhē Bhīmārjjuna-parākrami |
 viraś S'rīramapō bhūtvā Kētamallō divaṃ gataḥ ||

ātana tamma Gummeya-sāhaṇi avage parōksha-vinayava mādi viragalla nīlāsida

71

At the same place, on a 2nd virakal.

svasti śrīmanu-mahā-maṇḍalēsvaram śrī-Vira-S'āntara-Dēvara maneya pradhānigaḷu Mūdanāḍa Siri-
 yaroḍe Jayasimha-veggade māneya... bāḡa-Siriyama Hoysaṇana mārbbalada kūḍe kādi kudureyaṃ
 iḡidu sura-lōkaman eydida

72

At the same place, on a 3rd stone.

svasti śrīmat-Saka-varsha 1143 neya Vishu-saṃvatsarada Vaiśākha-baḷa-ēkādaśi-S'ukravārada-
 Bammarasana maneya ekkatiga baḷidu
 Jōlavāḷiya me sand iḡidu vīramam sura-lōka-prāptan āda || ant ātana parōksha-vina-
 yakkey ātana heḇḇati Siriyavveyuṃ aḷiya Sāteyanuṃ viragalla nīlīsīdaru maṅḡaḷa mahā śrī śrī

73

At Maṭār (same hobli), on a stone near the Gaṇḍa temple.

(Nāgarī characters).

śrī-Gaṇādhīpatayē namaḥ

namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varsha 1424 tsarada Āśvayuja-ba 30 Sthira-
 vāradalu śrīman-mahārājādhīrāja rāja-paramēśvara śrī tāpa-Narasīṅga-mahārāya
 Virūpāksha-dēvara dharmadīṃ pratipālisuva kālādali Nāgarasaṇṇa-
 Nāyakaravarige karige Aragada rājyavanu pāli suva kālādali śrī-Sōmaṇa-
 Nāyakaru Prajōtpatti-saṃvatsarada Āśvayuja-baḷa 30 Sthiravāra-sūryōparāga-punyakālādali
 Aragada dalu .. geya Baḷaḡaḷa Moḷavūra-grāmavanu Narasiṅga-Rāyaru
 Narasaṇa-Nāyaka-Rāya nānā-gōtrada nānā-sūtrada Brāhmarige ā-grāmavanu
 agraḥāravanu Umā-Mahēśvara-prītiyāgi sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi dhā-

reyan erradu koṭṭevu (*here follow details of gift &c.*) tathā-tithi-sūyoparāga-puṇyakāladali Kṛishṇa-tiradali Unā-Mahēśvara-pritīyāgi suivamānya^{av} āgi dhāre[ya]n erradu koṭa Mojavūra-grāma int apudakke sākshigaḷu

āditya-chandrāv &c. ||

f-Mojavūra-grāmakke barasikoṭṭi silā-śāsana int apu lakke f-agrahāra māḍida Sōmanṇa-Nāyakara voppa... (*usual final verse*)

75

At Nagara (Nagara hobli), on a stone attached to the wall of the S'aṅkara temple.

..... Bidarūra śimeyanu Baṅkiyarasaru Honna.....
..... Dēvi-amanavaru pratipālisuttiha kālādali Bidurūra varige Hebbalageya Gōvinda-atikārigaḷa magam atikārigaḷu biṭa dēva-sva (*here follow details of gift and boundaries*) ayidu-varahana bhūmiyanu sa-hiraṇyōdaka-dhārā-pūrvvakav āgi dhāreyan eṇadu koṭṭevu yint appudakke sākshigaḷu chandrādityaru (*usual final verse and phrases*).

76

At the same temple, on a stone.

(*upper portion is mostly defaced*) ippattu-vombhatta-haṇavina bhūmige ā-Nila-Bommaṇanavaru ...
naṭṭu koṭṭa vāmanamudreya kallinda voḷagāgidda bhūmiyanu S'aṅkara-dēvarige Sōmavārad aṅga-bhōgādīgū kṛishṇa-pakshada aṣṭaṇi-chaturdasiya dipakke dhūpārāadhanegū nitya-vittiyakkū S'aṅkara-sēnabōvanu sa-hiraṇyōdaka-dāna-dhārā-pūrvvakav āgi dhāreyan eṇadu biṭanu matam S'aṅkara-dēvarige utsava-pūjege (*here follow details of gift*) sa-hiraṇyōdaka-dāna-dhārā-pūrvvakav āgi dhāreyan eṇadu biṭanu yint appudakke sākshigaḷu chandrādityaru | (*usual final verse and phrases*).

77

At Nagara, on a stone in the Nilakṣṇa temple.

(*upper portion broken*) S'ālivāhana śaka-varuśa 1473 neya Sādhā ... tra-śu 5 Ādivāra... śrīman-mahārājādhi... śrī-vira-pratāpa .. Hsrihara-Rāya-mahā ... tar āgūtā ... Sadāśiva-Rāya-mahārā ... pe-Hastināvatīy emba Vidyānagaradalu sukha-saṅka... nōdadim dushta-nigraha-śishta-pratipālakar āgi rājyava pā isuttiha kālādalu avara nūropadinda Aṅgada...
... vanu Keḷadiya Sadāśiva-Rāya-Nāyakaru mā... māgi āluttam yida kālādali avara anumata-dinda... saluva Īre Vombhattu kṛmṇapadolage | Bidirūra śimeyanu Baṅkiyarasarū ... voḍeyar āda S'aṅkara-Dēviammanavara ...

78

At Nagara, on a big bell in the Veṅkaṭaramaṇa-svāmi temple.

(*Latin*).

Fecit Anselodami Anno Domini 1713

79

At Nagara, a copper inscription in possession of Chātāḷi Rāmānujappa.

(*I. a.*) namas tuṅga-*&c.* ||

svasti śrī jayābhuyadaya-S'ālivāhana-śaka-varsha 1538 neya Nala-saṇvatsarada S'rāvapa-śu 10 llū śrīmatu Yikēri-Rāmāṇji-kūtada maṭhāda dharmake Veṅkaṭēśvara-dēvarige saha Eḍava-Murāri Kōṭe-kōḷāhala v sūddha-Vaidikādvaita-siddhānta-pratiṣṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi Veṅkaṭappa-Nāyakaru koṭṭa dharma-śāsana kramav ent endare Haratāḷa-sime-voḷagana Tipaḷi-grāmavanu Viśvēśvarārpitav āgi koṭṭev āgi ā-grāmaka saluva (*here follow details of assessment*.)
antu ga 71 (*here follow particulars of how the sum is to be spent*).

āditya-chandrāv &c. ||

śrī-Veṅkaṭāḍri.

TĪRTHAHALĪ TALUQ.

1

At Tīrthahallī, on a stone in front of the maṭh.

... patayē nanaḥ ||

namas tuṅga-ṁc. ||

svasti 1353 r̥neya varttamāna-Virōdhikritu-sampvachcharada nasa ... sūriya-grahana-punyakāladalu śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-pratāpa-Dēva-Rāya-mahārāyaru Vijā[ya]nagaradalu suka-sāmbrajyam geyiūttaṃ yiha kālādalu ā-rāyara nīrūpadim Āragada rājyavanu pratipālisuttam iha kālādalu Īsarasvarūpa-oḍeyara hesaralu Gaṅgādharapuri-śrī-pādaṅgaḷa mādi[da] dharmadī ccha'raḍa bhūmīya vivara (here follow details of gift &c. and usual imprecatory phrases). ke ladaḥāge yōga-kshēmavanu māḍikoṇḍu iharu i-dharmava māḍida maṭhada Gaṅgādharapuri-śrīpādaṅgaḷa oppa śrī-Narasimha-dēvaru (usual final verses).

2

At the same place, on a 2nd stone.

śrī-Gaṇādhipatayēnamah namas tuṅga-ṁc. ||

svasti śrī jayābhyudaya-Saka-varuṣa 1346 neya varttamāna-S'ubhakrutu-sampvatsarada Chayitra-śu 1 Ā lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa-Dēva-Rāya-mahārāyaru Vijānagarīya rājadhāniyolu sukha-sāmbrajyav ālutta samasta-varnāśramada dharmmaṅgaḷanu su-dharmmadim pratipālisuttal iha kālādali ā-rāyara nīrūpadim Āragada rājyavanu Sirigirinātha-Dēvagaḷu su-dharmmadim pratipālisuttal iha kālādalu Āragada vēṇṭheyada oḷage Tirthadahallīya Dēvendrapi-śrī-pādaṅgaḷa śīshyaru Gaṅgādharapuri-śrīpādaṅgaḷu Bukkarājapurada Nāgupādhyara makkaḷu Subrahmaṇya-bhaṭṭaru Chennamāmēgaḷa makkaḷu Rāmappagaḷa kaiyali ā-Bukkarājapurada kālūvali Henanāgiya bhūmīyanu kravavanu koṇḍu Tirthadahallīya śrī-Rāmanātha-dēvaru śrī-Nārasimha-dēvara sannidhiyalli Tuṅgabhadra-tīradalli ā-mahājanaṅgaḷa samakshadalli sūrya-grahana-punyakāladalli tsatra-dharmakke dhāreyan eḇada dharmma-śāsanada kramav ent endare (here come details).

namma kanishṭha-gurugaḷu Īsarasvarūpa... daṅgaḷu rakta-hatarāgi muktar ādarāgi avara hesarali naḍava dharmma 8 mandī Brāhmaru namma hesarali naḍava dharmma yibbaru Brāhmaru antu jana 10 ke (allowances* specified) namma guru Dēvendrapi-śrīpādaṅgaḷa hesarali naḍava vobba Brāhmaṇage (allowance specified and follow the directions as to the allowances for the Brahmins who manage the chhatra and for the pārupatya of all the lands and grants.) i-dharma-patipālakaru Bukkarājapurada Tirthadahallīya mahājanaṅgaḷu (here follow imprecatory phrases and usual final verses). vāk-karma-buddhitō yēna (rest illegible).

3

At Tīrthahallī, a copper plate in possession of Chinnabhaṇḍārada S'ōma Rao.

(front)

namas tuṅga-ṁc. ||

svasti śrī jayābhyudaya-S'alivāhana-śaka-varuṣa 1533 neya Vikrama-sampvatsarada Bhādrapada-śu 15 lā śrīmadd-Eḍeva-Murāri Kōṭ-kōḷāhaḷa viśudha-Vaidikādvaita-sidhānta-pratisṭhāpaka Siva-guru-bhakti-parāyaṇar āda Keḷadi Veṅkatappa-Nāyakara paṭīṭar āda Bhadrappa-Nāyakara putrar

* In Nāgarī characters.

āda Virabhadra-Nāyakaru | Puruṣōtumayya Rāmakṛṣṇayana Tirtharājapuradalli kaṭisida Lakshmi-Narasimha-dēvaru Sachchidānandēśvara-dēvarige sabā Rāmkrishṇaya hēlikoḷal āgi dēvatā-vechchake S'ivārpitav āgi biṭṭadu (*here follow details of gift*) svāstheyana S'ivārpitav āgi biṭṭev āgi yī-svāstheg-saluva sarva-svāmyavanu prāku-mariyāḍeyalli Rāmakṛṣṇayana mukhānta āgumāḍikoṇḍu kālāe kālām-pratilu dēvatā-vechchake naḍasikoṇḍu bābadu yendu koṭa tāmra-śāsana |

āḍitya-chandrāv &c. ||

śrī-Venkatādri

4

A copper plate in possession of the same.

(I. a.)

namas tuṅga-&c. ||

svasti śrī jayābhuyādaya-S'ālivahana-śaka-varuṣa 1562 neya Vikrama-saṁvatsarada Bhādrapada-śu 15 lu śrīmadd-Eḍeva-Murāri Kōṭe-koḷābaḷa viśudha-Vaidikādvaita-sidhānta-pratiṣṭāpaka S'iva-guru-bhakti-parāyaṇarāda Keladi-Veṅkaṭappa-Nāyakara puṭtrar āda Bhadrappa-Nāyakara putrar āda Virabhadra-Nāyakarū Vaśiṣṭha-gōtrada Aśvalāyana-sūtrada Rukku-śākheya Chinnabhaṇḍārada Rāmakṛṣṇayana putrar āda Puruṣōttamayana putrarāda Rāmakṛṣṇayage koṭa bhū-dāna-tāmra-śāsanada kramav ent endare (*here follow details of gift*) grāmagaḷanu ninaga S'ivārpitav āgi koṭev-āgi yī-grāmagaḷanu pūrva-mariyāḍeyali āgumāḍikoṇḍu nidhi-nikṣhēpa-jala-pāśāpa-akṣhipi-āgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavanu nōḍikoṇḍu ninna santāna-paramparey āgi ādhikraya-dāna-parivartanege salisikoṇḍu ā-chandrārka-sthāyigaḷ āgi sarvamānyav āgi anubhavisikoṇḍu bahe yī-grāmadavaḷage umbali-mānya dēvasthāna-tuṇḍu-mānya-svāsthe yēn uṇṭādanū pūrva-mariyāḍeyali naḍasibahadū yendu koṭa bhū-dānada tāmra-śāsana yidake śākshigaḷu (*usual final verses*)

śrī-Venkatādri.

5

Copper plates in possession of the same.

(Nāgarī Characters.)

(I. b.) śrī-Gaṇādhīpatayē namaḥ

namas tuṅga-&c. ||

lilā-kōla-tanōr damṣhṭrā pāyād yatra purā mahi |

udvélārṇava-vēsantōtkhāta-mustākr̥itiṁ dadhau |

śravad-dāna-dhārōda-gandha-pralubdha-

dvirēphōdgamārthaṁ chalat-karṇa-tāḷaiḥ |

mudam Pārvatī-vallabhasyēbhavaktra

kṣhaṇē tāṇḍavē kurvate tē namō'stu ||

śrīmad-rājādhīrājō yō yō rāja-paramēśvaraḥ |

śrīmān vīra-pratāpa-śrī-viraḥ sarvōnnataḥ sudhiḥ |

rāja-dēvō mahārājāḥ Sadāśiva-mahīpatīḥ ||

yasyōdyat-kaṭakō mahādhra-kaṭakāvāsa-pradaḥ sāṅgadaḥ

śātrīṇāṁ paramam gadōpachaya-kṛich chādhi-pradaḥ sāśidhiḥ |

prōdyann ānatikṛit tathā patad-asis tēśhūdgati-prāpti-kṛid

dōr-daṇḍō vyaruchad durihita-dhiyām yaḥ Kāla-daṇḍōpamaḥ ||

svidyad-gātrās Turuṣkā bhaya-bhara-namitā Rāma-rājābhīdōdya-(II. a.)d-

yan-mantri-prāṇkaṇē tat-paricharaṇa-ratāḥ svātmarakṣā-samutkāḥ |

yaṁ kaṇchin mantri-dūtāp sa-vinayam avanīṁ maulibhiḥ samsprīśantō

natvā tēbhyaḥ sva-sainyāvasatha-parichayānugrahaṁ prārthayantē ||

yasya prēṅkhat-turaṅga-vraja-khura-chalanōddhūta-dhūli-kadambā-

śuṣhyad-vārāśi-vāsaḥ kulīśa-hati-bhayaṁ prāpya Maināka-sailāḥ |

brahmāṇḍa-śvēta-vāji-prabhīti-kṛta-mahā-dāna-vāri-pravāha-
 pūṛṇe prōdvēḷa-kalpē sapadi jalauḍhāv ādhi-hiṇō nyavātsit ||
 pratibhaṭa-bhūpati-ḍussaha-daṇḍaḥ
 pāda-samānata-rakṣaṇa-śauṇḍaḥ |
 bhāshege-tappuva-rāyara-gaṇḍaḥ
 śiṣṭa-janāvana-niti-karaṇḍaḥ ||
 tasmin Sadāśiva-kṣmāpē sad-Vidyānagara-sthītē |
 ratna-simhāsanārōḍhē purā rājyaṃ praśāsati ||
 varṇāśrama-sad-āchāra-paripālana-pūrvakam |
 duṣṭa-nigrābakē śiṣṭa-paripālana-tatparē ||
 tad-ājñā-dhārakō dhīmān tadā tasyājñayaiva hi |
 Yedavādi-Murārīr yaḥ Kōṭe-kōlāhalaṣ tathā |
 viśuddha-Vaidikādvaita-siddhānta-sthāpanā-rataḥ |
 pratipakṣa-vigbhāti cha Śiva-bhakti-parāyaṇaḥ |
 śrī-Sadāśiva-Rāyākhyō Nāyakaḥ Keḷadi-janiḥ |
 Keḷadity-upanāmnō yaḥ prakhyātō jagatī-talē ||
 pratigrihya (II b) purā dhīmān Gutti-simām anuttamām |
 Āraṇḍam dharma-sad-raṇḍam yuktāśtādaśa-kampaṇam ||
 Bārakūraṃ Maṅgaḷūraṃ sa-rūṣṭraṃ praśāśaṣa ha |
 tasmin kalē tu jātasya Sadāśivapurākhyayā ||
 prasiddhasyāgrahārasya jīrṇōddhāra-vinirṇayaḥ |
 sarvēśham sukha-bōdhārthaṃ likhyatē dēśa-bhāṣayā ||

ā-Sadāśiva-Rāya-Nāyakara pradhāna Mā lappayyanu Āragada Virūpasamudrada keṛeyinda mūḷalāgi
 Kuśāvati-nadi-tīradalli Sadāśiva-Rāya-Nāyakara hesaralli Sadāśivapurav endu agraḥāraṇu māḍi
 alli S'aiva-sthāna-Viṣṇu-sthāna-muntāda dēvatā-pratiṣṭhēgaḷanu māḍisi ā-grāmada mahājanaṅga-
 ligū alliya dēvasthāna-satra-adhyayana-purāṇa-muntāda kaṭṭaṇēgaḷigū arasina kaiyinda pūrvadalli
 rāya-dattavādaagrahāraḷaḷagāda grāma-bhūmigaḷige kartarāda Brāhmarū gāṇa-nashṭavāgi aramane-
 ge haravariy āgi bandu yiddavarōḷage kelavu bhūmigaḷanu aruvattu agraḥārada mahājanaṅgaḷa kay-
 yalu pratyēka-grihastaru nāḍavaru-muntāḍavara kayindalū- kelavu kshētra-gaddegaḷanu dāna-kraya-
 pūrvakav āgi biḍisi adakke baḍaḡaṇavāgi vritti-kalpaṇegaḷanu māḍi kela (III a) baru Brāhmaru mane-
 ya kaṭṭi kelabaru Brāhmaru maneya kaṭṭiḷe kelabaru Brāhmarige phalagaḷu sandu kelabarige phala-
 gaḷu sallade nirpaya-sādhanaṇv illade anavastheyāgi naḍadu barutittāgiitta Āraga-Gutti-sime-Bāra-
 kūru-Maṅgaḷūru-muntādu rājyavanu paramparey āgi śrīmad-rājā-dhīrāja rāja-paramēśvara śrī-vīra-
 pratāpa-śrī-vīra-S'ri-Raṇḍa-Rāya-Dēva-mahārāyara kaiyyalli ā-Sadāśiva-Rāya-Nāyakara paṇtraru
 S'iva-guru-bhakti-parāyaṇar āda Keḷadiya Rāma-Rāja-Nāyakaru pratipālisisikonḍu āli-barutidu ā-S'ri-
 Raṇḍa-Rāyara appaṇeyintalū Bāma-Rāja-Nāyakaru tamna hiriya-nāyakara hesara agraḥārada Brāh-
 marige kuṭumba-svāsthe śilade id laddirindalu ā-Māḍappayyanavara makkaḷu aramanege viśvā-
 sa-mudreyalli naḍiyalarīyade avara vrittiḷaḷu ājūi-krayavāgi i-grāmada viśhārakke avarige kāraṇav
 illade hōgi grāmakke viśhāra-kurṭigaḷu illade khilavāgi barutiralāgiyū naḍuve vōdu-kaṇēya-
 dalli pūrvadalli rāya-lattavida agraḥāraḷaḷagāda Yegimaḷali-grāmavu aramanege haravariy āgi
 kūḍiyiddadanu S'ivārpaṇav āgi (III b) grāma-grāsak endu koḷalāgi adanu idda-vrittivantarē hañchi-
 kkoḷḷade adakke anāḡumid illi udhīra-vrittīy endu kelabaru māḍikonḍu iddaddarrinda saluvaliyāda
 vrittivantarige kuṭumba-svāsthe śilade agraḥāraḷa dharmavu naḍeyade iralāgi S'ālivāhana-śaka-
 varsha 1495 sanda vartamānu-S'rimukha-samvatśarada Mārgaśāśira-suddha 15 Āḍivāradallu Rāma-
 Rāja-Nāyakaru grāmada vartamānavanu viśhāraṇa māḍi modalu āgi-idda anavasthegaḷan eḷḷavanū
 biḍisi naḍuve anāḡamadalli uddhīrav endu māḍikonḍu iddā vrittigaḷanu sallaviṭṭu mattu grāma-

grāsakke pūrvadalli rāya-dattavāda agrahāragalōḷagida grāma-bhūmigaḷige kartar āda Brāhmaru gaṇa-nashṭav āgi aramanege haravariy āgi bandu idda grāma-bhūmigaḷōḷage kelavu grāma-bhūmigaḷanu tathā-tithi-sōmōparāga-puṇya-kāladalli Īśvarāpitav āgi koṭṭu grāmada yajamānavanuvu Vasishṭha-gōtrada Āśvalāyana-sūtrada Ruk-śākheya Chinnā-bhaṇḍārada Nārāyanappayyanavara makkaḷu Itāmakṣiṇṇappayyagaḷige dīna-dhārā-pūrvakav āgi koṭṭu i-grāmakke Āraga-Guṭṭi-rājyada agrahāragalige Yajamāna-Sadāśivapurav endu hesara (IV a) māḍi itta S'rimukha-samvatsaradallu grāma-grāsakke koṭṭa grāmada phalavu samasṭhiyalli Brāhmarige bhaṇḍāra-mukhadalli sandu-baruttiddadanu biḍisi prāg idda grāma-bhūmi tathā-tithiyallu koṭṭa bhūmi saha Īśvara-samvatsarada S'rāvāṇa-suddha 15 lū dhṛva-śāsanavāgi yajamānaru-muntāda vṛttivanta-māhājānaḷigilū dēvasthāna-satra-adhyayana-purāṇa-muntādavakke pratyēka-sṭhāḷa-nirdēśagaḷ āgi māḍida jirṇōddhāra-purassaravāda bhū-dāna-śāsanada kramav ent enlare (here follow details of gift and the names &c. of shareholders) bhūmiya vōḷazūḷa nidhi-nikshēpa-jala-pāshāṇa-akṣhiṇi-āgāmi-siddha-sādhyāṇaḷ emba asṭṭa-bhōga-tējas-svānyavanu grāma-maṇḍalada gṛihārāma saha tānva-śāsanada pramāṇadalli yajamānaru-muntāda-vṛttivantaru śilā-śāsanada vōḷa-vivara barada pramāṇadalli dēvasthāna-muntāda grāma-dharmaḷavaru pratyēka-sṭhāḷa-nirdēśa-pramāṇadalli bhūmigaḷanu ā-chandrārka-sṭhāyigaḷ āgi sukhadind auubhavisi bahiri yendu nānū-gōtrava nānū-sātrada nānū-śākheya Āraga-Guṭṭiya rājyaḷa agrahāragalige yajamāna-grāmavāḷa Sadāśivapurada yajamānaru-muntāda-vṛttivantaru dēvasthāna-satra-sandhyāmat a- dhyayana-purāṇa-miṇya-paṇḍita-kārūka-muntāda grāma-dharmaḷigilū jirṇōddhāra-purassaravāgi Keladiya Rāma-(IX a) Rāja-Nāyakaru sa-hirayyōḍakadīna-dhārā-pūrvakav āgi koṭṭa bhū-dāna-śāsanavā idakke dēva-śākshigaḷa ||

āditya-chandrāv &c. || (usual final verses).

ganyantē pūṇsavō bhūmēḷ ganyantē vṛṣiṭi-biṇḍavah ||

na ganyatē Vidhātṛāpi Brahma-samsthāpānē phalaṃ ||

sva-dattāṃ para-dattāṃ vā harēta sva-viprayōḷ ||

vṛttim sa jāyatē viḍ-bhug varshāṇām vyutāyutam ||

*kartuṣ cha sātātṛ hētōr anumōditur ēva cha ||

karmanām bhāgināḷ prētya bhūyō bhūyasi tat phalaṃ ||

śrī-Sadāśiva ||

6

At Tirthahallī, on copper plates in possession of Veñkayaramaṇāchārya.

(Ia)

namas tuṅga- &c. ||

svasti sri jāyābhudaya-S'ālīvāhana-āka-varuṣha 1646 neya S'ōbhakṣitu-samvatsarada S'rāvāṇa-suddha 5 lū śrinadī-Edava-Murāri Kōṭi-ḷōḷāṇaḷ viśudha-Vaidikādvaita-sidhānta-pratiṣṭhāpaka S'ivaguru-bhakti-pariāyanarāda Kāḷaḷi-Sadāśiva-Rāya-Nāyakara vaṃśōddhavarāda S'ivappa-Nāyakara praputraru Sōmasēkhara-Nāyakara dharmapatniyar āda Chennammājiyavara pantraru Basavappa-Nāyakara putraru Sōmasēkhara-Nāyakarū Kāśyapa-gōtrada Āśvalāyana-sūtrada Ruk-śākheya Nallūrā Veñkaṇṇa praputra Lakshmiṇipatāiyana putra Veñkaṇṇa putra Lakshmiṇipatāiyana tamma Vyāsapaṇḍe barasikōta bhū-dāna-dharma-śāsanada kramav ent endare ninnu tande Veñkaṇṇu Tirtharājapuradinda S'ivarijapurada agrahāraḷe hōha-mārgadalilū Madhuvāṇka-nāḍa sime Bālēbayala-grāmadalilū Tuṅgabhadra-tiradallu tanna tandē hesaralu kaṭṭisa Lakshmiḡōvindapurada agrahārayi-agrahāradallu dēvastānava kaṭṭisi pratisṭhe-māḍida Veñkaṭṭāśvara-dēvara dēvatā-vechchake sahā uttārava koṭṭa svāstege śāsanava barasikōḍabēk endu Nārāṇiya-mānavanaru hēḷidarinda barasi-koṭṭadu uttārava koṭṭa svāsi Madhuvāṇka-nāḍa sinēyinda Bālēbayala Hari-bhātṭage Bālēbayala grāmādinda uttārava koṭṭa svāstiyānu rāyasa-Saṅkṛti-Nāyanayyage krayakke koṭṭu yidalli aramane-harālēyāḡidada baḡēlu kraya-(here come the details) 274-... jirṇūra-yapata-nāḷku varahānu... haṇa-mupāgada svāsteyanu yi-agrahārada dēvastānake sahā S'ivāpitav āgi koṭṭevāgi yi-bhūmige neṭa Vāmana-mudre-

kallinolaḡuḡa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅgaḡ emba ashṭa-bhōga-tējas-svāmyāṅgaḡa yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante sahā āgumāḡikonḡu vaḡaḡe barada uttāravanu pūrva-pramāṇi naḡisikonḡu ninna santāna-pāraparyav āgi ā-chandrārka-sthāyigāḡi sukhadim agraḡhāra-dēvastānada dharmava naḡisikonḡu bāḡud endu barasikoṭṭa bhū-dāna-dharma-śāsana

Āditya-chandrāv &c. || (usual final verses).

yatra yōgīśvaraḡ kuryāt Ś'iva-līḡārchanaṃ sakrit |

vasanti tatra tirthāni sarvāṇi satatam Guha ||

Harasya piṇanārthaṃ tu Ś'iva-bhaktāya diyatē |

dānam tad vimalam prōktam kēvalam mōksha-sādhanam ||

Ś'ri-Sadāśiva ||

7

At *Sivārājpura* (Aragi hobli), on copper plates in possession of Rāma-bhaṭṭa.

(I a)

Ś'ri-ramyaṃ su-samālambē Lambōdara-padāmbujam |

śushyanti yad-rajasa-sparśāt sadyaḡ pratyūha-vārdhayaḡ ||

Harē līlā-varāhasya dāmshtṛā-dāḡas sa pātu vaḡ |

Hēmādri-kalāśā yatra dhātṛi chhatra-śriyaṃ dadḡau ||

namas tuṅga-&c. ||

svasti Ś'ri jayābhyudaya-Sālivāhana-śaka-varsha 1588 neya Viśvāvasu-samvatsarada Kārtika-śu 15 lē śrīmadd-Edava-Murāri Kōṭe-kōḡāhaḡa viśudha-Vaidikādvaita-sidhānta-pratishtḡhāpaka Ś'iva-guru-bbakti-parāyanarāda Keḡali-Sadāśiva-Rāya-Nāyakara vāpśōdbhavarāda Saṅkappa-Nāyakara prapautṛaru Siddappa-Nāyakara pautṛaru Ś'ivappa-Nāyakara putṛarāda Sōmasēkhara-Nāyakaru Ś'ivārājpurada agraḡhāraḡa mahājanāḡaḡe koṭṭa bhū-dāna-tāmra-śāsanaḡa kramav ent. endare | Tirthārājpurada samipadalli Tuṅgabhadṛā-tatāḡkadali Sūraḡiḡa-grāmadaḡi Ś'ivappa-Nāyakayyanavara hesaralu māḡḡida Ś'ivārājpurada agraḡhāraḡe prāku Plava-samvatsarada Āśvija-sudha 1 llu avara prathamāḡḡika-punya-kāladalu Ś'ivārpitav āgi sarvamānyav āgi koṭṭa bhū-svāsthe (lines 15 to 410 contain details) ubhayaṅga 935-7 vombhaiṇūra muvataidu varahanu eḡu haṇavina grāmagaḡalanu Ś'ivārpitavāgi biṭṭevāgi yigrāmagaḡaḡe saluva chatur-gaḡi-valaḡuḡa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅgaḡ emb ashṭa-bhōga-tējas-svāmyāṅgaḡalanu pūrva-mariyāḡēlu āgumāḡikonḡu nīḡu nimma santāna-pārapareyāgi ā-chandrārka-sthāyigāḡi āgi dānāḡḡhi-kṛaya-parivartanage salisikonḡu dēvatā-kaṭāḡe-kandā-chāra-satra-dharma-muntāgi naḡisikonḡu sarvamānyav āgi sukhadim anubhaviṣi bahiriy endu koṭṭa bhū-dāna-tāmra-śāsana yidake dēva-sākshī

Āditya-chandrāv &c. || (usual final verses).

Viśvāvasu-samvatsarada Mārgasira-ba 10 lu vūtāra koṭṭadu (here follow details) vombhaiṇūra-muvātāru-varabanu yēlu-haṇavina grāmagaḡaḡe neṭṭa Vāmana-mudre kalinolaḡāda bhūmi yi-agraḡhāraḡke naṭṭa Vāmana-mudre-kalinolaḡāda bhūmiyaṇḡ śrīmat-Keḡali-Sadāśiva-Rāya-Nāyakara vāpśōdbhavar āda Saṅkappa-Nāyakara prapautṛaru Siddappa-Nāyakara pautṛaru Ś'ivappa-Nāyakara putṛar āda Sōmasēkhara-Nāyakaru Ś'ivārājpurada agraḡhāraḡa nānā-gōṭṛada nānā-sūṭṛada nānāśāḡheya nānā-nāmadhēyada mahājanāḡaḡaḡe dēvastāna-satra-dharmake sahā namma pitṛiyar āda Veṅkaṭappa-Nāyakaru namma agraḡarāḡa Bhadrappa-Nāyakaru sahā sa-hiraṇyōḡada-dāna-dhātṛā-pūrvakav āgi Ś'ivārpitav āgi sarvamānyavāgi biṭṭi svāstige barasi-koṭṭa dharma-śāsana |

Ś'ri-Sadāśiva ||

8

At *Māḡōḡu* (same hobli), on a stone near Anḡeya-gaṇḡa's wet-land.

Ś'ri-Gaṇḡā lhipatayē namaḡ Ś'ri-Sōmāya-dēvaru Ś'ri-charaṇavē śaraṇu |

namas tuṅga-&c. ||

svasti Ś'ri jayābhyudaya-S'aka-varusha 1319 neya Dhātu-samvatsarada Āśāḡa-śu 15 Ba sōmōparāga-punya-kāladalu śrīman-mahārāḡāḡhīrāja rāja-paramēśvara Ś'ri-vira-Harihara-Rāyar Viṭṭayaguriya

paṭṭaṇṇaḍalu sukha-saṅkathā-vinōdadim sāmbraṇṇaṃ geyutiddalli Āragada-rāṇya mahā-jana-samasta-gauḍu-prajegaḷu Sagarada Māyannagaḷa makka namma Maduvaṅka-nāḍa samasta-nāḍavaru muḷ ēkastarāgi dēvara sannidhiyalu kuḷḷirdu Vaśiṣṭha-gōtrōdbhavar appa Ruku-sā Māyannagaḷa makkaḷu Virupanna-gaḷige koṭṭa bhū-dāna-śāsana-kramav ent eudaḍe | namma Maduvaṅka-nāḍa keḷabhāgeya voḷa-gaṇa vaḷḷiya voḷagaṇa Kumbhāragōḍu
(here come the details of boundaries, much defaced) yint i-chatus-sime pāsāna-akṣhīpi-āgami-siddha-sādhyā-halasu-meṇasu bhōga-tējas-svāmya yēn uḷḷaddannū anubhaviṣi sukhadiṃ bhōgisuvāru

. ryaś cha yāvāt tishṭhati mēdinī |

yāvād Rāma-kathā lōkē tāvad rāṇyam ||

(usual final verses and phrases) maṅgaḷa mahā śrī

9

At Āragu (same hobli), on a stone in the south wall of the Kalinātha temple.

śrī-Gaṇādhīpatayē namaḥ |

pātu śrīmān varāḥ Pōtri dhātri yad-radanāṅkurē |

kētaki laḡa-madhuvrata-rucham dadhau ||

pātu vaḥ Pārvati-nātha-paramānanda-nirbharaḥ |

yam karōti sadā pu |*

. śrī-Gaṇādhīpatayē namaḥ śrī-Sarasvatyai namaḥ śrī-guṇbhō namaḥ

Vāṇīsa-Kamala-kāntau Gaurivara-S'achivaraṇ |

dēvāḥ prītāḥ sadā rakṣhām kurvantu jagatām mudā ||

namas tuṅga-ēc. ||

pāntu vō jalada-śyāmāḥ śārūga-jyā-ghāta-karkasāḥ |

trailōkya-maṇṭapa-stambhāś chatvārō Hari-bāhavaḥ ||

svasti śrī jayābhīyudaya-S'aka-varuśa 1325 neya sandu vartamāna-Srabhānu-samvatsarada Phāḷguṇa-śu 15 Bu śrīmān-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Haribara-mahārāyaru Vijayā-naguriyalu varṇanāśrama-dharmmaṅgaḷa pālisuttam sukha-saṅkathā-vinōdadim sāmbraṇṇaṃ geyiyuttihalli ā-rāyāra nīrūpadiṃ Āragada rāṇyavānu Rāyappa Virappa-Oḍeyaru pālisuttihalli Āragadu-vēṇṭheyada Hadineṇṭu-kampaṇada samasta-nāḍu mūru-paṭṭaṇṇaḍa samasta-halarū tāru²sarvvaikamatyav āgi sarvvaṇumatadiṃ Āragada Mūlasthāna-śrī-Kalinātha-dēvara amṛita-paḍige Maduvaṅka-nāḍa Mēlubhāgeya laḡaṇa Bondiyada grāmada baḡeyiṃ hannerāḍu-honna guttageya Hadineṇṭu-kampaṇada nāḍa leyu mūru-paṭṭaṇṇa mēlu vadīkey āgi yikkikoṇḍu ā-hannerāḍu-honna guttige saluva bhūmiya vivara *(here follow details)* gaḍḍe-beddalu-halasumeṇasu-māvukāḍārambha-hittilu-mane -holanu oḷagāda nidhi-nikṣhēpa-jala-pāsāna-siddha-sādhyā-akṣhīpi-āgami-ashṭa-bhōga-tējas-svāmya-voḷagāda ā-bhūmiya chatus-simeḡa liṅga-mudṛeya kaluḡaḷanū nādisikoṭu suṅka-kārūka-grāma-gadyāṇa-paūcha-kārūka-modolāgi sarvvaṃmānyav āgi ā-chandrārka-sthāyiy āgi ā-Kalinātha-dēvara amṛita-paḍige Bondiyada voḷagaṇa hannerāḍu-honna guttageya bhūmiyanū sapta-graha puṇya-kāḷḍalu sa-hiraṇyōḍaka-dāna-dhārā-pūrvvakav āgi dhāreyaṇ eḡadu koṭṭevu yi-dharmnava namma Hadineṇṭu-kampaṇada samastarū mūru-paṭṭaṇṇaḍa samasta-halarū ā-chandrārka-sthāyiy āgi Āragada Kalinātha-dēvara amṛita-paḍige pālisibahev endu tamma yāgi koṭṭa bhū-dāna-śīlā-śāsana yint appudakke ā-Hadineṇṭu-kampaṇada samasta-nāḍu mūru-paṭṭaṇṇaḍa samasta-halara voppa Āragada Mūlasthāna-śrī-Kalinātha-dēva |

* Up to this, in Nāga-ś characters.

10

On the same stone.

śubham astu Tārāṇa-saṃvatsarada Kārttika-su 10 Bu śrīmatu Āragada Kalinātha-dēvarige Bondiyada grāmada ...saluva Mūla... oleya... Bondiyadi Bayichanna-heggaḍe Chikavaliya Bomnanna Bīrama-heggaḍe Bemmanṇa (others named)t-ayidu-mandi-nāḍavaru tammoḷ ēkamatyavāgi koṭṭa viḷeya kramav ent endare samasta bhūmiyanū Virappa-Oḍeyaru yippattaidu honnige amṛita-paḍige dhāreyaṇ eḍadu koṭṭar āgi i-honnige bhūmiyanū nā ulālārade teralārade bhūmiyanu dhāreyaṇ eḍadu koṭṭevāgi Bondiyada-grāmada samandhav illav endu namma sva-ruchiyaṇ oḍambattu koṭṭadake yint appudake sākshigaḷu (names of witnesses and signatures) maṅgaḷa mahā śrī

11

On the same stone.

śrī-Gaṇādhīpatayē namaḥ

namas tuṅga-ṁc. ||

svasti śrī jayābhuyadaya-S'aka-varuśa 1026 sandu varttamāna-Tārāṇa-saṃvatsarada Kārttika-śu 1 Budhavāradalu śrīman-mahārāja rāja-paramēśvara śrī-vira-pratāpa-Harihara-mahārāyara kumāra vira-Bukka-mahārāyaru Vijayanagariyalu Virūpāksha-dēvara sannidhiyalu rmmāśramaṅgaḷa pratipālisuttihalli Rānappa-Oḍeyara Bommanṇagaḷa makkaḷu Viṭṭhanna .. Āragada rājyavanu pratipālisuttihalli ā-Viṭṭhannaḷu Āragada Mūlasthāna-śrī-Kalinātha-dēvara amṛita-paḍige koṭṭa bhū-dāna-śilā-sāsanaḍa kramav ent endade Āragada-vēṇṭheyada ka-nāḍa voḷagaṇa Bondiyada grāma .. vara honna siddhāyada bhūmiyanū oḍambaḍisi Kallināthapurav āgi sahiranyōdaka-dāna-dhārā-pūrvvakav āgi liṅga-mudreya kallagaḷanū ā-bhūmiya yippattayidu-honna-siddhāyavanū Kallinātha-dēvara amṛita-paḍige dēva-dāyavāgi sadā bhūmiya vivaḥra] (here follow details of gift) halasu-menasu-māvu-kāḍārambha-voḷagāda nidhi-nikshēpa-jala-pāshāṇa-akshinī-āgāmi-ashta-bhōga .. svāmya-muntāgi ēnuḷḷadanū āgumāḍi-koṇḍu dēvarige māduva ... upārada kaṭṭaḷeya vivara madhya divasakke pañchāmṛita-śnāna-sugandha-akshatō-purpa-dhūpa-dīpa-nayivēḍya-tāmbūla..... pañchāraṇanū Viṭṭhanna...avasaraṇendu hesara liḷi ma... kālādalu ā-chandrārka-sthāyiy āgi naḍasa-bahudu endu rike biṭṭi-modalā vāgi pālisibahav endu tamma sva-ruchiyaṇ oḍambattu koṭṭa bhū-dāna-śilā-tāmbra-sāsana | (usual final verses and phrases) yī-dharmmakke sākshigaḷu chandra-sūryyaru yint appudakke Viṭṭhannaḷa baraba śrī

12

On a stone to the right of the same temple.

śrī-Gaṇādhīpatayē namaḥ śrī-Sarasvatyai namaḥ śrī-gurubhyō namaḥ nirvighnam astu |

Vāpiś'āna-Ramākānta-Gaurīdhava.*puriśravāḥ |

dēvāḥ prītāḥ sadā rakshāṃ kurvantu jagatām mudā ||

namas tuṅga-ṁc. ||

pāntu vō nirada-śyāna-śārṅga-jyā-ghāta-karkasāḥ |

traiḷōkya-maṇṭapa-stambhās chatvārō Hari-bāhavaḥ ||

svasti śrī jayābhuyadaya-S'aka-varuśa 1327 neya Pārthiva-saṃvatsarada S'rāvaṇa-su 1 lu śrīmad-r-ḷ jādhirāja rāja-paramēśvara ari-rāya-vibhāḍha bhāsege tappuva rāyara gaṇḍa śrī-vira-pratāpa-Bukk-ṇa-mahārāyaru Vijayanagariyalu varṇaśrama-dharmaṅgaḷanu pālisuttā sukha-saṅkathā-vinōḍadim

sāmrājyaṃ gaivutihalli ā-rāyara nīrūpadim̐ Brahma-Kṣhatriyar appa Hēmādri-prōkta-sakala-dāna-dik-shā-guru Saṅkappa-Rāyappānvaya-Brahma-Rāja-vara-kumāra Virappa-Voḍeyaru Āragada rājīyavanu-dharmmadim̐ pālisutta yihalli Āragada Hadineṇṭu-kampanāda voḷagaṇa Muduvaṅka-nāḍa Nāḷku-Mandu-nāḍa Mūvattara samasta gavudu-prabhugaḷu tammoḷu sarvvaikamatyaṃ āgi sarvvānumata-dinda Āragada Mūlsthāna śrī.Kalinātha-dēvarige koṭṭa bhū-dāna-śāsana kramav ent endare namma Muduvaṅka-nāḍa Mēlubbhāgiya voḷagaṇa Toṇagaleya grāmada voḷage dēvara nandādivige koṭṭa kuḷada bhūmiya kuḷa ga 2 akshāradalu yaraḍu-honna kuḷakke banda ēnuḷa sidhāyavanu ā-nāḍu-mēlu-vaḍiviya krayake koṇḍu ā-nandādivige koṭṭa bhūmiya chatus-simeya vivara mūḍalu
 lu voḷagāda ... guḷa-tōṭa-tuḍike-gade-bedalu-mane halasu-meṇasu-māvu-hullu hola pāsāna-akshipī-āgāmi-siddha-sādhya aṣṭa-bhōga-tējas-svāmyavanu .. sarvamānyavāgi ā-bhū .. saluvad āgi sammandbadavarānu oḍambāḍi nandādivige ā-bhūmiyanu sa-hiraṇyōdaka-dāna-dhārā-pūrvvakav āgi ..
 vanu ā-chandārka-sthāyī āgi sarvvamānyav āgi pālisi.bahiri yendu oḍambāṭu koṭṭa-silā-tāmbra-śāsana yi-dharmake sākshigaḷu || (*usual final verses and phrases*) maṅgaḷa mahā śrī |

13

At the same village, on a stone in front of the Banasaṅkarī temple.

śrī-Gaṇādhīpatayē namaḥ śubham astu

namas tuṅga-ēc. ||

pātu śrīmān varah Pōtrī dhātrī yad-vadanāṅkurē |

kētaki saṃlagua-madhuvrata-rucham dadhau ||

. ruchi-maṇḍala-maṇḍitāyāḥ

. ripu-khaṇḍana-paṇḍitāyāḥ |

. makutōjvala

. yāmi charaṇam hridi Chaṇḍikāyāḥ ||

. mahōjvala

. hasti-kara-hasta-nirasta-daityaṃ |

nityaṃ prasanna-vadanam paramārtti-ha ..

. ||

svasti śrī jayābhūdaya-S'uka-varusha 1326 sanda-vartamāna Tārāpa-saṃvatsarada Kārttika-ba 9 Sōmavāradalu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Harihara-mahārāyara kumāra Virūpāksha-mahārāyaru Vijayanagariyalū varṇaśrama-dharmamaṅgaḷanu pratipālisuttam sukha-saṅkathā-vinōdadim̐ sāmrājyaṃ geyiyuttihalli Rāyappāgrajanum . . . nvaṃya śrī-Bommaṇāmātyara sutarāda Viṭṭhaṇṇagaḷu Āragada Hiriyāṅgaḍiya śrī-Banada-dēviyar-amṛitapaḍige koṭṭa bhū-dāna-silā-śāsana kramav ent endare | Āragada-vēṇṭheyada Hadineṇṭu-kampanāda Muduvaṅka-nāḍ-olagaṇa . . . Marivariya grāmavanū Chauḍēsvapuravāgi . . . grāmaka . . . (*rest contains details of gift and usual final verses*).

14

At the same village, on a stone in front of the Akhaṇḍēśvara temple.

(*Nāgarī characters*).

śrī-Gaṇādhīpatayē namaḥ | Akhaṇḍātma-guravē namaḥ |

namas tuṅga-ēc. ||

pra . . . varṇaśrama-jāti-bhēdam

prapashṭa-karmāṇam apēta-lōbbham |

.

. dākhaṇḍa-muniṃ munīndram ||

svasti śrī jayābhyudaya-S'aka-varsha sāvirada munnūra nālvattu-nātku sandu vartamāna-S'ōbha-
kṛitu-saṃvatsarada Māgha-bahula 14 Sōmavāra-S'ivarātriya puṇya-kāladalli śrīman-mahārājādhī-
rāja rāja-paramēśvara śrī-vīra-pratāpa-Harihara-mahārāyara kumāra Dēva-Rāya-mahārāyara
Vijayānagari.....siṃhāsanaṇ āgi sakala-varnāśrama-dharmaṅgaḷanu pālisuta dharma-māgada sa-
kala-sāmbrajīyavan ālu Bhāradvājānvaya Hēmādri..... guru sakala-Brāhma-
..... maṇigāḷa Kammaṇṇa-Oḍeyara makkaḷu kumā Sirigirinātha-Oḍey-
aru yara nīrūpadim Āragada sāmrājīyavanum ālutta dharma-mārgadalu kāladalli
Akhaṇḍa-Brahmēśvara-dēvarige Sirigirinātha-Oḍeyaru māḍida...dēvarige amrita-paḍi nandādī.....
gaḷu ā-dēvasthānadalli tāḍ māḍida chhatrakeu koṭṭa śilā-sāsana-kramav ent endare (*here*
follow details of gift) dharmavanu ā-chandra yiyāgi naḍadu Akhaṇḍa-Brahmēśvara-dēva-
rige Sirigirinātha-Oḍeyaru sa-hiraṇyōdaka-dāna-dhārā-pūrvakav āgi koṭṭar āgi ī-yarāḍu ge
chhatra-samārādhēyananu varuṣaṃ pratiyu māḍi kaṭṭaḷeyu (*rest contains details*).

15

At the same village, on a stone in front of the Hanumanta temple.

svasti śrī jayābhyudaya-S'ālīvāhana Sadāśiva-Nāyakaru .. Rāmarāja-
Nāyakaru Āragada Benakappa-Setṭi-Dēvappa-Setṭi-Bominapa-Setṭi-muntāda prajegaḷige koṭṭa
dharmma-sāsana .. hara-Oḍeyaru māḍida dharmma Āragada paṭṭaṇake sidhāya vaṭṭu guttigēyāgi
nūru-varaha suṅka ta ... vāḷike pūruva-pramāṇa | yisṭānū tappade naḍasikombēti a-putrike Brāhma-
nādi-nūrondu-kula hadineṇṭu-jātīgū yilla antu anyāya-daṇḍa-kandāya yilla (*usual final phrases*)
śrī-Sadāśiva

16

At the same village, on a wall to the left of the door of the Virabhadra temple.

śrī-Gaṇādhīpatayē namaḥ

namas tuṅga-ēc. ||

svasti śrīman-mahārājādhīrāja rāja-paramēśvara śrī-vīra-Bukka-Rāyana komāra śrī-vīra-Harihara-
Rāyara rājyābhyudayaḍalu S'aka-varuṣa 1298 neya vartamāna-Piṅgaḷa-saṃvatsarada Jyēṣṭha-su 10
Bu | Vāsukāra-Rāma-dēvana magāḷu Padumala-dēvinū Padumala-dēviya maga śrī-vīra-Bukka-
Rāyana kumāra Vēdagiri-Virūpa-Rāyana rāṇivāsa Manjā-Dēvi Āragada śrī-Virabhadra-dēvarige ka
..... srahavanu ā-chandrārka-sthāyiyāgi māḍisidaḷu maṅgaḷa mahā śrī Vēdagiri-Virupaṇṇa-
Oḍeyara kūḍi Mañjā-Dēvi svarggava sūreṅgaḍaḷu ||

17

On a stone in the enclosure of the same temple.

svasti śrī jayābhyudaya-S'akha-varuṣa 1 . 73 neya ja-su 5 Sōmavāradandu.....
ra gaṇḍa pūruva-dakṣiṇa-paśchamōttara-samudrādhīsa ra Harihara-Rāya.....
valambisi jayā rāya

18

At Agalabāḷu (same hobli), on a stone in front of the Sadāśiva temple.

(Nāgarī characters).

(*The greater part of both sides are gone*) modala kallinallu barada vakhaṇeya..... dasa 31400 suvar-
nādāya ga 415 akaradallu ai...tombhatta-āru-khaṇḍuga bhattavanu toṭṭa mūvattavondu... suvarnā-
dāya-nānūrā-hadinaidu-varahana bhūmiyanu Kai... Nāyakaru Āraga Gutti-sime agraḥaragaḷige..
.. Āragada Kuśāvati-tīrada Sadāśivapurada yajamānaru ...janaṅgaḷu dēvasthāna-muntāda grāma-
dharmmaṅgige sa-hira..... na-dhārā-pūrvakav āgi koṭṭa īrṇōddhāra-purassaravāda bhū... na
ḍakke sākshigaḷu (*usual final verses*).

19

On a stone in front of the same temple.

(The greater portion effused) pratāpa śrī.....Rāya-mahārāyara kumā.....Sadāśiva-Rāya
 koṇḍu yiddaddarinda saluvaliyāda Saka-varshaṅgaḷu 1495 Śrīmukha-saṃvat-
 sarada Śrāvāṇa-sūddha 15 Ādivārādallu Rāmarāja-Nāyakaru grāma dallu uddhāravānu
 māḍikoṇḍu yidda vṛttigaḷanu sallaviṭṭu mattā grāma-grāsakke pūrvadalli rāya-dattavāda agraḥāra-
 gaḷa yāgi .. du yidda grāma-bhūmigaḷoḷage kelavu grāma-bhūmigaḷanu
 tathātithi-sōmōparāga-puṇyakāladalli Īśvarā pitav āgi koṭṭu grāmada yajamānatavānu . . .
 gōtrada mahā-nāyakāchārya Ruku-śākheya Chinnabhaṇḍārada Nārāyaṇappayyanavara makkāḷu
 Rāmākṛishṇappayyagāḷige dāna-dhāra-pūrvakav āgi koṭṭu yi-grāmakke Āraga-Gutti
 Sadāśivapurav endu hesara māḍi itta Śrīmukha-saṃvatsaradalū grāma-grāsakke koṭṭa dānada phalavū
 samashtiyalli Brāhmariḡe ra mukhadalli koṭṭa bhūmi-satra Īśvara-saṃvatsarada
 Śrāvāṇa-sūddha 15 lu dhṛiva-śāsanaṇ āgi yajamānaru-muṇṭāda-vṛttivanta-mahājanaṅgaḷigu dēva-
 sthāna-satra yara purāṇa-muṇṭāda gi māḍida jīrṇpōḍdhāra-purassaravāda bhū-
 dāna-śāsanaḍa kṛānav ent endare (here follow long details of lands and the distribution of the fund).

20

At Bettamakki (same hobli), on a rock in the wet land of the maṭha.

Śaka 1285 śrīmatu Subhakti-saṃvatsarada Pushya daya-kāladali śrīmatu pratāpa-chakrēśvara-
 Bukka-Rāja-kumāra tamma hesara Virūpākshapuradalliya pāḷige Maḍuvaṅka-nāḍinalli
 yava kuḷava kaḍidu koṭṭa kṛāma (here follow details of gift) antu ga 100 yi-honnanu 20 honna
 nāḍanu ā-chandrārkkav āgi pālisikoṇḍu ara du koṭṭa śāsana śrī koḍuvudu yi-dharmavan
 aḷidava gō-Brāhmaṇa kondava ā-Virupaṇṇa-Voḍeyara nīrūpadinda yaru mēle
 .. mahājanaṅgaḷige koṭa ga Bentuḷa Beḷagurasi bhōgisuvāru

21

At the same place.

namas tuṅga-ēc. ||

śrīmatu Kāḷāyu haḷliya 45 mahājanaṅgaḷu taminoḷu sarvē gi
 tirda .. haḷiyama Āditya-bhaṭṭaru (others named) rasava svāmyava biṭṭu
 Eḍeḷḷi-Betuḷa-Beḷaguruva-voḷagāda akshipī-āgāmi-samasta-bāḷi-sahitav āgi bhōgisuvāru ā . . .
 hom dāv allade arddha-kshētra-sambandhav illa int appudakke ā-Kōpāndūra Mallikārijjuna-
 dēvaru Mādhava-dēvaru

22

At Ichalabayalu attached to Kakkodu (same hobli), on a stone in the Nelasagallu-godde.

śrī-Gaṇādhīpatayē namaḥ ||

pāntu vō jalada-śyāma-śārīga-jyā-ghāta-karkkasāḥ |
 trailōkya-ma stambhās chatvārō Hari-bāhavaḥ ||
 namas tuṅga-ēc. ||
 namō Brahmaṇya-dēvāya oḍ-Brāhmaṇa-hitāyā cha |
 jagadd-hitāya Kṛishṇāya Gōvindāya namō namaḥ ||

svasti śrī jayābhūdāya-Śālivāhana-śaka-varuṣa 1327 sandu Pārthiva-saṃvatsarada
 śrīman-mahārājādhīrāja rāja-paramēśvara śrī vira-pratāpa-Harihara-mahārāyara kumāra
 Rāyaru Vijayānagariya paṭṭaṇḍalu Virūpāksha-dēvara sanidhiyalu sukha-saṅkathā-vinōḍadim
 akkala ranu pālisuttiha kāladalu ā-rāyara nīrūpadim yapa-Voḍeyaru naṅgaḷu

Āragada rājyavanu pālisuttila kāladalu śrīmatu Bādārāyaṇa-gōtrojir ahi Rukṇ-śākhihdyāyigaḷuṃ
 appa bhajagalu || Uṭṭaḷiṭṭa Uṭṭiṇṇuḷi Vāmaraśara makalu ya Sōyi-Dēvagaḷa makalu Vām-
 araśarige Āragada-vēṇṭeyada oḷagaṇa Sātaliḡeya sāvira ayi . . . ombhattu agraḡāra-oḷagāda
 śrīman-mahā-prabḡuḡiḷu samasta-nāḡu-mahājanagaḷu tammoḷu ēkam utyav āḡi tamga Viṣṇu-lōka-
 prāptiy āḡabēk endu koṭa bhū-dāna-patra-śāsana-kramav ent endare namma Sātaliḡeya-nāḡa Maravaḷi-
 geya-nāḡa oḷagaṇa Koḷavaḷi-Kukarige saluva kāluraḷi . . . tsegana-bayalalu nimaga Āragada Virabha-
 dra-dēvara sannidhiyalu sa-hiranyōdaka-dāna-dhārā-pūrvakavāḡi sarvamānyav āḡi yeraḡu-honna
 kuḷavanu nannu nāḡi-mēle haḡḡidukkoḡu ā-nāḡa saluva bijavari haḡḡiṇēḷu-khaḡḡa-bhūḡiyanu
 nimaga nāḡāḡi dhāreyaṇ eḡadu koṭa . . . nēḷu-khaḡḡa-bhūḡiḡe saluva chatuś-sime Bōvarasara
 bhūḡi āḡi-āḡi paḡuvali hīḷava ḡaḡiāḡi nimaga chatuś-simeḡe nāḡu nāḡiḡi naḡasikoḡu Vāmana-
 mudreya kaluḡēḷu ḡiḡiāḡi . . . kaluḡaḷa oḷagaḷa hittalu-mandu-mane-kānu-halasu-nepasu-tōta-
 tuḷika-makki-hakkalu-māmari-kōhu-kāḡḡambha-nidhi-nikshēpa-jala-pāshāṇa-akṡhiṇi-āḡāmi-siddha-
 sādhyā yint-i-aṡṡā-bhōḡi-tēḡi-svāḡi-muntāḡi ēn uḷadanu nimaga namma aḷiḡa-santāna-stri-putra-
 jūḡi-sāvanta-dāyāḷyānumataḡi sa-hiranyōdaka-dāna-dhārā-pūrvakav āḡi eḡadu-honna kuḷada
 bhūḡiyanu sarvamānyavāḡi dhāreyaṇ eḡadu koṭevāḡi nimma santāna-pāramparayāḡi ā-chandrārka-
 sthāyigaḷaḡi sukhaḡi . . . bhōḡisuvav endu namma sva-ruchiyind oḡambaḡṡa koṭa śilā-tāmbra-patra-
 śāsana || yi-dharmake sākṡhigaḷu || (*usul final verses and phrases*) int appudake ā-nāḡa sēna-
 bōva-Narahari-dēvana baraha ā-Sātaliḡeya samasta-nāḡavara oppa Kēśava-Sṛṇḡanātha-dēvaru
 (*usul final verses*) yi-śilā-śāsanaḡe maḡaḷa mahā śrī

23

At Kolavalli attached to Kokkôdu (same hobli), on a vîrakal in the Mâsti temple.

śrī-Gaṇādhīpatayê namaḥ ॥

namas tuṅga-&c. ॥

svasti śrī jayābhūdāya-śaka-varuṣa sāviraḍa mīnūra aiyatu-nāḷku saudu vartamāna-Paridhāvi-
samvatsarada Mārg-śīra-biḥuḷa-bidigeyam Budhaviradalu śrīmad-rājā-lhīrāja rāja-paramēśvara śrī-
vira-pratāpa-Dēva-Rāya mūhāriyaru śrī-Vīrṇāpākṣa-dēvara sannidhiyalli suḥa-saṅkathā-vinōdadim
samasta-dharmāśram-ūgāḷanu pālisuttiha kāḷadalli ā-rāyara nīrūpḍim Brahma-Kṣatriyarum appa
Rāyappa-Oḷeyara kumārī Sirigirinātha-Oḷeyaru Āgarada rājyavanu pālisuttiha kāḷadalli Śāṭaligeya-
nāḷa Kolavāḷige paṭhāḷali bandu kāḍidalli ā-Bommarasa-heggaḷeyara maga Puṭṭagaḍe daḷavanu
mūḍu ā-rapadoḷage Kumāra-Rāmanāthana pratāpavāgi ambu-gūḍāgi svargavanu sūreḷḷaḍade
Bommarasa-heggaḷeyaru Āḇḇabayāla bhūmiya oḷage Jōyisa Siṅgaṇpaḷige ayidu-salegeya bhūmi-
yanu dīna-dhārā-pūrvvakavāgi koṭṭaru yi-viragalla māḍidōva Sūrōjāna maga Virōja maṅgala mahā śrī

24

At Bālagāru attached to Bilave (same hobli), on a stone in Mukundāchārya's brick-yard.

(The first part is gone). sukha-saṅkathā-vinōdadim da Bommanna
 diṃ pratipālisuva kāladali āragada samasta-halarige rappa-heggadeya ā-
 nāda samasta-seṭṭi gaḷu tammoḷu ēkamatyavāgi sa-hiraṇyōdaka-dāna-dhārā-pūrvaka
 Bekkaseya-grāmadolagana Bālagārakoppada kuḷada bhūmīya... .dalu Bekkaseya (*detrits of boundaries*)
 chatus-simege saluva kuḷa-gadyāpavanu pālu-haṇake ā-nāda kaṭṭige...grāma-gadyāna

suṅka-sahavāgi haṇa-hāgake saluvadu gadde-beddalu-tōṭa-tuḍike-kāḍārambha saha nidhi-
nikshēpa-jala-pāshāṇa-siddha-sādhya-ēmba-ashta--bhōga--tējas-svāmya saha tamma stri-putra-
jūāti-sāvanta-dhanika-dāyādānu saha samastarū ā-Hadineṭṭu-kampapada sa-
masta-nāḍavarige ā-mūṇu-paṭṭapada samasta-palarige dā.. dhārā-pūrvvakavāgi dhāṇeyan eṇadu
koṭṭev āgi ā-Bālagāra bhūmi.. dāna-dāyake sallavendu na.. ḍambaṭṭu anumataḍinda koṭṭev (*here*
follow details) Rāyappagaḷa Bommappagaḷa Virappa-Voḍeyarige ā-Bālagāranū sa-hiraṇyō-
daka-dāna-jhā . . . ā-chandrārka-sthāyiyūgi koṭṭēi |

ā-Virappagaḷu | svasti sakala-vidvaj-jana-manah-kumuda-vana-kaumudīśarum du . . . riḡaḷum śrī
Vaishṇava-sid bhāta-pratishṭhāchāryarum śrī-Rāma-dēvara divya-śrī-pāda-padmarādhakarum ...
tirtha-śrī-pāda-divya-śrī-pāda-padmarādhakarum appa śrīmatu Sulabhatirtha-śrīpādagaḷu
ārādhisuva ... amṛita-paḍige Aragada-vēṭṭeyada . . . doḷagaṇa Bekkaseya-grāmada simey-oḷagaṇa
Bilagāra .. Ayōḍhyāpurav endu Rāyappagaḷu Bommappagaḷa maga Virappagaḷu sa-hiraṇyōdaka-
dāna-dhārā-pūrvva .. dēvara amṛita-paḍige ā-chandrārka-sthāyiy āgi samarpṣidarū ||

vṛi || śrī-nad-Rāmāṅghri-yugmāmburūha yābdi- |

sōmap Nīrējanābha-vrati-pati tad-apatyaṃ lasan-Mādhavāryō- |

ddāmap tat-sūnu Tatvānvaya-kula-tilakam ma. |

dhūmap Trailōkyā-sad-bhūshaṇa-suta Sulabhāchāryyan āchārya-vaṇyam ||

ā-Sulabhatirtha-śrīp . . . Ayōḍhyāpuravanū 22 vṛittiyānu māḍi (*here follow details of vṛittidars*) yintu
yippatta-eṇadu-vṛittivantarige ā-Sulabhatirtha-śrīpādagaḷu sa-hiraṇyōdaka-dāna-dhārā-pūrvvakav
āgi Ayōḍhyāpuravanū dhāṇeyan eṇadu koṭṭu ā-chatus-simege saluva gadde-beddalu-tōṭa-tuḍike-kāḍ-
ārambhadoḷagaṇa nidhi-nikshēpa-jala-pāshāṇa-akshīni-āgāmi-siddha-sādhya-ēmba ashta-bhōga-tēj-
as-svāmyaṅgaḷanu pāli . . .

tuṅgaṃ samasta-guṇa-śō- |

bhāṅgaṃ dūrvādi-kuvalayōnmūlana-mā- |

taṅgaṃ Hari-pādāmbuja- |

bhṛiṅgaṃ śrī-Sulabhatirtha-munipan abha ... ||

(usual final verses).

śrī-Madhva-śāstra-Sudhayā pluta-bṛit-sarōja-

Śrīkānta-pāda-yuga . . . chitta-vṛittim |

śrī-Mādhavāryya-vara-tirtha-gurōs su-putraṃ

Trailōkyabhūshaṇa-yatindra-gurum namāmi ||

(signatures) int appudake maṅgaḷa mahā śrī śrī

25

At Hilusalē (same hobli), on a stone in front of the temple in land No. 917.

namas tuṅga-ēc. ||

svasti samasta-praśasti-sahitaṃ śrīman-mahā-maṇḍalika para-nāri-sahōdara dāyiga-bēṇṭekāra gaḍi-
yaṅka-mulla boppana-gundha-vāraṇa Kali-dēva-Gōpāla-dēvara dibya-śrī-pāda-padmarādhakarum appa
Siriyaṃ[a-v]jeggadeyaru Sagadavalli . . . neleviḷinalu sukha-saṅkathā-vinōḍadim rāyaṃ geyuttam
irddalli Saka-varśa 1172 pēya Sādhāraṇa-samvatsarada Vayisākha-ba 5.. raḍandu | Appaṃ[a-v]jegg-
deya mōletti naḍadu Heḷlūra-nāḍiṅge dhāliya purid iridu kiṭṭu bennāntu bahalli Aluvāsāḷeyalu
huṭṭida . . . lla stānika Bāliyaḷaḷiya Hoysa makkaḷu Jakkīyanappa
ubheya-sattigeṇa Hoysiyyanuṃ kaṭṭālu kamba .. Kanneyana Nāgana Siriyaṃanum.
.. sava nōḷalubabudey endu kamba .. Siriyaṃam tirigi harivāga tividu bāṇamayam māḍi raṇadalu
bidda Siriyaṃanam mīva Hoysayaṃ taudu aḷiyana heṇana neḍagalsi koṇḍu ubhaya-sattigeya hadige-

yam konḍ eydi mārbbaladoḷu kudureyam tividechchi heṇamayam māḍi aḷiya māvanuṇṇu sabaja...
kakaḍe kaṭṭhārad-erutaṭṭ ugiḍu mutta raṇadoḷ oḍabiddirḍudam gaṇḍara-gova maṇḍaḷika
Siriyaṇa-veḷḷaḷe kaṇḍ ogeḍu daṇḍigeḷa mēlikkikoṇḍu hōgi hom . . niraṭircheche kaṇḍaniyan ikkidan
attalu dēva-lōkaḍ achchara-gaṇḍikeḷaru hūvina vininaman ērikoṇḍu chāmaravan ikuta nileyann
uyidar ā-Siriyaṇa Hoysa . . yi Hoysayyana biraḡalliṇḡe . . ḷichanabayalalu ā-Hoysayana tamma
Jakkayana salage onḍa bēḍaya keyya biṭṭaru || (*usu l final phrases*).

26

At the same place, on a 2nd vīrakal.

śri svasti samvīsta-śrīman-maṇḍaḷika pūra-māri-sahōdara dāyiga-bēṭṭekāḷa gaḍiyāṇka-maḷa
boppuni-gaṇḍaḷa-vāraṇa Kali-dēva-Gōpāḷa-dēva-divya-śrī-pāda-padmārāḷhakaruṇṇu appa Siriyaṇa-
heḷḷaḷe munguḷi mīśi śrī | śrī-Mḷināṭha-pāḷārāḍhakaruṇṇu appa Haluvasaleya Kanneyana Nāga-
naḷipi Sīdhārāṇa-saṃvatsaradalu Hagguna-tiṇḡaḷali Bra-vāradalu 5 . . . Haluvasaleyaḷi huṭṭida
māla-stanikaruṇṇu Bāliyaḷaḷige vīḷāsake rūpu maḡa-hokkarige vajra-paṇḡararuṇṇu satyadali Rāma-bāḷa |
rūpu-guṇḍali sampūṇṇaruṇṇu . . ṭṭada mane-evaru | Anna-veḷḷaḷe-Siriyaṇa-veḷḷaḷeḷḷaḷe kōḷaga
oḍarchchi Herddura-nāḍiṇḡe dhāḷiyan iḍalu āḷu-kudureḷaḷu keṭṭi gōḷiṭṭu bidaru keṭṭōḷi barppu-
dan āru kaṇḷaru kaṭṭaḷu ḷi Kanneyana Nāgana Siriga kaṇḍu h ppu-vi . . ya . . . kaḷadu
koṇḍu javāli-sirigaṇḍuḷu keṇ . . paṇam māḷikoṇḍu | goḷe hākalade ga . . ḷiḷhōḷude yendu raṇadoḷaḷe
eḷḷaḷ-oḷḷam cheḷi tividaṇḡ | baḷad-oḷḷam baḷadal cheḷi-ṭridam | mummokad-oḷḷam kaḍikaṇḍu
māḍi hoydam yivake . . da Kōḷagulaḷoḷḡe | . . raḷva heṇaḡḷaḷu morava baḷuṇḡagaḷam kaḍikoṇḍu
hari . . ḡaḷa taṇḡaḷaḷam aṭṭuttam tūḷuttam | ambu ka . . kaḍe sa . . ḷa . . bhatār-aḍaṇḡaḷa yali
tivida kaḍikaṇḍu māḍi | kaṭṭakadali tividaṇḡ heṇamayav āḡi | ā-raṇadoḷaḷe ḡa gōḷa billaram
āṣaṇa-vaḷḷeḷḷaḷa taḷeḷaḷi mēle vuṭṭa paḷi-paṭṭavāḷi kaṭṭida tōṇḡaḷa pāṇḡu kaṭṭāḷu kaṇḡa gūḷiḡaḷa hiḍi-
vāra gaṇḍa Siriga bidda raṇadoḷaḷe bidda Kanneyana Nāgana Sirigaṇḡ embuḍam kēḷida gaṇḍara gōva
Siriya-veḷḷaḷe kudureḷan ēri Kōṇanamīḡiṇḡe bandu māṇikava suṇḡavan ikki maney endu
.. mbanian ottidaṇḡ āḡaḷ attalu dēva-lōkak achara-gaṇḍikeḷar uyadar neradam (*imprecatory
phrases*).

27

At Maraḡaḷaḷe (same hobli), on a stone in front of the Durggē temple.

(*The first part is gone*) sra-Brāhmaṇaḷa sōnabōvaru svasti śrī Saka-
nripa-kāla-saṃvatsara-ṣaṭaṇḡaḷ eṇṭu-nūra-ayvatt-eraḍaneyya Sarvvadhāri-saṃvatsaram pravarttise
Ravichandrayya Nellajavāḷiḷoḷ Masavadityarkkaḷam pratisṭṭhe geydam avara tammō Ammayyam
dēḡulamam māḍisi bhaḷārargge ūram mūḷaṇa k'ḷira-keyyol piriya-pāneyol aḡu-gaṇḍuṇḡam maṇṇu-
ma Kēsavayyaṇḡe bi . . ṭṭa kīḷda . .

28

At Attigāru (same hobli), on a stone in the Ratha-makki.

śrī-Gaṇādhipatayē namaḡ ||

namas tūṇḡa-ēc. .

svasti śrī jayābhuyudaya-S'aka varuṣa 1298 neya Nāḷa saṃvatsarada Māgha-su 1 ^ā śrīman-mahā-
maṇḍaḷēśvaram ari-rāya-vibhāḍa bhāsege-tappuva-rāyara-gaṇḍa śrī-vira-Bukka-Rāyana kumāra
śrī-vira-Vudagiriya-Viruppaṇṇ-Oḍeyaru suḡha-saṇḡkathā-vinōḍadiṇḡ ^āAragaḍa rāḡyavan āḷuvalli
śrīmatu Madhuvāṇka-nāḍa Nāṣuvandu-nāḍa siṇe-voḷaḡāḍa samasta-nāḍu-prabhugaḷu Kausika-gōṭrada
Bēcharsara makkaḷu Gōyindēvaḡaḷige koṭṭa dāna-ṣiṇaṇḡaḷa kramav ent endare namma nāḍoḷagaṇa
Attigāru-grāmaka saluva chatuṣ-siṇe voḷagaṇa gadde-beddalu-tōṭi-tuḍike-nidhi-nikshēpa-jaja-pāshā-
ṇa-akshīṇi-āḡāmi-sidhā-sidhya-aṣṭa-bhōga-tējas-svānya-muntāḡi yēnuḷḷadanḡ tamma daiva-

pitri-guru-dayakkē hitārthav āgi sūryōpīrāga-puṇya-kāladalu Sadāsivārppanavanu māḍi
tam nōlu sarvaikam utyavāgi vōḍu'atṭu dhīrā-pūrvvakav āgi koṭṭa dāna (*usual final verses and
phrases*) maṅgaḷa mahā śrī ||

30

*At Kēbhajallu attache 1 to Mēḷyōḷu (same hobli), on a stone in the field of Mallappa of the
Virakta-muṣh.*

sotti śrī natu S'aka-varuṣa 1200 neya Kiluka-samvatsarada Mārgaśīra-śu 1 Maṅgaḷa śrīmatu
Madhuvāṅka-nāḍa mūvatta-nāḷka mukhyavādi samastaru svasti samasta-praśasti-sahitam
..... vāḷinumanan āḷe .. ge tavar-maney enisida Āragada paṭṭṇada gaḍiya Vi-
nāyaka-dēvarig; nitya-paḍige khajjāyala ārogaṇege biṭṭa bhūmiya chatuṣ-siṇege saluva nāma.....
vanu Madhuvāṅka-nālu kumira-Virupāṇṇa-Voḷeyara rājamā .. vandu (*usual final
phrases*) maṅgaḷa mahā śrī

31

At Bikkahalli attache 1 to Kēvaduka (same hobli), on a stone in land Survey No. 91.

śrī-Guṇādhipatyē nā nāḷ śrī-Sarasvatyai namaḥ | śrī-Gurubhyō namaḥ || nirvighnam astu ||

namas tuṅga- &c. ||

namō Brahmanya-dēvāya gō-Brāhmaṇa-hitāya cha |

jagadd-hitāya Kṛṣṇāya Gōvindāya..... ||

svasti śrī jayabhyudāya-S'aka-varuṣi 1322 neya Vikrama-samvatsarada Māgha-ba 2 Sō śrīman-
mahārājādhirāja rāja-paramēśvara śrī-vira-Harihara-mahārāyaru sukha-saṅkathā-vinōdaliṃ rājya-
vanu pratipilisutt iddalli ā-rāyara nīrūpadaliṃ Jannarasa-Voḷeyaru Āragada-rājyavanu pālisutt idd-
alli Āragada-vēṭṭina Muduvāṅka-nāḍa oḷagaṇa Mēlubbhāgiya Bikkavāḷiyya Bom[m]h]egadeū
Āṅgīrasa-Bīraspatya-Bhāradvāja-gōtrada Dāmōdara-Nāyakara maga Kēsappagaḷige ā-Bom[m]h]egade
tat-kilōchit dhīrā-pūrvvakav āgi koṭṭa kraya-dāna-silē-tāmbra-śāsanaḍa kramav ent
endara (*here follow details of bona fides*) chatuṣ-siṇa..... oḷagāda-... makki-hakkalu-kāḍārambha-
asṭita-bhōga-tōjas-svāmya-oḷagāda kāruka grāmada pañcha-kāruka-modalāda ... vūrjītav
āgi sarvva-nānyav āgi Dāmōlara-bhaṭṭāra maga kayyala tat-kāla-uchita-krayav āgi koydu
..... nu salisikōṇḍu dhārā-pūrvvakav āgi koṭṭ alliya dhārā-pūrvvakav āgi koṭṭa śāsana-bhūmige
ēnuḷḷa tōjas-svāmyavanu ā-chendārēkka-sthāyiyāgi chandra-sūryyar uḷḷannaka ... Dāmōdara-bhaṭṭāra
maga Kṛṣṇapagaḷige ... bahev endu stri-putra-jāāti-sāmanta-dāyādānumatadinda pālisibahev endu
tanima sva-ruchiyn i oḷambāṭṭi koṭṭu dhārā-pūrvvakav-kraya-silē-śāsana-patra yint appudakke sāka-
shigaḷu (*here follow names of witnesses*) nāḍa sēnabōva Siṅgaṇṇana baraha (*further witnesses and usual
final phrases and verses*) maṅgaḷa mahā śrī

32

At Kāḷammaṇa-guḍi (same hobli), on a stone in the gāvaḷhāṇa.

(*The first 10 lines are effaced and then follow a long list, with details, of lands, purchased and granted
for the god S'rigiri-Mallikārjuna with a prayer for their protection.*)

33

At the same place, on a 2nd stone.

(*25 lines gone and then follow long details of gift*) i-nāḷku-ṭhāvina huṭṭāyada ayivattu-honnanu parv-
atada S'rigiri-Mallikārjuna-dēvara hosa-chchhatrav āgi Umā-Mahēśvara-Lakṣmī-Nārāyaṇa-prityarth-
av āgi S'rigirinātha-Oḍeyara dharmuv āgi yi-chhatradī Brāhmaṇarugaḷu umbudakke malaguradakke
ā-Saṅgama-Dēvagaḷu tāv idda grihavanu koṭṭarāgi ā-grihada chatuṣ-siṇeya vivara (*here follow details*

of boundaries) int i-chatus-simevoḷage uḷa keḷa-vittilu yaraḍu-bāvi aḍakeya-mara heruḷe nimbe halasumuntāgi yallavanū ā-Saṅgama-Dēvigalū yī-hattombhattu-mandi-Brāhmaṇaparugaḷu umbadakke Brāhmaṇaparugaḷu malaguvadakke tāv idda maneyanu dhāreyaṇa eḇadu koṭṭaru hatu-mandi-Jaṅgamaru umbadakke nāḍavaru māḷida dharmada chhatrada hatu-mandi-Jaṅgamara kūḍe yī-nāū māḷida hatu-mandi-Jaṅgamaru aṭṭikkuvā-Brāhmaṇaru yibbaru yeṅḷalu-teguva S'ūdrīti sahaṇḍi yī-hadimūru-mandiū yī-Brāhmaṇara chhatrava āru pārupatyavamāḍi nāḍasiyaru avara kaiyinda Āragada aidu-siddeya chhatrada koḷagaḍalu (*here follow details and after 47 illegible lines follow a few broken sentences*) Trimūrtiya-vachasā śrī-Saṅgamēśaḥ (*rest illegible*).

maṅgaḷa mahā śrī |

34

At Koḷavallī attached to Kokkōḍu (same hobli), a copper inscription in possession of Rāmachandra-bhaṭṭa.

namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālīvāhana-śaka-varuṣa 1586 neya S'ōbhakṛit-saṃvatsarada Māgha-śu 2 lū śrīmad-Eḍeva-Murāri Kōṭe-kōḷāhaḷa viśuddha-Vaidikādvaita-sidhānta-pratiśṭhāpaka S'ivaguru-bhakti-parāyaṇar āda Keḷadi-Sadāśiva-Rāya-Nāyakara vāṃśōdbhavar āda Saṅkanna-Nāyakara prapautrarū Siddappa-Nāyakara putrarū S'ivappa-Nāyakara putrar āda Bhadrappa-Nāyakaru Bhāradvāja-gōtrada Aśvalāyana-sūtrada Ruk-śākheya Niḡale-Tammaṇana prapautra Kāḷiūgaiyana putra S'aṅkaranārāyaṇana putran āda Lakshmaṇage koṭṭa bhū-dāna-śāsanada kramav ent endare Tuṅgabhadra-tirada Munivṛindada Bhīmēsvara-dēvara rāma-bhāgaḍalu kaṭṭisida S'aṅkaranārāyaṇapurada agraḥāra S'aṅkara-Nārāyaṇa-dēvara dēvatā-vechchake saha S'ivārpitavāgi biṭṭadu Aruvatu-agraḥārada oḷagaṇa Bhāratīpurada hōbali Araḷapurada grāmadinda (*here follow details*) aruvattu-varuhanu vōdu-haṇavina bhūmiyaṇu S'ivārpitavāgi koṭṭevāgi i-bhūmige stāpitaṇa māḷida Vāmana-mudre-kallina-voḷagāda bhūmi-voḷaguḷa nidhi-nikshēpa-jala-pāśāṇa-akshīṇi-āgāmi-siddha-sādhyāṅgaḷ emba aṣṭa-bhōga-tēja-svāmyavanu pūrva-mariyāḍeyalli āgumāḍikoṇḍu nimma santāna-pārampareyāgi ā-chandrārka-stāyigalāgi agraḥāra-dēvastāṇake sukhadiṃ nāḍasi-bahadu endu koṭṭa dharma-śāsana idake dēva-sākshigalu (*usual final verses*)

śrī-Sadāśiva

37

At Kavalēdurga, on a rock in front of the Kās'as'vara temple on the hill.

S'ubhakṛitu-saṃvatsarada Kārttika-śu 1 Ā svasti śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāḍa bhāsege tappuva rāyara gaṇḍa pūrva-pāschima-dakshīṇa-samudrādhipati śrī-vira-Bukkanna-Vōḍeyara kumāra Vandagiriya Virupaṇṇa-Vōḍeyaru Āragada rāyava sthira-rāyaṃ geyivalli Nagariya-kōṭeya Mayilāra-dēvarige amruta-paḍi-bhōgake biṭṭa dēva-dāna-bhūmiya (*here follow details of land & usual imprecatory phrases*) maṅgaḷa mahā śrī

38

At Kavalēdurga, a copper plate in possession of Khāḍi Said-Hasan-sāheb.

śrī-Sadāśiva

namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālīvāhana-śaka-varuṣa 1550 neya Prabhava-saṃvatsarada Vaiśākha-śudha 15 lū (*with usual titles*) Keḷadi-Vēṇkaṭapa-Nāyakaru Bhuvanagiriḍurgadallu kaṭṭista masidige koṭa dharma-śāsanada kramav ent endare prāku Durmati-saṃvatsarada Phāḷguṇa-ba 14 lū biṭṭa svāstī Maduvaṅka-nāḍa simevoḷagaṇa Halasinahāḷi-grāmadallu gade biḷjavari ka 47 sistu ga 23...sotte-

yannūn ināmi biṭṭev āgi ā-gade-saluva sarva-sā (*back*) myavannu prāku-mari[yāde]yali āgumāḍikonḍu masidi-dharmake Mullā Hāj . . . mukānta kālām-pratiyaḷu naḍasi-bahadake koṭa vara-sāsana śrī-Veṅkaṭāḍri ||

39

Another copper plate in possession of the same.

(Lines 1 to 12, same as in No. 38) Chandavaḷi-grāmadalu gade bḷjavari kha 12 ke gaḍi bhatta kha 36 ke ga 1 ke kha 8 lu ga 4½ nālku-vari varahāna svāsti-bhūmiyanu biṭṭev āgi (*rest, same as in No. 38*).

40

At Kavalēdurga, a copper inscription of the Mahanta-maṭh.

(I. a.) namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālīvāhana-śaka-varusha 1567 neya Pārthiva-saṃvatsarada Chayitra-śu 10 lu śrīmat-sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattinolaḡāḍ Hulikallallu Sindige Attinūra Saṅgappa-Setṭi maga Chenna-Malli-Setṭiyu kaṭṭisida Mahattina-maṭha-dharmake Eḍeva-Murāri Kōṭe-kōḷāhaḷa viśudha-Vaidikādvaita-sidhānta-pratiṣṭhāpaka Siṃva-guru-bhakti-parāyapaṛāda (I. b.) Keḷadi-Veṅkaṭappa-Nāyakara paṇtraru Bhadrappa-Nāyakara putraru Virabhadra-Nāyakaru koṭṭa dharma-sāsanaḍa kramav ent endare Sindike Chenna-Malli-Setṭi-kaiya aramanege ga 750 yēlanūra-ayivatu-varahana krayava tegaduḍikonḍu biṭṭa svāsti Mosarūra-simevalagaṇa Koṭṭase-grāma (*here follow details of rates &c.*) ga 76 e (II a.) ppatta-āru-varahanu yēlu-haṇav-aḍada bhūmiyanu S'ivārpitav āgi biṭṭev āgi ā-grāmaka saluva sarva-sāmyavanu pūrva-mariyāḍeyali āgumāḍikonḍu Mahattu-paramparey āgi ā-chandrārka-stāyigaḷ āgi ṣaḍu-daruśanakū niḍi-māḍikonḍu maṭa-dharmava naḍasikonḍu sukhadiṃ anubhavisi bahiri yendu koṭṭa dharma-sāsana

āditya-chandrāv- &c. ||

śrī-Veṅkaṭāḍri

41

A 2nd copper inscription of the same maṭh.

(I. a.) namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālīvāhana-śaka-varusha 1565 neya Chitrabhānu-saṃvatsarada S'rāvapa-śudha 3 lū śrīmatu sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattinavolaḡāḍa Suppada Ālūra Purāpa-Setṭiya S'āntapanu kaṭṭisida Mahattina-maṭhaḍa dharmake | (*titles and names as above*) S'ivārpitav āgi koṭṭa (I. b.) kraya-dāna-tāmbra-sāsanaḍa kramav ent endare Purāpa-Setṭi S'āntapana kaiya aramanege ga 931½ vambainūra-mūvatta-onduvare-varahana teḍikonḍu S'ivārpitavāgi biṭṭa svāsthē vivara Gājanūra-simevolagaṇa Puradabāḷa-grāma 1 ke rēkhe ga 60 Hulikaṭṭe-grāma 1 ke rēkhe ga 40 ubhayam grāma 2 ke ga 100 nūru-varahana bhūmiyanu S'ivārpitav āgi biṭṭev āgi ā-grāmagaḷige hākida gaḍi-gallininda volaḡāḍa bhūmige saluva aṣṭa-bhōga-tējas-svāmyavanū prākumarīyāḍeyali āgumāḍikonḍu maṭha-dharmavanū sāṅgavāgi (II. a.) naḍasikonḍu nimma Mahattu-paramparey āgi ṣaḍ-daruśanakū niḍi-māḍikonḍu anubhavisi bāhiri yendu koṭṭa kraya-dāna-tāmbra-sāsana

āditya-chandrāv- &c. ||

śrī-Veṅkaṭāḍri.

42

A 3rd copper plate of the same maṭh.

namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālīvāhana-śaka-varusha 1565 neya Chitrabhānu-saṃvatsarada Chayitra-śu 10 lu śrīmat-sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahattinolaḡāḍa Bhuvanagiri-

durggada ^A Aragada-pêthê samipadalu Durgada Timmaṇṇanū kaṭisida Mahattina-maṭha-dharmake (*titles and names as above*) S'ivārpitavāgi biṭa yettina mānyada tāmra-śāsana kramav ent endare nāvu āluva rājya Ghaṭṭada mēlaṇa Āneyaghaṭa-keḷagaṇa tāpeyagalali hērikomba yettina naḷe 10 (*back*) hattu-naḍeyalli jhalli-paṭe-aḍake-mēnasu-kobari-kavāda hortāgi hērikomba jinisu viḍala-būsa-akki-bhatta-rāgi-uppu-belli-enṇe-tappa-muntāda jinisugaḷanū kāla-kālaṁ-pratiyaḷḷū hēri tandukonḍu borage micikollāle śaḷu-laruśanakū niḍi-nāḍikonḍu maṭha-dharmava naḍasikonḍu bāhadu yendu koṭṭa tāmra-śāsana (*usual final verse*)

śrī-Veṅkaṭādri.

43

A 4th copper plate of the same maṭh.

namas tuṅga &c. ||

svasti śrī jayābhuyaya-S'ālivāhana-śaka-varuśa 1563 neya Vikrama-saṁvatsarada Māgha-śu 1 lu śrīmat-sajjana-sūdhā-S'ivāchāra-sampanna dyāvā-prithivī-mahā-mahattinolaḷaḍa Chakōḍa Mahattina-maṭha-dharmake (*titles and names as above*) S'ivārpitav āgi biṭṭa tāmra-śāsana kramav ent endare Chakōḍallū Kappiḷaḷale Bisaviṇṇiṇū kaṭṭista Mahattina-maṭha-dharmakū Kāṣiyalli Sōma-vāradallū māḍuva parvake sahā Keḷali-simeyavaḷagaṇa Chakōḍa-grāmavanu biṭevāgi ā-grāmaka saluva prāku-rēkhē (*rates specified*) aravattu-van(*back*) du-varahana bhūmiyanu S'ivārpitav āgi biṭṭev āgi ā-bhūmiga saluva sarva-svāmyavanu pūrva-mariyāḍyali āgumāḍikonḍu ā-chandrārka-sthāyigaḷāgi sukhadiṇ anubhavisikonḍu Kāṣiyalu miḍuva parvada dharmake kāla-kālaṁ-pratilu yippata-nāḷku-varahana naḍasi mēlāda haṇava maṭhada dharmava naḍasikonḍu bāhadu endu koṭṭa tāmra-śāsana || (*usual final verses*) stāna-mānya pūrva-mariyāde

śrī-Veṅkaṭādri

44

A 5th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrī jayābhuyaya-S'ālivāhana-śaka-varuśa 1564 neya Viśu-saṁvatsarada S'rāvaṇa-śu 15 lu śrīmat-sajjana-sūdhā-S'ivāchāra-sampanna dyāvā-pruthivī-mahā-mahattinolaḷāda Muḍubada-luḷārō Veṅkaṭayyanū kaṭisida Mahattina-maṭha-dharmake (*titles and names as above*) S'ivārpitav āgi biṭa dharma-śāsana kramav ent endare prāku Haratāle-simē Dugandanakopada-grāmavanu biṭu śāsana barakotiḍali avāntrav āgi hōda sammanda ā-Dugondanakopada-grāma vondake (*rates specified*) nārca-yenṭu-varahanū-mūru-haṇa-hāgaḍa bhūmiyanū S'ivārpitav āgi maṭha-dharmake biṭev āgi ā-bhūmige saluva yēnuṭṭāla sarva-svāmyavanū pūrva-mariyāḍeyali āgumāḍikonḍu nimma Mahattu-pārampariy āgi śaḷu-laruśanakū niḍi-miḍikonḍu maṭha-dharmava naḍasikonḍu bāhadu yendu koṭṭa dharma-śāsana yidake dēva-sākṣbigaḷu (*usual final verses*)

śrī-Veṅkaṭādri

45

A 6th copper plate of the same maṭh.

namas tuṅga-&c. ||

svasti śrī jayābhuyaya-S'ālivāhana-śaka-varuśa 1564 neya Viśu-saṁvatsarada Āshāda-śu 1 lu śrīmat-sajjana-sūdhā-S'ivāchāra-sampanna dyāvā-prithivī-mahā-mahattinolaḷāda Maḷeya Kudibēra-maṭhada Sivaliṅga-dēvara śiṣiyaru Sivaliṅga-dēvarige (*titles and names as above*) koṭṭa kraya-dāna-tāmra-śāsana kramav ent endare Hebāyala-sime-voḷagaṇa Jaḷinakopada-grāmavanu nimma maṭha-dharmake kraya-dānavāgi koṭṭevāgi ā-grāmaka saluva (*here follow details*) innūru-varahana tegadu-konḍu yi-grāmavanu S'ivārpitavāgi koṭṭevāgi ā-grāmaka saluva sarva-svāmyavanu prāku-mariyāḍeyalli āgumāḍikonḍu nimma śiṣhya-pārampareyāgi ā-chandrārka-sthāyigaḷ āgi sarvamānyav āgi shaḍ-

darśanakū niḷi-māḍikoṇḍu chatus-sime-līngamudre-kallinoḷagida bhūmiyanu anubhavisikoṇḍu maṭha-dharmava naḍasikoṇḍu bāhad endu koṭṭa kraya-dāna-tāmra-śāsana (*usual final verses*) śrī-Veṅkaṭāḍri

46

A 7th copper inscription of the same maṭh.

(I. a.) *namas tuṅga- &c. ||*

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varuṣa 1617 neya Bhāva-samvatsarada Āśāda-śu 15 lu śrīmad-anēka-Brahmaṇḍa-bhāṇḍa-ga-rbha-garbhikṛita-Vidhi-Madhusūdana-Tridaśādhiśvarādy-anēka-dēvatā-makuṭa-maṇi-gaṇa-kiraṇa-dīpti-dīpta-pāda-payōja-para-Siva-līlā-sukṛita-kalēvaram appa śrī-Nandinātha-śrī-Bhūṅginātha-śrī-Virabhadra-dēvara-mukhyarāda sajjana-śudha-Sivāchāra-sampanna-arāda dyāvā-prithvi-mahā-mahattinoḷagāda Bhuvanagiriḍdurgadallū Durgada Timmaṇṇa kaṭṭisida Mahattina-maṭhāda dharmake (*usual titles*) Keḷadi-Sadāsīva-Rāya-Nāyakara vaṃśōdbhavarāda Saṅkaṇṇa-Nāyakara prapauraru Siddappa-Nāyakara putraru S'ivappa-Nāyakara putraru Sōmasēkhara-Nāyakara dharma-patniyar āda Chennammājiyavarū barasi-koṭṭa mūla-vīsada dharma-śāsana-da kramav ent endare Hira-Veṅkaṭappa-Nāyaka-ayyanavara nirūpaḍiḍu ubhaya-mārgada mūḍalu baḍagalu sthala-vaḷa-nāḍu-muntāda aḍapaṭṭaṇe hāki hēruva mahā-nāḍu-setṭi-samastaru tamage ā-sa-dharmav āgābēk endu nāvu āḷuva rājyada mēlu Ghaṭṭāḷa vōḷagada Durgada thānyadalli aḍike-mēnasige sthala-nija 1 ke ' 1/8 bēle mēlāda sakala-naḍegaḷigu naḍe 1 kke ' 1/2 are visa i-riti-koḍavisavannu biṭṭu i-pramāṇu paṭṭi barakoṭṭu iddalli ā-riti yettikonḍu maṭhāda dharmava naḍasikoṇḍu baruttiddalli iḡa ā-paṭṭeyu sithi (I. b.) iavāda sammandha ā-paṭṭē-pramāṇu koḍavisavannu i-Mahattina-maṭhāda dharmake Sivārpitavāgi biṭṭevāgi i-pramāṇige prāku paṭṭe barakoṭṭa mahā-nāḍavara hesara vir-ara (*here come names*) ubhaya-mārgada mūḍalu baḍagalu sthala-vaḷa-nāḍu-muntāda aḍapaṭṭaṇe hāki hēruva setṭi-samastaru barakoṭṭu paṭṭē-pramāṇu koḍavisavannu yi-maṭha-dharmake S'ivārpi-tavāgi biṭṭev āgi (II. a.) yi-pramāṇu mūla-vīsavanu Durgada thānyadalli pūrva-pramāṇu yettikonḍu Mahattu-pāraparyav āgi ā-chandrārka-sthāyigal āgi sukhadiṃ maṭhāda dharmava naḍasikoṇḍu bāhad endu barasikoṭṭa mūla-vīsada dharma-śāsana (*usual final verses*)

śrī-Sadāsīva

47

An 8th copper inscription of the same maṭh.

(I. a.) *namas tuṅga- &c. ||*

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varuṣa 1631 neya Sarvadhāri-samvatsarada Māgha-śudha 15 lu śrīmad-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvi-mahā-mahattinoḷagāda Bidar-ūrinda Āragakke hōha mārggadalli Kōḍūralu bokasta Sidda-Basavaiyana hendatti Virammanū tanna maga Bhadrāyana hesaralu kaṭṭista Mahattina-maṭhāda dharmake (*usual titles*) Keḷadi-Sulāsīva-Rāya-Nāyakara vaṃśōdbhavar āda Siddappa-Nāyakara prapauraru S'ivappa-Nāyakara putraru Sōmasēkhara-Nāyakara dharma-patniyar āda Chennammājiyavara putraru Basavappa-Nāyakara barasi-koṭṭa bhū-dāna-dharma-śāsana kramav ent endare yi-maṭhāda dharmake biṭṭa svāsthegā śāsana barasi-koḷabēk endu Mariyappanavaru hēḷiddarinda yiga barasi-koṭṭadu biṭṭa svāsthe Dāivīsada-sime Maḷabūra-pāla Kusubūra-grīma (*here follow further details*) yinnūru-aravatu-varahnu ayida-haṇa-muppiḡā-bēḷeya svāstiyānu yi-Mahattina-maṭhāda dharmake Si-vārppitav āgi koṭṭevāgi yi-bhūmige netṭa līnga-mudre-kali-noḷagaḷa nidhi-nikshēpa-jala-pāśāṇa-akshinī-āgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyāṅgaḷu yi-bhūmīyali saṣyārāma-muntāgi yēnu adhika-phalavāhante sahā āgumāḍikoṇḍu shaḍu-daruśanakū niḷi-māḍikoṇḍu Mahat-tu-pāraparyav āgi ā-chandrārka-sthāyigal āgi sukhadiṃ maṭhāda dharmava naḍasikoṇḍu bāhad endu barasikoṭṭa bhū-dāna-dharma-śāsana (*usual final verses*)

yatra Yōgīśvaraḥ kuryāt S'iva-līṅgārchanam sakrit |
 vasanti tatra tīrthāni sarvāṇi satatam Guha ||
 Hirasya prīṇanārtham tu S'iva-bhaktāya dīyatē |
 dānam tad vimalam prōktam kēvalam mōksha-sādhnam ||

śrī-Sadāsīva

48

A 9th copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuṣa 1588 neya Viśvāvasu-samvatsarada ^AĀśāda-śu 15 lū śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvī-mahā-mahattinavajagāda Kaliseyinda Ambaligolake hōha mārḡadalū Chika-Aramane-Sāntayyanu kaṭṭisida Mahattina-maṭha-dharmake śrīmad-Eḍeva-Murāri Kōṭe-kōlāhala visudha-Vaidikādvaita-siddhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi-Sadāsīva-Rāya-Nāyakara vamsōdbhavarāda Saṅkappa-Nāyakara prapautrarū Siddappa-Nāyakara pautrarū S'ivappa-Nāyakara putrarū āda Sōmasēkhara-Nāyakarū koṭṭa dharma-śāsanaḍa kramav ent endare Kaluse-sīmeya S'ūdravāḡada vaḷagaṇa Sirugupe-grāma-dindalu (*rates &c. specified*) munḍra-āru-varabanu haṇav-aḡada grāmavanu S'ivārpitavāgi biṭevāgi yi-grāmake neṭṭa līṅgamudre-kallinavajagāda bhūmige saluva nidhi-nikshēpa-jala-pāsāpa-akshhīṇi-āḡāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmyavanu pūrva-mariyādelū āḡumāḡikouḡu shad-daruśanakū niḡi-māḡikouḡu Mahattu-parampareyāgi ā-chandrārka-stāyigalāgi sukhadiṁ anubhaviṣi bahiri yandu koṭṭa dharma-śāsana (*usual final verses*).

śrī-Sadāsīva

49

A 10th copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1564 neya Vriśa-samvatsarada Phālguna-śu 15 lū śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvī-mahā-mahattinavajagāda Bhuvanagiridurgada Bhadrāpuradalū Durgada Timmaṇṇanu kaṭṭista Mahattina-maṭha-dharmake Yeḍeva-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-siddhānta pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi-Veṅkaṭappa-Nāyakara pautrarāda Bhadrappa-Nāyakara putrarāda Virabhadra-Nāyakaru biṭṭa yettina mānyada tāmbra-śāsanaḍa kramav ent endare nāū āluva rājya Ghaṭṭada mēlaṇa tāneya Ghaṭṭe[da] keḷagaṇa tāṇegālali saha maṭha-dharmake hērikomba yettu naḡe 5 ayidaralli jballipate-aḡake-mēṇasu-khobari-kavā (*back*) ḡa hoṇatāgi hērikomba jinisu vidāḷa-būsa-aki-bhatta-rāgi-upu-bella-yēṇne-tupa-muntāda jinisugaḷanu kālam-pratiyalu hērikouḡu ṣaḡu-daruśanakū niḡi-māḡikouḡu maṭha-dharmava naḡasikouḡu bāhadu yendu biṭa dharma-tāmbra-śāsana dēva-sākshigaḷu (*usual final verse*).

śrī-Veṅkaṭāḡri

50

An 11th copper inscription of the same maṭh.

(I. a)

namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1592 neya Saumya-samvatsarada ^AĀśvīja-ba 5 lū śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvī-mahā-mahattinavajagāda Dānīvāsada sīmeya Yeḡehallilu aparāḡara havāle Chennaṇṇana maga Veṅkaṭayyanu kaṭṭisida Mahattina-maṭha-dharmake śrīmad-Eḡeva-Marāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-siddhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi-Sadāsīva-Rāya-Nāyakara vamsōdbhavarāda Saṅkappa-Nāyakara prapautrarū Siddappa-Nāyakara pautrarū S'ivappa-Nāyakara putrarāda Sōmasēkhara-Nāyakaru barasikoṭṭa dharmma-śāsanaḍa kramav ent endare | Dānīvāsada hōbaḷi Dānīvāsada-pāla vaḷagaṇa Yeḡehalli-grāma Handigunī-grāma sahā Sivārpitavāgi beṭṭevāgi ā-grāmagaḷa prāku rēkhe (*here follow details*)

of rates) nûra-mûvata-vondu-varahana bhûmiyanu Sivârpitavâgi biṭṭevâgi yi-grâmagalige sthâpitava mādida lîngamudre-kallinavalagâda chatur-gaḍi-vaḷaguḷḷa nidhi-nikshêpa-jala-pâshâna-akshini-âgâmi-siddha-sâdhyangal emba ashta-bhôga-têjas-svâmyavanu pûrva-mariyâde[ya]ḷḷi âgumâdikoṇḍu dēvatâ-vechavanu naḍasi Hebe-Saṅkha-dēvara uttârada haṇavanu koṭṭu â-chandrârka-sthâyigal âgi shaḍ-daruśanakû niḍi-mâdikoṇḍu Mahattu-parampareyâgi dharmavanu naḷasikoṇḍu bâhadu yendu koṭṭa dharma-śāsana | dēva-sâkshigal (usual final verses).
śrī-Sadâśiva

51

A 12th copper plate of the same maṭh.

namas tuṅga-âc. ||

svasti śrī jayâbhyudaya-S'âlivâhana-śaka-varuśa 1553 neya Pramôda-samvatsarada Mârگاśira-śudha 5 lu śrīmad-Eḍeva-Murâri Kôṭe-kôḷâhala viśudha-Vaidikâdvaita-sidhânta-pratishthâpaka S'iva-guru-bhakti-parâyana-râda Keḷadi-Râma-Râja-Nâyakara komâra Virappa-Nâyakaru Timmappana maga Sidappage koṭṭa kraya-dâna-tâmbra-śâsanada kramav ent endare ninna kaiyya aramanega ga 250 yinnûr-ayivattu-varahana krayava tegadukoṇḍu ninu Bhadrâpuradali kaṭista Mahattina-maṭha-Virakta-maṭhada dharmake saha biṭṭa svâste (here follow details of rates) mûvattu-varahanu eṭṭu-hapa-hâgâda bhûmiyanu maṭha-dharmake biṭevâgi yi-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyali âgumâdikoṇḍu nashṭake kaḷada bhûmiyanu rûpa-mâḍi sasi-bâle-teṅga hâki maṭha-dharmake naḍasi bahiri yi-bhûmige saluva chatus-sime gaḍi-vivara (details of boundaries) yint i-chatus-sime-bhûmiyoḷage Yeḷagalâlê Gaûrêśvara-dēvara dēva-sva tôṭa maṇḍalamâgi Vinâyaka-dēvara dēva-sva tôṭa sahâ hora-tâgi yi-maṭhagaḷa dharmake biṭa yeṇṭu-varahanu yeḷu-haṇav-aḍavu-bêḷe-kuḷada bhûmiyanu naḍasi bâhadu yendu koṭa kraya-dâna-tâmbra-śâsanâ yidake sâkshigal (usual final verse).

śrī-Virabhadra

52

A 13th copper plate of the same maṭh.

śubham astu svasti śrī jayâbhyudaya-S'âlivâhana-śaka-varuśa 1563 neya Vikrama-samvatsarada Mâgha-ba 7 Sthiravâradalu śrīmatu Basurûra Mûḍakariya Âdinâtha-dēvaru nûrayivatta-mûru-mandimuntâda halaru seṭṭigâra samastaru Maḷalagade Malappanavara maga Kapugaḷâlê Basavappage koṭa mûla-sâdanada paṭê kramav ent endare namma mûlada sthâḷadalli vâdyadavarige umbaliyâgi koṭida sthâḷadavoḷage nimage viṅgaḍisikôṭa gade (after details of the sale of lands) yi-mûru-thâvina sthâḷavannu nimage mûla-parichhêdava âgi krayake koṭevâgi â-staḷada chatus-simeya vivara (here follow details of boundaries) yint i-nâḷku-chatus-simeyinda voḷaguḷa staḷa â-staḷadalu anuba.
..... nidhi-nikshêpa-jala-pâshâna-akshini-âgâmi-sidha-sâdhyangal emba ashta-bhôga-svâmyangal saha nimage yi-sthâḷavannu lîngamudre-kalluḷa sthâpitava mādisi Mahantina-maṭava kaṭisuvallige koṭu nimma kaiya artha-parichhêdavâgi tegadukoṇḍu mûla-parichhêdavâgi koṭeḍu yandu mûla-śâsanada paṭe yi-staḷudali nivu maṭavannu kaṭisi mādida da (back) rmda vichâraku yi-maṭada rakshaṇaku nâve kartugaḷu yamba mariyâdeyalli santâna-parampariy âgi rakshaṇyava mādikoṇḍu bâheḍu yidake tappidare Maḍadēvaru-Âdinâtha-dēvarige tapidavar endu barasikoṭṭa kraya-mûla-sâdanada paṭe yidake sâkshigal paḍu-kêri halaru seṭṭigâra samastaru

53

A 14th copper inscription of the same maṭh.

(I. a.)

namas tuṅga-âc. ||

svasti śrī jayâbhyudaya-S'âlivâhana-śaka-varsha 1567 neya Krôdhi-samvatsarada Srâvâṇa-śudha 15 lu śrīmat-sajjana-śudha-Sivâchâra-sampanna dyâvâ-pruthvi-mahâ-mabatinavalagâda Bidi-rûra haḷê-Mahatina-maṭhada dharmake śrīmad-Eḍeva-Murâri Kôṭe-kôḷâhala viśudha-Vaidikâd-

vaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi-Sadāsiva-Rāya-Nāyakara vaṃśōdbhavarāda Saṅkaṇṇa-Nāyakara prapauraru Siddappa-Nāyakara pauraru S'ivappa-Nāyakara putrarāda Sōmaśekhara-Nāyakaṛu koṭṭa dharma-śāsanada kramav ent endare Hombuchada śimē Supṇadabastiya Siddapuradallu Siddammājiyavarū kaṭista Mahattina-maṭhake prāku Mosarūru-sīme Gandravalli-grāmaṁ uttāravāgīdalli | ā-maṭhaṁ prāku avāntradalū nakhalāgi svāstiyū aramane-
 neya sistige kūḍibaruttidalli yittalāgi maṭhava kaṭi dharmava naḍasuva bagge uttārava koṭida bagḷu alli maṭhava kaṭa (I. 2.) talilla | Bidirūra haḷē-maṭhadalli dharma naḍadu barutade yi-maṭhake svāste sāladu yi-maṭhada dharmake utārava koḍabēk endu Charanti-hirēruḡaḷu hēḷikoṇḍalli yi-maṭha-
 dalliye dharma naḍava bagge S'ivārpitavāgi biṭevāgi (here follow details of gift) yembhata-yēlu-varahana bhūmiyanu S'ivārpitavāgi biṭevāgi ā-grāmaka neṭa līṅgamudre-kallinaḷaḷagāda chatur-gaḍi-vaḷaḷuḷa
 nidhi-nikshēpa-jala-pāśhāna-akshīṇi-āgāmi-sidha-sādhyāṅḡaḷ emba aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyalu āgumāḍikoṇḍu yi-grāmadavāḷage sasi-bāḷe-teṅgu-muntāgi hostāgi (IIa) āgāmiya
 māḍikoṇḍu Mahattu-parampareyāgi ā-chandrārka-stāyigāḷ āgi śaḍ-daruśanakū niḍi-māḍikoṇḍu su-
 khaḍiṃ anubhaviṣi bahiri yandu koṭa dharma-śāsanada (usual final verses). śrī-Sadāsiva

54

A 15th copper plate of the same maṭh.

namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuṣa 1565 neya Chitrabhānu-saṃvatsarada Kārtika-
 śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattinolaḷagāda Saṅga-
 mēśvarada kereya baḷiyali Sidalīṅgaṇṇanu kaṭisida Mahattina-maṭhada dharmake Eḍeva-Murāri
 Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda
 Keḷadi-Venkaṭappa-Nāyakara paṭṭraru Bhadrappa-Nāyakara putraru Virabhadra-Nāyakaṛu koṭa
 dharma-śāsanada kramav ent endare Sidalīṅgaṇṇana maga S'antayyana kayya ga 300 munnūru-
 varahana aramanege tegadukkoṇḍu biṭa svāsthe Mosarūra śimeya vaḷagaṇa Kallūra-grāmādinda
 (rates specified) nālvattu-yeṛaḍu-varahana bhūmiyanu S'ivārpitavāgi biṭevāgi yi-svāsthege sthāpita-
 māḍida līṅgamudre-kallinaḷaḷagāda bhūmige saluva sarva-svāmyavanu pūrva-mariyāḍeyali āgu-
 māḍikoṇḍu Mahatu-paramparey āgi (back) ā-chandrārka-sthāyigāḷ āgi śaḍ-daruśanakū niḍi-māḍi-
 koṇḍu sukhaḍiṃ anubhaviṣi bahiri yandu koṭa dharma-śāsanada (usual final verse). śrī-Venkaṭādr

55

A 16th copper plate of the same maṭh.

namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuṣa 1588 neya Viśvāvasu-saṃvatsarada Jyēsthā-
 śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattinolaḷagāda Mosarūra
 Maḷebage S'anta-dēvarige śrīmad-Eḍeva-Murāri Kōṭe-kōlāhala viśuddha-Vaidikādvaita-siddhānta-
 pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi-Sadāsiva-Nāyakara vaṃśōdbhavarāda
 Saṅkaṇṇa-Nāyakara prapaurar āda Siddappa-Nāyakara paurarāda S'ivappa-Nāyakara putrar āda
 Sōmaśekhara-Nāyakaṛu koṭṭa dharma-śāsanada kramav ent endare Uḍucha-Bōvana maga Hosūra-
 Bōvage prāku Keḷadi-simeyalli umbaḷiy āgi svāstheya koṭṭiddalli | ātanu Sadāsivasāgaradali Vaśi-
 kṛita-maṭhava kaṭṭisiskoṭṭu ā-svāstheyanu maṭha-dharmake biṭṭalli | dharma naḍadu barutade
 adanu S'ivārpitavāgi pālisikoṇḍu | śāsanava barasikoḍabēk endu Hosūra-Bōvana maga | Mari-Hosūra-
 Bōvanu hēḷikoṇḍa sammandha S'ivārpitavāgi biṭṭa svāsthe Keḷadiya śimeya Sūdravāda Anile-
 koppada grāmādali (rates specified) ā-nāḷkuvari-varaha (back) bhūmige saluva chatur-gaḍi-vaḷa-
 guḷḷa nidhi-nikshēpa-jala-pāśhāna-akshīṇi-āgāmi-sidha-sādhyāṅḡaḷ emba aṣṭa-bhōga-tējas-svāmya-
 vanu pūrva-mariyāḍeyalli āgumāḍikoṇḍu yi-bhūmiyolaḷage hostāgi māḍuvanthā hakkaḷu-gadde-tōṭa-

halasu-māū-bāle-teṅgu-muntāgi āgumāḍikonḍu ā-utpatyada haṇa saha sarvamānyav āgi nimma śishya-pārapariyāgi ā-chandrārka-sthāyigal āgi sukhadiṃ anubhaviṣi bahiri yendu koṭṭa dharmasāsana yidakke dēva-sākshi (*usual final verses*).
śrī-Sadāsiva

56

A 17th copper plate of the same maṭh.

namas tuṅga-āc. ||

svasti śrī jayābhyaudaya-S'ālivāhana-śaka-varsha 1538 neya Nāla-samvatsarada nija-^Asvija-ba 7 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna guru-līṅga-jaṅgamā-prēmigalāda dyāvā-prithvī-mahā-mahattinolaḡadā S'rīraṅgaṭṭāpāda Holīna-Hiriyā-Hampayyanavaru Sadāsivasāgaradalu kaṭṭisida Mahattina-maṭha-dharmake Eḡava-Murāri Kōṭe-kōḷāhaḷa viśuddha-Vaidikādvaita-siddhānta-pratisṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Venkaṭappa-Nāyakaru koṭṭa dharmasāsanaḡa kramav ent endare Uḡuguniya-sime-vaḷagaḡa Kaḡenandihallīya grāmavanu S'ivārpitav āgi koṭṭev āgi (*rates specified*) nānūḡa-yippatta-yēlu-varahavu yeṇṭu-haṇa-muppāgada grāmaka saluva sarva-svāmyavanu prāku mariyāḡeyalli āgumāḍikonḍu Mahattu-paramparey āgi ā-chandrārka-sthāyigal āgi sukhadiṃ anubhaviṣi bahiri endu koṭṭa dharmasāsana (*usual final verse*) nimma maṭha-dharmake Kaḡenandihallī-grāmadinda Sadāsivasāgarada Mahattina-maṭhake mānyada ettu 20 yippattu ettinālu kālaṃ pratilū suṅkav illade bhata-rāginu hēḡikonḍu bahiri yendu koṭṭa dharmasāsana śrī-Venkaṭāḡdri

57

An 18th copper plate of the same maṭh.

namas tuṅga-āc. ||

svasti śrī jayābhyaudaya-S'ālivāhana-śaka-varuśa 1613 neya Pramōda-samvatsarada Kārttika-śu 15 lu śrīmad-Eḡeva-Murāri Kōṭe-kōḷāhaḷa viśuddha-Vaidikādvaita-siddhānta-pratisṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Sadāsiva-Rīya-Nāyakara vāpśōdbhavarāda Saṅkaṇṇa-Nāyakara prapautrarū Sidappa-Nāyakara pautrarū S'ivappa-Nāyakara putrarū Sōmaśekhara-Nāyakara dharmapatniyarāda Chennammāḡiyavaru Manōharada Jaṭāsāṅkara-dēvara śishyaru Manōharada Mahattu Mallikāṅjuna-dēvara śishyaru Kempina Manōhara-dēvarige barasikoṭṭa kraya-dāna-dharma-sāsanaḡa kramav ent endare Hombuchada simeyalli suṅkada Sida-Basavai[ya]ḡe prāku Pramādi-samvatsaradalli kraya ga 300 munnūru-varahana tegadukonḍu nālvattu-varahanu mūru-haṇa-hāgada svāsteya uttārava koṭṭidalli ātana maga Naṅjaṇaṇū tanna anupatyakuritu Keṅchavana kayya munnūru-varahana sālava tegadukonḍu āḡa hāki śāsanaṇaṇū koṭṭidalli haṇu-baḡi sahā hēralāḡ ādarinda biḡisikomballige avakāśav illade svāstēne matte-yārigādarū krayake hondisikottu haṇa-baḡiya tegadukō yandu āke-kōḡe hējalāḡi ākeyū nimma kaiya tanna haṇa-baḡi-bage saha nirṇayava māḡi ga 400 nānūru-varahanu tegadukonḍu ā-svāstiyānu nimage krayake koṭṭu-yidē (*back*) ne yi-bage nānūru-varahanū aramanegē koṭṭēnu prāku ātāḡe barasikoṭṭa śāsanaṇaṇū tegadukonḍu badalu nimma hesarali śāsanaḡa barasikoḡabēk endu hēḡikolaḡi ā-śāsanaṇaṇu vappisikonḍu āva tegada sālada bagye nīvu koṭṭa nānūra-varahanū aramanegē tegadukonḍu ā-svāstheyānu kraya-dānavāḡi nimage S'ivārpitavāḡi koṭṭev āḡi ā-bhūmiya rēkhē vivara (*rates specified*) nālvattu-varahanū mūru-haṇa-hāgada svāsteyānu S'ivārpitavāḡi koṭṭevāḡi yi-bhumigē neṭṭa līṅgamudre-kalīnolaḡaḡa nīdhi-nikshēpa-jala-pāshāṇa-akshīṇi-āḡāmi-sidha-sādyāṅgaḡ embā ashta-bhōga-tējas-svāmyāṅgaḡa yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante sahi āgumāḍikonḍu nimma sisu-pāraparyav āḡi ā-chandrārka-sthāyigal āḡi sukhadiṃ anubhaviṣi bhāḡad endu koṭṭa kraya-dāna-dharma-sāsana (*usual final verses*).

yatra yōḡisvaraḡ kuryāt S'iva-līṅgārcanaṃ sakrit |

vasanti tatra tīrthāni sarvāṇi satatam Guha ||

Harasya prīṇanārthaṃ tu S'iva-bhaktāya diyatē |

dānaṃ tad vimalaṃ prōktaṃ kēvalaṃ mōksha-sādhanaṃ ||

58

A 19th copper plate of the same math.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1553 neya Pramōda-samvatsarada Bhādrapada-śu 15 lu śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvī-mahā-mahattinolaḡāda Sivagaṅgē mēlana gaviya bageya Sidda-Virappa-voḡḡera siśyaru Bhattadapēṭheya Basavaliṅga-dēvarige Yaḡava-Murāri Kōṭe-kōlāhala viśudha-Vaidikā Ivaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Veṅkaṭappa-Nāyakara pautrarāda Bhadrappa-Nāyakara putrarāda Virabhadra-Nāyakaru koṭṭa bhū-dāna-dharmada tāmra-śāsanaḡa kramav ent endare Mantasāle-simevaḡaḡana Brāhmaṇavāḡāda Hoḡlasaruhina-grāma 1 ke (*rates specified*) ayivattu (*back*) vandu-varahanu-eṇṭu-ḡaṇav-aḡḡāda grāma-ḡaḡige saluva sarva-svāmyavanu prāku-mariyāḡḡēli āḡumāḡikoṇḡu nimma siśya-paramparey āḡi ā-chandrārka-sthāyigalāḡi maṭha-dharmake naḡasikoṇḡu sukhadip anubhaviḡi bahiriy endu koṭṭa dharma-śāsana (*usual final verses*).

śrī-Veṅkaṭāḡri

59

A 20th copper inscription of the same math.

(Ia) namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1635 neya Nandana-samvatsarada Chayitra-śu 15 lu śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvī-mahā-mahattinavolaḡāda Āraḡadalu Kadaḡi Vira-Seṭṭiyu kaṭṭistī Mahattina-maṭhake Yeḡava-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Saḡāśiva-Rāya-Nāyakara vaṃśōḡbhavarāda Siddappa-Nāyakara prapautraru Sivappa-Nāyakara putraru Sōmasēkhara-Nāyakara dharma-patniyarāda Chennammijiyavara putraru Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsanaḡa kramav ent endare yi-maṭhada dharmake biṭṭa svāstheḡe śāsana barasikoḡāḡēk endu Mariyappanavaru hēḡidarinda barasikoṭṭadu Maḡuvaṅka-nāḡa-sime paṭṭaṇada sutṭaṇa paṭṭaḡiyinda Āraḡada kerē keḡaḡana (*rates specified*) tombhata-ayidu-varahanu onbhattu-ḡaṇavina svāsteyanu yi-Mahattina-maṭha-dharmake S'ivārpitavāḡi koṭṭevāḡi yi-bhūmige neṭṭa liṅgamudre-kallinolaḡuḡaḡa nidhi-nikshēpa-jala-pāśāna-akshiṇi-āḡāmi-sidha-sādhyaṅḡaḡ emba ashta-bhōḡa-tējas-svāmyaṅḡaḡa yi-bhūmiyalli sasyārāma-muntāḡi yēnu adhika-phalav āhante saha āḡumāḡikoṇḡu Mahattu-pāmaparyavāḡi ā-chandrārka-sthāyiga (IIb) ḡiḡi maṭha-dharmava naḡasikoṇḡu bāhad endu barasikoṭṭa bhū-dāna-dharma-śāsana (*usual final verses*).

śrī-Saḡāśiva

60

A 21st copper plate of the same math.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1630 neya Sarvajitu-samvatsarada Māgha-śudha 15 lu śrīmad-Edāya-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Saḡāśiva-Rāya-Nāyakara vaṃśōḡbhavarāda Siddappa-Nāyakara prapautraru Sivappa-Nāyakara pautraru Sōmasēkhara-Nāyakara dharma-patniyarāda Chennammājiyavara putraru Basavappa-Nāyakaru bokkasada Sida-Basavaiyanu Hameḡya jātreyalli naḡasuva dharmada bage barasikoṭṭa bhū-dāna-dharma-śāsanaḡa kramav ent endare yi-dharmada bagye Mahattinavara vaśakke ḡaṇava koṭṭiddenu svāste yilla pālisikkoḡāḡēk endu Sidda-Basavaiyanu hēḡikoḡalāḡi Mahattinavarinda aramanegē banda patra-sāḡada bageyalli ga 120 nūra-yippattu-varahanu uttāra-māḡikoṇḡu biṭṭa svāstige śāsanaḡa barasikoḡalilla śāsanaḡa barasikoḡāḡēk endu Mariyappanavaru hēḡiddarinda barasikoṭṭadu Yeḡatoreya-simeyalli ittalāḡi sāḡāda Kambadahāḡa-grāmadiṇda (*rates specified*) hannaraḡa-varahana svāstheṇu Hameḡya jātreyallu Mahattinavarige naḡasuva dharmada bage S'ivārpitavāḡi koṭṭev āḡi yi-bhūmige naṭṭa liṅgamudre-kallinolaḡuḡaḡa nidhi-nikshēpa-jala-

pāshāṇa-akshiṇi-āgāmi-siddha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyavanu pūrva-mariyādeyalli āgumāḍikoṇḍu Mahattu-pārampariyavāgi ā-chandrārka-sthāyigalāgi sukhadim dharmava naḍasi-koṇḍu bāhad endu barasikoṭṭa bhū-dāna-dharma-sāsana (*usual final verses*). śrī-Sadāśiva

61

A 22nd copper plate of the same maṭh.

namas tuṅga- &c. ||

svasti śrī jayābhudaya-S'ālivāhana-śaka-varuṣa 1611 neya Vibhava-samvatsarada Vaiśākha-śu 3 lu śrī-madd-Eḍuva-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishtāpaka S'iva-guru-bhakti-parāyaṇarāda Keladi-Sadāśiva-Rāya-Nāyakara vaṃśōdbhavarā la Saṅkaṇṇa-Nāyakara prapauraru Siddappa-Nāyakara pauraru S'ivappa-Nāyakara putraru Sōmasēkhara-Nāyakara dharma-patniyar āda Chennammājiyarū Āragada bāvi Kayidāsana gadeyalu Vaṣikrutamathava kaṭṭisi.
Kupasta Kanthehariśvara Sidda-Mallikārjuna-dēvara śishyaru Guruliṅga-dēvarige koṭṭa kraya-dāna-dharma-sāsana kramav ent endare nimma kaiya aramanego kraya ga 81½ yemhattondu-vare-varahana tegadukoṇḍu Āragada dēvasthānada sime Nārāṇa-bhaṭṭana paṭṭaḍivalaṅga bāvi Kaiyidāsana gaddeyinda (*rates specified*) yeṇṇi-varahanu chaulada bhūmiyanu Dāsana gaddeyalī maṭhav a kaṭṭikoṇḍu alli dharmava naḍasikoṇḍiḥya bage S'ivārpitavāgi koṭṭevāgi yi-bhūmiya chatur gaḍige neṭṭi lūgamudre-kallinoḷaḷuḷla nidhi-nikshēpa-jala-pāshāṇa-akshiṇi-āgāmi-siddha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyavanu pūrva-mariyādeyalli āgumāḍikoṇḍu nimma śiśya-pārampariyavāgi ā-chandrārka-sthāyigal āgi sukhadalli anubhaviṣi bāhad endu koṭṭa bhūmi-kraya-dāna-dharma-sāsana (*usual final verses*). śrī-Sadāśiva

62

A 23rd copper plate of the same maṭh.

namas tuṅga- &c. ||

svasti śrī jayābhudaya-S'ālivāhana-śaka-varuṣa 1558 neya Yuva-samvatsarada Jēsthā-śudha 10 lu śrī-mall-Eḍuva-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishtāpaka S'iva-guru-bhakti-parāyaṇarāda Keladi-Venkaṭappa-Nāyakara pauraru Bhadrappa-Nāyakara putraru Virabhadra-Nāyakarū | s'ijjana-śudha-S'ivāchāra-sampanna dyāvā-prithvī-mahā-mahattinolaḷāda | Aṇḍigēḷi namma māyāji Rēvaṇṇa-vaḷēru kaṭṭisida Mahattina-maṭha-dharmake koṭa kraya-dāna-tāmra-śāsanaḍu kramav ent endare Rēvaṇṇa-vaḷēra kayya aramanego ga 600 ānūra-varahana tegadukoṇḍu Aṇḍige-simē Hire-Āḷaḷi-grāmada vaḷaṅga kālulaḷi Dēvatekōṭavanu kraya. . . āgi ā-sthālakke (*as specified*) (*back*) antu ga 73 epatu-māru-varahana bhūmiyanu maṭha-dharmake biṭevāgi yidake saluva grihārāma-kshētra-sahavāda chatu-simevōḷage āgāmi māḍikoṇḍu maṭha-dharmake naḍisi ashta-bhōga-tējas-svāmyavanu prāka-mariyādeyalli āgumāḍikoṇḍu ash-tādaśa-jātigū niḍi-māḍikoṇḍu Mahatuparampareyāgi ā-chandrārka-sthāyigalāgi sukhadim anubhaviṣi bahiri | yī-maṭhada karitṭivake namagū Mahattigū sammatavāgi rāga-dvēḷa-rahitar āgi atithigal āgi mahat-paravāgi śiśya-varga horatāgi naḍiyabēk endu koṭa kraya-dāna-tāmra-sāsana (*usual final verses*). śrī-Venkaṭādiri

63

A 24th copper plate of the same maṭh.

namas tuṅga- &c. ||

svasti śrī jayābhudaya-S'ālivāhana-śaka-varuṣa 1563 neya Vikrama-samvatsarada Puṣya-ba 1 lu śrī-mall-s'ijjana-śudha-S'ivāchāra-sampanna dyāvā-prithvī-mahā-mahattinolaḷāda S'īmēśvaradalū Si-

dam nājiyavara hesaralu kaṭṭisi la Mahatīna-maṭṭaḍi dharmake Yeḍava-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Veṅkṭappa-Nāyakara putrarāda Bhadrappa-Nāyakara putrarāda Vīrabhadra-Nāyakarū S'ivārpitavāgi biṭṭa tāmbra-śāsanaḍa kramav ent en lare Tombhattina-sime-vaḷagaṇa Siraṅgūru-grāṁmavanu maṭṭa-dharmak e biṭṭevāgi; ā-grāṁmake saluva (*rates specified*) ayivattu-mūru-varahanu āru-haṇa-hāgū-bēḷeya bhūmiyanu maṭṭa-dharmake biṭṭevāgi yi-bhū-niḡe saluva sarva-svāmyavanū prāku-mariyāḍeyalli āgumāḍikonḍu ā-chandrārka-stāyigal āgi maṭṭa-dharmava naḍasikonḍu bāhadu yendu koṭṭa tāmbra-śāsana yidakke dēva-sākshigalu (*usual final verse*) stānanānya pūrva-mariyāḍe shaḍ-darsanakū niḷabēku

śrī-Veṅkaṭāḍri

64

A 25th copper plate of the same maṭṭ.

namas tuṅga-ēc. ||

svasti śrī jayābhūyaya-S'ālivāhana-śaka-varsha 1602 neya Siddhārthi-saṁvatsarada Aśvija-śu 10 lu śrīmat-sajjana-śudha-S'ivāchāra-saṁpanna dyāvā-prithvi-mahā-mahattinolaḷāda Dānivāsada sime Koṇanāḍa-pāla vaḷagaṇa Hosahaliya Mahattina-maṭṭaḍi dharmake śrīmad-Eḍava-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Sadāśiva-Rāya-Nāyakara vāṁśōlbhavar āda Saṅkappa-Nāyakara prapautrarū Siddappa-Nāyakara putrarū S'ivappa-Nāyakara putrarū S'īmāśekhara-Nāyakara dharmā-patniyarāda Cheṇṇammājiyavarū barasikoṭṭa śāsanaḍa kramav ent endare yi-maṭṭaḍi hedāriyali ade svāste yilla pālisikoḷabēk endu Keṇchava hēḷikonḍa sammandha biṭṭaḍi Dānivāsada simeya Dānivāsada-pāla Golikoppada-grāṁmadindalu (*rates specified*) ubhayaṁ yi (*buck.*) pp utayēla-varahana bhūmiyanu S'ivārppitavāgi biṭṭevāgi yi-bhūmige neṭṭa līṅgamudre-kallina-vaḷagulla nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyaigal emb aṣṭa-bhōga-tējas-svāmyavanū pūrva-mariyāḍeyalli āgumāḍikonḍu shaḍ-daruśanakū niḍi-māḍikonḍu Mahattu-pāraṁpariyavāgi maṭṭaḍi dharmava naḍasikonḍu bāhadu yendu koṭṭa dharmā-śāsana (*usual final verses*).

śrī-Sadāśiva

65

A 26th copper inscription of the same maṭṭ.

(I a) namas tuṅga-ēc. ||

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varsha 1590 neya Plavaṅga-saṁvatsarada Mārgaśira-śu 15 lu śrīmat-Kesaṇḍra-simeya Uḷuve-grāṁmadalu Līṅgaṁmājiyavara hesarallū kaṭṭisida Līṅgēśvara-dēvara kaṭṭaḷe-Kandāchāra-satra-muntāda-dharmake śrīmad-Eḍava-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Sadāśiva-Rāya-Nāyakara vāṁśōlbhavar āda Saṅkappa-Nāyakara prapautrarū Siddappa-Nāyakara putrarū S'ivappa-Nāyakara putrarāda Sōmāśekhara-Nāyakarū koṭṭa dharmā-śāsanaḍa kramav ent endare Kesaṇḍra-simevaḷagaṇa Kaisūḷi-grāṁmadinda (*long details*) ayinūru-nālku-varahanū ayidu-haṇa-hāgaḍa bhūmiya grāṁmagalanu namma tāyigalāda Līṅgaṁmājiyavara hesarallū dēvastānava kaṭṭisi pratishṭheya mā(II a)ḍisida Līṅgēśvara-dēvara kaṭṭaḷe-Kandāchāra-satra-muntāda dharmake yi-śu 15 Saumyavāsara-sōmōparāgaḍa puṇya-kāladallu namma tāyigalige śāśvata-S'iva-lōka-nivāsav āgabēk endu S'ivārpitavāgi biṭṭevāgi yi-grāṁmagalige saluva chaturgāḍi-vaḷagulla nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyaigal emb aṣṭa-bhōga-tējas-svāmyavanū pūrva-mariyāḍeyalli āgumāḍikonḍu ā-chandrārka-vāgi dēvatā-sēve satra-dharma saha naḍadubarabēk endu koṭṭa dharmā-śāsana yidakke dēva-sākshī (*usual final verses*).

śrī-Sadāśiva

A 27th copper plate of the same mañh.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1547 neya Raktākshi-samvatsarada Mārgaśira-śu 51u śrīmadd-Eḍava-Murāri Kōṭe-kōlāhala viśudha-Vaidikālvaita-sidhānta-pratiṣṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Veṅkaṭappa-Nāyakaru Sidaliṅgaṇage koṭa kraya-śāsanaḍa kramav ent endare ninna kayya aramanege ga 1,000 vundu-sāvira-varahanu tegadukoṇḍu ninu Saṅgamēśvarada keṇē samipadalli kaṭṭisida Mahattina-maṭhada dharmake Sorabada simevoḷagaṇa Puṇḍujeya-grāmavanu koṭṭevāgi (*rates specified*) nūra-hadimūru-varahanu āru-haṇavina grāmake saluva sarva-svāmyavanu prāku-mariyāḍeyalli āgumāḍikoṇḍu Mahattina-maṭha-dharmake naḍasibahudu yandu koṭṭa karya-śāsana

śrī-Veṅkaṭādvī

A 28th copper plate of the same mañh.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1596 neya Pramādi-samvatsarada Vayisākhā-śu 3 lū śrīmadd-Eḍava-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratiṣṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Sadāśiva-Rāya-Nāyakara vaṃśōdbhavarāda Saṅkaṇṇa-Nāyakara prapauraru S'idaṇṇa-Nāyakara pauraru Sivapa-Nāyakara putraru Sōmaśēkhara-Nāyakara dharmapatniyarāda Chennammājiyavaru Rēvaṇa-Sidēśvara-dēvara sampradāyada Arasinagēri Mahant-ārādhyara pauraru Rāchapa-Ārādhyara putrarāda Sidda-Basavaṇārādhyarige barasikoṭṭa kraya-dāna-śāsana-kramav ent endare Hombuchchada-simē Nāgarahalli Tippanana paṭṭaḍi Handigana-grāmaka saluva kraya ga 403 ' 2½ ke grāma nashṭav āda sammanda biṭṭadu ga 103 ' 2½ suda ga 300 mun-nūru-varahana krayavanu nimma kayya tegalukoṇḍu biṭa svāsthe (*rates specified*) nālavattu-mūru-haṇa-hāgada grāmavanu kraya-dānavāgi Sivārpitavāgi biṭṭidhēve yi-grāmaka neṭa liṅgamudrekallinolaḷḷa nidhi-nikshēpa-jala-pāśāṇa-akshīṇi-āgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyalli āgumāḍikoṇḍu nimma santāna-pārampariyavāgi ā-chandrārka-sthāyigaḷ āgi sukhadiṇ anubhavisikoṇḍu bāhadu yendu koṭa dharma-śāsana (*usual final verses*).

śrī-Sadāśiva

A 29th copper plate of the same mañh.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1596 neya Pramādi-samvatsarada nija-Bhādrapada-ba 5 lū śrīmats-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvi-mahā-mahattina olaḷāda Bidarū-inda Kumbasige hōha mārgada Jeniya Mahattina-maṭhada dharmake (*titles and forefathers' names are the same as in the above*) Chennammājiyavaru mēlada Paṭṭitāyi Jambukhaṇḍi Chenniyu Jeni-grāma-dallū kaṭṭisida Mahattina-maṭha-dharmake barasikoṭṭa ettina mānyada śāsanaḍa kramav ent endare maṭha-dharmake ayid-ettina mānyava (*back*) nu S'ivārpitav āgi biṭṭidhēve | aḍake-menasu-jhalli-paṭe-khobari-kavāda-muntāda gaḍisina-saraku horatāgi aki-bhatta-rāgi-enne-tuppa-kāyi-bella-viduḷa-muntāgi | Yikkēriṭṭuḷu hōbaḷi Ghaṭṭada keḷagūṇa suṅkada ṭhāṇegaḷalli etugaḷa varna-vayasa barasi hērikoṇḍu maṭa-dharma naḍasikoṇḍu bāhadu yendu koṭa dharma-śāsana

śrī-Sadāśiva

69

A 30th copper plate of the same math.

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1595 neya Paridhāvi-samvatsarada Āśvīja-ba 5 lu śrīmat-sajjana-suddha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinavalagāda Āranāda-simē Kandaḍiganamānilu mēḷada S'ivaliṅgiyu kaṭṭisida Mahattina-maṭhada dharmakke (*titles and names of forefathers are the same as above*) Chennammājiyavaru koṭṭa ettina mānyada dharma-śāsanada kramav ent endare maṭhu-dharmake ayidu-ettiina mānyavanu S'ivārpitavāgi (*back*) biṭṭidhēve | (*details are the same as above*) shaḍ-darushauakkū niḍi-māḍikonḍu Mahantu-param-pareyāgi maṭha-dharmava naḍasikonḍu bāhadu yandu koṭṭa dharma-śāsaṇa śrī-Sadāśiva

70

A 31st copper plate of the same math.

śubham astu

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1597 neya Ānanda-samvatsarada Vaisākhā-śu 5 lū śrīmatu sajjana-sudha-S'ivāchāra-sampannar āda dyāvā-prithvi-mahā-mahattinavalagāda mahā-mahattiṅge śrīman-mahā-prabhu Biliḡi Ghaṇṭe-Vaḍera pautrar āda S'ivappa-Nāyakara putrarāda Yimmaḍi-S'ivappa-Nāyakarū S'ivārpitav āgi koṭṭa dharma-sādanada kramav ent endare | Niruguḍi-grāmavanū prāku Huluganahalli Charanti herēru Gurusānta-dēvara śīsu Kōḷūra-dēvaru kuḷa-krayada bage ga 900 vambhaynūru-varahanū koṭṭu i-grāmake kuḷa-kraya-dharma-sādhana va māḍikonḍu āḷi anubhaviṣi baruttidalli i-grāmavanu tāū tamma S'iva-sōdarar āda Gurusānta-dēvaru sahaavāgi Mahattige namaskāra māḍidēve avarige yi-grāmaū naḍadubāha rittige darma-sādanava barasikoḍabēk endu hēḷikonḍa sammanda yi-bago Mahattina kayya ga 70 eppattu-varahanu tegadu-konḍu yi-Niruguḍi-grāmavanu avara herēru saha namaskāra māḍida rittige S'ivārpitav āgi biṭṭu koṭṭevāgi yi-grāmake saluva prāku-rēkke ga 100 (*rates specified*) bhūmi-manegaḷige saluva pūrva-chatus-sime-gaḍige stāpita-māḍida liṅgamudre-kallinda vaḷagāda gaḍe-bedalu-mare-hakalu-beḷuttiṭṭi-kōnu-kāḷārambha-mane-manedāṇa-liṅgōḍu-aṅgaphala-nīru-dāri-nidhi-nikshēpa-jala-pāśāṇa-akshīpi-āgāmi-sidha-sādhya-nava-kruta-kirukuḷa-suvarnādāya-muntāda ashta-bhōga-tējōpārjane ūḷa bhūmi-manegaḷige tatbātithi tirupa māḍikonḍu grāmadavaḷage maṭhava kaṭṭisikonḍu dharmavanu sāṅgav āgi Mahat-paramparey āgi ā-chandrārka-sthāyigalāgi sarvamānyavāgi sukhadim dharmavanu naḍasi bahiriy endu koṭṭa dharma-sāsaṇa yidakke lōka-sākshigalū (*usual final verses*)

śrī-Sadāśiva

71

A 32nd copper plate of the same math.

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1594 neya Virōdhikṛitu-samvatsarada nija-Vaiśākhā-śu 2 lu śrīmat-sajjana-sudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinavalagāda Bidirūr-inda Kumbasige hōha mārgada Jeni Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No. 65 of this taluq.*) Sōmasēkhara-Nāyakaru koṭṭa dharma-śāsaṇa]da kramav ent endare | hujūru-mēḷada Puṭṭāyī Jambukhaṇḍi Chenniyā Jeni-grāmadalu kaṭṭisida Mahattina-maṭha dharmake svāstheya biḍabēk endu aramanege kāpikē ga 300 munnūru-varahana koṭṭu hēḷi-konḍa sammandha biṭṭa svāste Jeni-simeyolaḡaṇa Chikka-Jeni-grāmadinda (*rates specified*) nālvat-tombhattu-varahanu eṇṭ-haṇa-hāgada grāmavanū S'ivārpitav āgi biṭṭev āgi yi-grāmake saluva chatur-gaḍige stāpita-māḍida liṅgamudre-kallinavalagāda nidhi-nikshēpa-jala-pāśāṇa-akshīpi-āgāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmyavanū pūrva-mariyāḍeyalli āgumāḍikonḍu prāku

mara belada nashṭake kaḷada bhūmiya marana kaḍiyade mēlāda bhūmiya utpatyavanū maṭha-dharma-
make naḍasikoṇḍu ā-chandrārka-sthāyigaḷāgi shaḍ-daruśanakū niḍi-māḍikoṇḍu Mahat-paramparey
āgi sukhadiṃ anubhaviṣi bāhad endu koṭṭa dharma-śāsana; sthāna-mānya-pūrva-miriyaḍe (*usual*
final verses) sāṅgavāgi yi-dharmavanu naḍasikkoḷuttā bāhar āgi śrī-Sadāśiva

72

A 33rd copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhūdāya-S'ālīvāhana-śaka-varuṣa 1634 neya Khara-saṃvatsarada Chayitra-śu 7 lu
śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḷāda Munniṇāḍa-simē Mū-
ḍugoppada grāmadallū Mariyappanavara maga S'antavirappanu kaṭṭista Mahattina-maṭhake
Yeḍava-Murāri Kōṭe-kōḷāhaḷa viśudha-Vaidikādvaita-siddhānta-pratiśṭhāpaka S'iva-guru-bhakti-parā-
yaparāda Keḷadi-Sadāśiva-Rāya-Nāyakara vamsōdbhavar āda Siddappa-Nāyakara prapautraru Sivappa-
Nāyakara pautraru Sōmaśekhara-Nāyakara dharma-patniyarāda Chennammājiyavara putraru Basa-
vappa-Nāyakaru barasikoṭṭa yettina mānyada śāsanaḍa kramav ent endare yi-maṭhada dharmake
biṭṭa yettina mānyake śāsanaḍa barasikoḷabēk endu Mariyappanavara S'antavirappanu hēḷiddarinda
barasikoṭṭadu yi-maṭhada dharmakke biṭṭa yettina mānyada naḍe 25 ippatta-ayidu yettina mānyavanu
S'ivārpitav āgi biṭṭev āgi yi-yettinamēle aḍike-mepasu-jballi-paṭṭe-kavāḍa-muntāda ghaḍisina-saraku
horatāgi hērikomba jinisu akki-bhatta-rāgi-uppu-huḷi-vidala-būsa-yeppe-tuppa-bēḷē-bella-kāyi-katta-
kāchu-khobari-javali-khabbuna -uttatte-kharjūra--hogesoppu-yiṅgu-jirige-sāsive-menteya-nīruḷḷi-bēḷ-
uḷḷi-arisina-suṇṭhi-muntāda jinisanu Durga-Yikēri-Ghaṭṭada-keḷagaṇa-bōbaḷi suṅkadalli saha yettugaḷa
varna-vayassanu barasi yi-pramāṇu jinisa hērikon(*back*)ḍu shaḍu-daruśanakū niḍi-māḍikoṇḍu Ma-
hattu-pārampariyav āgi ā-chandrārka-sthāyigaḷ āgi sukhadiṃ maṭhada dharmava naḍasikoṇḍu bāhad
endu barasikoṭṭa yettina mānyada dharma-śāsana (*usual final verses*). śrī-Sadāśiva

73

A 34th copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhūdāya-S'ālīvāhana-śaka-varuṣa 1597 neya Ānanda-saṃvatsarada Chaitra-śu 7 lu
śrīmat-sajjana-śudha-Sivāchāra-sampanna dyāvā-prithvi-mahā-mahattige śrīmad-Eḍeva-Murāri Kōṭe-
kōḷāhaḷa viśudha-Vaidikādvaita-siddhānta-pratiśṭhāpaka S'iva-guru-bhakti-parāyaparāda | Keḷadi-
Sadāśiva-Rāya-Nāyakara vamsōdbhavar āda Saṅkappa-Nāyakara prapautraru Siddappa-Nāyakara
pautraru Sivappa-Nāyakara putraru Sōmaśekhara-Nāyakara dharma-patniyarāda Chennammājiya-
varu barasikoṭṭa śāsanaḍa kramav ent endare | Kumbasiyallū nāḷ kaṭṭista Chennāpurada Mahattina-
maṭhada dharmake śaraṇamāḍi biṭṭa svāste Kumbasi-simē Bālekoppada-grāmadindalu (*rules specified*)
yinnūra-muvattēḷu-varahana grāmagalaṇu S'ivārpitav āgi biṭṭev āgi yi-grāmake neṭṭa liṅgamudre-
kallinolaḷuḷḷa niḍhi-nikshēpa-jala-pāśāṇa-akshīpi-āgāmi-sidha-sādbyaṅgaḷ emba aṣṭa-bhōga-tējas-svā-
myavanu pūrva-mariyāḍeyalli āgumāḍikoṇḍu | maṭa-dharmake biṭṭa ettina mānya baḍinaidu (*loads*
specified as in No. 72 above) prāku kaḷada nashṭadavaḷage hostāgi giḍuva kaḍiyade gaimege bāhanthā
bhūmiyanu sāgu-māḍikoṇḍu ā-ḥaṇavininda saḥā | shaḍ-daruśanakū niḍi-māḍikoṇḍu maṭa-dharma
naḍasikoṇḍu bāhadu yandu koṭṭa dharma-śāsana (*usual final verses*) śrī-Sadāśiva

74

A 35th copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhūdāya-S'ālīvāhana-śaka-varuṣa 1591 neya Kṛlaka-saṃvatsarada Māgha-ba 30 lū |
śrīmat-sajjana-suddha-Sivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḷāda | Paṭṭaguppē bedāri-

yalû Holeyammanu kerê-baliya kattiśida Mahattina-maṭhada dharmake | śrīmad-Eḍava-Murâri Kôṭe-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyanaṛ âda Keladi-Sa-dâśiva-Râya-Nâyakara vampsôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara putraru S'ivappa-Nâyakara putrar âda Sômaśekhara-Nâyakarû koṭṭa- śâsanada kramav ent endare Paṭṭaguppe-simeyavalagana Jeniya-grâmadindalu (*rates specified*) nûra-yippataidu-varaha(*back*)nû âru-haṇav-aḍada grâmavanu S'ivârpitav âgi biṭṭev âgi yi-grâmada chatur-gaḍige neṭṭa lingamudre-kallina vaḷagâda bhûmige saluva nidhi-nikshêpa-jala-pâshâna-akshinî-âgâmi-sidha-sâdhyangal emba ashta-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu yi-grâmada nashtaḍa bhûmivaḷage giḍuva beḷusuvanthâ sthâlādalli giḍuva kaḍisade | geyimige bâhanthâ bhûmiya geyisikoṇḍu Mahattu-paramparey âgi â-chandrârka-sthâyigalâgi shaḍu-daruśanaku niḍi-mâḍikoṇḍu maṭhada dharmavanu naḍasikoṇḍu sukhadiṁ anubhavi bâhad endu koṭṭa dharmma-śâsana (*usual final verses*).

śrī-Sadâśiva

75

A 36th copper plate of the same maṭh.

namas tuṅga-âc. ||

svasti śrī jayâbhyudaya-S'âlîvâhana-śaka-varuśa 1592 neya Saumya-saṁvatsarada Chaitra-śu 5 lu śrīmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda | Paṭṭaguppe beddâ-riyalu Asaganakoppada hoḷê baliya Mare-Bôvanu kattiśida Mahattina-maṭhada dharmake śrīmad-Eḍava-Murâri Kôṭe-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyanaṛ âda Keladi-Sadâśiva-Râya-Nâyakara vampsôdbhavarâda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara putraru S'ivappa-Nâyakara putrarâda Sômaśekhara-Nâyakaru koṭṭa dharmma-śâsanada kramav ent endare | Ârunâḍa-bôbali Kummaṭada-simevoḷagana Asaganakoppa Kumma-rikana-grâma saba S'ivârpitav âgi biṭṭev âgi (*rates specified*) Mahattina-maṭhada dharmake ga 60½ Mare-Bôvanu kattiśta-dêvastâna-Sômaśekhara-dêvara amṛita-paḍi-nandâ-dîpti-muntâda dêvatâ-vechchake ga 18 ubhayam ga 75½ yeppat-eṭṭu-varahanu aḍada grâmavanu S'ivârpitavâgi biṭṭev âgi yi-grâmake saluva chatur-gaḍivaḷagula nidhi-nikshêpa-jala-pâshâna-akshinî-âgâmi-sidha-sâdhyangal emba ashta-bhôga-têjas-svâmyavanu pûrva-mariyâdeyalli âgumâḍikoṇḍu dêvatâ-vechake saluva haṇavanû viṅgaḍisikoṭṭu â-chandrârka-sthâyigalâgi shaḍ-daruśanakkû niḍi-mâḍikoṇḍu maṭha-dharmavanu naḍasikoṇḍu bâhad endu koṭṭa dharmma-śâsana (*usual final verses*).

śrī-Sadâśiva

76

A 37th copper plate of the same maṭh.

namas tuṅga-âc. ||

svasti śrī jayâbhyudaya-S'âlîvâhana-śaka-varuśa 1585 neya S'ubhakṛit-saṁvatsarada S'râvaṇa-śu 2 lu | śrīmat-sajjana-śudha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattinoḷagâda Herûra-gavi-Kari-Basavarâja-dêvarige śrīmad-Eḍava-Murâri Kôṭe-kôlâhala viśudha-Vaidikâdvaita-sidhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyanaṛ âda Keladi-Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara putraru S'ivappa-Nâyakara putrarâda Bhadrappa-Nâyakaru koṭṭa dharmma-śâsanada kramav ent endare Jeni-Hosaḷi-simevaḷagana Jeni-simê Kakkinakâla-grâmadinda (*rates specified*) yippattayidu-varahanu eṭṭu-haṇa-muppâgâda bhûmiyanu Jeni-simê Kakkinakâla-grâmada mârga-sthâlada maṭhadallu naḍasuva dharmake prâku Plava-saṁvatsarada Mâgha-śu 6 lu Tirtharâjapuradalu hiraṇyagarbha-dâna-kâlādallu S'ivârpitav âgi biṭṭev âgi yi-bhûmige salu(*back*)va chatur-gaḍivaḷagula nidhi-nikshêpa-jala-pâshâna-akshinî-âgâmi-siddha-sâdhyangal emba ashta-bhôga-têjas-svâmyavanû pûrva-mariyâdeyalli âgumâḍikoṇḍu shaḍ-daruśanakkû niḍi-mâḍikoṇḍu nimma sisya-paramparey-âgi â-chandrârka-sthâyigalâgi maṭhada dharmava naḍasikoṇḍu sukhadiṁ anubhavi bahiriy endu koṭṭa dharmma-śâsana | yidake dêva-sâkshi (*usual final verses*).

śrī-Sadâśiva

A 38th copper plate of the same math.

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha 1599 neya Naḷa-saṃvatsarada Māgha-śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvī-mahā-mahattinavaḷagāda Gājunḍra-simē Yedehalli-grāmadallu Simogē Phāṇadāra-Puṭṭaṇu kaṭṭisida Mahattina-maṭhāda dharmake śrīmad-Edēva-Murāri Kōṭe-kōḷāḷa viśuddha-Vaidikādvaita-sidhānta-pratishtāpaka S'iva-guru-bhakti-parāyana-rāda Keḷadi-Sadāsiva-Rāya-Nāyakara vamsōdbhavarāda Saṅkaṇṇa-Nāyakara prapautraru Sidappa-Nāyakara pautraru S'ivappa-Nāyakara putraru Sōmasēkhara-Nāyakara dharma-patniyar āda Chennammājiyavaru barasikoṭṭa kraya-dāna-śāsanada kramav ent endare Simogē Phāṇadāra-Puṭṭaṇa kayya aramanege kraya ga 1500 sāviraḍa-ayinūru-varahana tegudukonḍu biṭṭa svāste (*rates specified*) nūra-ayivatteraḍu-varahana grāmavanu S'ivārpitav āgi biṭṭevāgi yi-grāmagaḷige neṭṭa liṅga-mudre-kallinolaḷuḷḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyavanū pūrva-mariyāḍeyalli āgumāḍikkonḍu śaḍ-daruśanakkū niḍi-māḍikkonḍu Mahattu-pārampariyavāgi maṭa-dharma naḍasikonḍu bāhadu yendu koṭṭa dharma-śāsana (*usual final verses*),

śrī-Sadāsiva

A 39th copper inscription of the same math.

(Ia) namas tuṅga-&c. ||

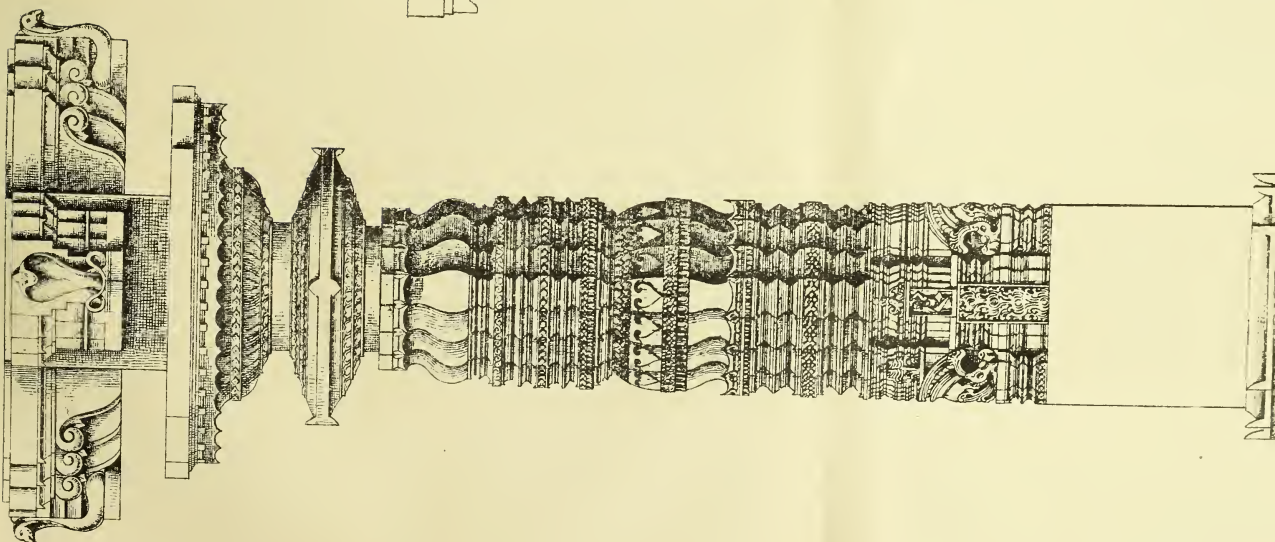
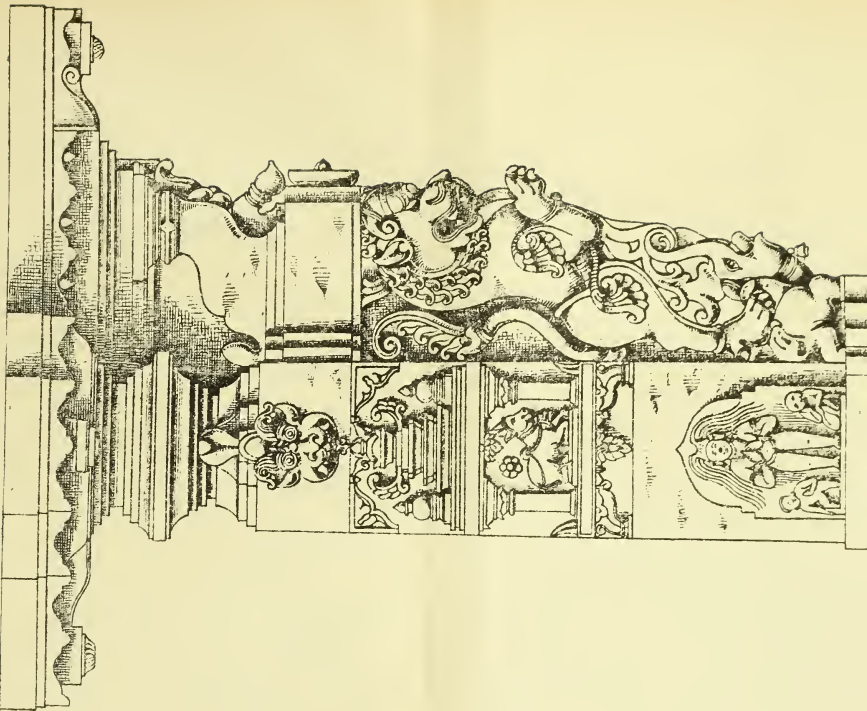
svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha 1590 neya Plavaṅga-saṃvatsarada Bhādrapada-śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvī-mahā-mahattinolaḷagāda Durgadalli Timmaṇṇa-Nāyakanū maṭhava kaṭṭisi Mahattige śaraṇu-māḍida maṭha-dharmake (*titles & names of forefathers are the same as in the previous No.*) Sōmasēkhara-Nāyakarū koṭṭa kraya-dāna-dharma-śāsanada kramav ent endare Kempunaṇji-dēvaru hējikoḷāḷagi Mahattina-maṭhādavara kayya aramanege krayada bage ga 2105 yeraḍu-sāviraḍa-nūrayidu-varahannu tegadukonḍu biṭṭa svāste Mosarūra-simēya Kallūru-hōbāḷi Kaḷale-grāmadinda (*rates specified*) yinnūra-hattu-varahanu nālku-haṇavū-bēlē bhūmiyanu Sivārpitavāgi biṭṭevāgi yi-grāmada chatur-gaḍige liṅgamudrā-silā-sthāpitava māḍisida bhūmivaḷuḷḷa nidhi-nikshēpa-jala-pāśāṇa-akslīṇi-āgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyavanū pūrva-mariyāḍeyalli āgumāḍikonḍu śhaḍ-daruśanakkū niḍi-māḍikkonḍu yi-grāmadaḷage prākū uttāravāgiha dēvatā-uttāra-pura-varga-uttāravānu naḍasi maṭhāda dharmavanu naḍasikonḍu Mahat-pārampareyāgi ā-chandrārka-sthāyigaḷ āgi eukhadim anubhavisī bāhad endu koṭṭa dharma-(II b) śāsana | dēva-sākshigaḷu (*usual final verses*),

śrī-Sadāsiva

A 40th copper inscription of the same math.

(Ia) namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha 1625 neya Chitrabhānu-saṃvatsarada Mārga-śira-śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvī-mahā-mahattinolaḷagāda Bhuvanagiriḍurgadallu Durgada Timmaṇṇu kaṭṭisida Mahattina-maṭhāda dharmake Yedāva-Murāri Kōṭe-kōḷāḷa viśudha-Vaidikādvaita-sidhānta-pratishtāpaka S'iva-guru-bhakti-parāyana-rāda Keḷadi-Sadāsiva-Rāya-Nāyakara vamsōdbhavarādi Sidappa-Nāyakara prapautraru S'ivappa-Nāyakara pautraru Sōmasēkhara-Nāyakara dharma-patniyarāda Chennammājiyavara putraru Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsanada kramav ent endare Mahattinavara kaiyalli kraya ga 901½ śāsanava barisī koḷuva bage ga 195½ ubhayam ga 1097 sāviraḍa-tombhattēlu-varahanu aramanege tegadukonḍu biṭṭa svāsthe Yedāūru-māgani Hedaṇada-simē Marugaśūra-grāma 1 ke



(*rates specified*) tombhattāru-varahannu yēlu-haṇa-hāgada svāstheyannu yi-Mahattina-maṭhāda dharmake S'ivārpitav āgi biṭṭav āgi yi-bhūmige neṭṭa-līngamudre-kallinolaḡuḷḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅḡal emba ashta-bhōga-tēgas-svāmyaṅḡalu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante saha āgumāḍikoṇḍu Mahatu-pārampariyavāgi ā-chandrārka-sthāyigalāgi sukhadim maṭhāda dharmava naḍasikoṇḍu bāhad endu barasikoṭṭa bhū-dāna-dharma-śāsana (*usual final verses*).

śrī-Sadāśiva ||

80

A 41st copper inscription of the same maṭh.

(I a) namas tuṅga-āc. ||

svasti śrī-jayābhūdaya-S'ālivāhana-śaka-varuśa 1587 neya Krōdhi-samvatsarada Vaiśākha-ba 12 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattina-valaḡāda Nāgammājiyavaru ā-Sivapa-Nāyakara hesarallu Kūḷavajiyalū kaṭista Mahattina-maṭhāda dharmake (*titles and forefathers' names are the same as in the No. 78 of this taluq.*) Somaśēkhara-Nāyakaru koṭṭa dharmā-śāsanaḍa kramav ent endare Vasudhāre-hōbali Hāle-Jevanige-sīmevalaḡaṇa Kabinahāli-grāma-dinda (*rates specified*) ayivattu-varahana bhūmiyanū S'ivārpitavāgi biṭṭavāgi yi-bhūmige neṭa-līngamudre-kalinavāḡāda bhūmige saluva nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅḡal emba ashta-bhōga-tēgas-svāmyavanu pūva-mariyāḍeyalu āgumāḍikoṇḍu yi-bhūmiyavāḡe sasi-bāle-muntāgi hākikoṇḍu yēnāda huṭṭuvāli haṇa saha anubhavisikoṇḍu bahiri (*here follow details of remission of toll or 5 bullock for the maṭh, laden as in the No. 68 above*) nimma maṭhāda dharmake naḍasikoṇḍu Mahatu-pārampariyavāgi ā-chandrārka-sthāyigalāgi āḡu-darśanaku niḍi-māḍikoṇḍu sukhadim anubhavisikoṇḍu bāhadu yendu koṭṭa dharmā-śāsana (*usual final verses*).

śrī-Sadāśiva

81

A 42nd copper inscription of the same maṭh.

(I a) namas tuṅga-āc. ||

svasti śrī-jayābhūdaya-S'ālivāhana-śaka-varuśa 1581 neya Vikāri-samvatsarada Jyēshtha-śu 15 lu śrīmat-Eḍeva-Murāri Kōṭe-kōḷāhāḷa viśudha-Vaiḡkādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyanarāda Keḷadi-Saṅkaṇṇa-Nāyakara pautraru Sidappa-Nāyakara putrarāda S'ivappa-Nāyakarū | sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḡāda Hosāṅḡāḡiyalu Pasarada Chennappannu kaṭisida Mahattina-maṭhāda dharmake S'ivārpitavāgi koṭṭa śāsanaḍa kramav ent endare Aḍimare-simiyolaḡaṇa Nāḡuḡaṭa-Bāgimāni-grāmadinda (*rates specified*) ayivata-āru-varahānnu mūra-haṇa-hāḡavu-bōleya bhūmiyanu S'ivārpitavāgi biṭṭavāgi yi-bhūmige saluva sarvasvāmyavanu āgumāḍikoṇḍu Mahattu-pārampariyavāgi ā-chandrārka-sthāyigalāgi anubhavisikoṇḍu shāḡ-darśanaku niḍi-māḍikoṇḍu maṭha-dharmavanu sāṅḡavāgi naḍasikoṇḍu bāhad endu S'ivārpitavāgi biṭṭa dharmā-tāma-śāsana (*usual final verses*) yi-maṭhāda kartṭvāke namagū Mahattigu sammatavāgi rāga-drēsha-rahitarāgi atṭhiṭṭavāgi Mahattu-paravāgi āḡu-varga horatāgi naḡiyabēk endu koṭṭa dharmā-śāsana

śrī-Sadāśiva ||

82

A 43rd copper inscription of the same maṭh.

(I b) namas tuṅga-āc. ||

svasti śrī-jayābhūdaya-S'ālivāhana-śaka-varuśa 1546 neya Rudhirōḷḡāri-samvatsarada Māgha-śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḡāda Paṭṭanagariya Gura-Naḡḡaya-lēvara Śīṡyarāda Gura-Mallikīrjuna-dēvarigē Eḍeva-Murāri Kōṭe-kōḷāhāḷa

visudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḷadi-Veṅkaṭappa-Nāyakaru koṭṭa bhū-dāna-dharma-śāsanada kramav ent endare namma mommaga Sadāśiva-Rāya-Nāyakaru nimaga kaṭṭisikoṭṭa maṭha-dharmake Sirivanta-simē S'udravādaḷagaṇa Huṇasūru-grāmav-anu biṭṭevāgi ā-grāmaka saluva (*rates specified*) nūṛa-yippatta-nālku-varabanu ḷlu-haṇav-aḍḍada bhūmige saluva sarva-svāmyavanū prāku-mariyāḍeyalli āgumāḍikoṇḍu maṭha-dharmake naḍasikoṇḍu bahiri nimaga bē (III a) ḍav emba-vēḷeje yi-svāsteyanu ā-maṭhavanu Mahattige śaraṇu-māḍuviriy endu koṭṭa bhū-dāna-dharma-śāsana (*usual final verses*).

śrī-Veṅkaṭādiri

83

A 44th copper inscription of the same maṭh.

(I b) namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālivāhana-śaka-varuṣa 1546 neya Rudhirōḍgāri-saṃvatsarada Jyēsthāśu 10 lu śrīmad-Edava-Murāri Kōṭe-kōḷāhaḷa visudha-Vaidikādvaita-sidhānta-pratishṭhāpaka S'iva-guru-bhakti-parāyaṇar āda Keḷadi-Veṅkaṭappa-Nāyakaru sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithvī-mahā-mabattinolaḷāda Bārakūra Mahattina-maṭhada dharmake S'ivarpitav āgi koṭṭa bhū-dāna-śāsanada kramav ent endare Bārakūra-simeyalaḷagaṇa Masige-grāma 1 ke (*rates specified*) aruvattenṭu-varabana bhūmige saluva (*after details of boundaries*) yi-chatus-śimevalaḷaḷla grīhārāma-kshētra-sahavāda bhūmige saluva nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sā-dhyāṅgaḷ emba ashta-bhōga-tējas-svāmyavanu āgumāḍikoṇḍu naḍasuva dharma nityadali naḍasuva yēḷu-dēvarigū naimityakavāgi salisibhōa dēvarugaḷige sahā niḍi-māḍikoṇḍu nimma Mabattu-paramparey āgi sukhadim anubhaviṣi bahiri (*here comes stipulation as to the head of the maṭha as in the No. 81 above*) yidake sākshigaḷu (*usual final verse*) nimma maṭha-dharmake Ghaṭada mēle Ghaṭada keḷagaṇa suṅkada ṭhāṇegaḷalli ayidu-yettina mānyavanu biṭṭevāgi aḍake-meṇasu-khobari-kavāda hortāgi nivu hērikomba jinisū vīdaḷa-būsa-yēṇṇe-tuppa-bella-akki-bhatta-rāgi-uppu sahā yisṭu-jinisū suṅkav illade kālam-pratiyalli hērisikkoṇḍu bahiri yendu koṭṭa dharma-śāsana; śrī-Veṅkaṭādiri

84

A 45th copper inscription of the same maṭh.

(I b) namas tuṅga- &c. ||

svasti śrī jayābhuyudaya-S'ālivāhana-śaka-varuṣa 1558 neya Yuva-saṃvatsarada Kārttika-śūda 15 lu śrīmad-Edava-Murāri Kōṭe-kōḷāhaḷa visuddha-Vaidikādvaita-siddhānta-pratishṭhāpaka Hara-guru-bhakti-parāyaṇarāda Keḷadi-Veṅkaṭappa-Nāyakaru pautraru Bhadrappa-Nāyakaru putraru Vīrabhadra-Nāyakaru sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithvī-mahā-mabattinolaḷāda Kesanūra-simeya Kerekoppadalli nammadāgi Banadammaṇavaru kaṭṭisida Mahattina-maṭhake koṭa bhū-dāna-śāsanada kramav ent endare Kesanūra-simeyalaḷagaṇa Māgaḍido (II a) ḍḍēri-grāma Rāmagōḍṇanakoppada grāma saba S'ivarpitavāgi biṭṭevāgi (*rates specified*) yinnūru-hadināru-varabanu eṇṭu-haṇa-hāgaḍa grāmagaḷanu maṭha-dharmake biṭṭevāgi ā-grāmagaḷige saluva gruhārāma-kshētra-sahavāda chatus-śimevalaḷagaṇa bhūmiyanu āgumāḍikoṇḍu maṭha-dharmake naḍasi ashta-bhōga-tējas-svāmyavanu prāku-mariyāḍeyalli āgumāḍikoṇḍu ashtaśā-jātigū niḍi-māḍikoṇḍu; nimma Mabattu-parampareyāgi ā-chandrārka-sthāyigaḷāgi sukhadim anubhaviṣi bahiri (*after stipulation as to the head of the maṭha*) yidake sākshigaḷu (*usual final verse*) yi-maṭha-dharmake biṭa yettina mānya aḍike-meṇasu-khobari-kavāda hortāgi aki-bhatta-rāgi-uppu-vidāḷa-būsa-kāyi-yēṇṇe-tuppa-bella saba nāu āḷuva rājya-dalli suṅkav illade yettu 10 battu-yettu hērikoṇḍu maṭha-dharmake naḍasi bahiri yendu koṭa yettina mānya

śrī-Veṅkaṭādiri

85

A 46th copper plate of the same mañh.

śrī namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varsha 1585 neya S'ubhakṛit-saṃvatsarada Jyēsthā-śu 15 lū śrīmat-sajjana-śuddha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattinolaḡadā Ārunāḡa-simeya Kandaḡiganamāni Mahattina-maṭhake Yaḡava-Murāri Kōṭe-kōlāhala viśuddha-Vaidikādvaita-siddhānta-pratisṭhāpaka S'iva-guru-bhakti-parāyaṇarāda Keḡadi-Saṅkaṇṇa-Nāyakara prapauraru Siddappa-Nāyakara pauraru S'ivappa-Nāyakara putrarāda Bhadrappa-Nāyakaru koṭṭa kraya-dāna tāmra-śāsana kramav ent endare meḡada Sivaliṅgiyu yi-maṭhāda dharmakke kraya-dānavāḡi svāstheya pālisikoḡabēk endu hēḡikoṇḡalli ā-Sivaliṅgi-kayya aramanēge kraya ga 320 munnūra-yippattu-varahana tegadukoṇḡu S'ivārpitavāḡi koṭṭa svāstheya vivara, Ārunāḡa-hōbaliya Kummaṭada-simey-indallu Kuḡagere-grāmadinda (*rates specified*) mūvatta-mūru-varahanu yippaṇa-bāḡada bhūmiyaṇū prāku Plava-saṃvatsarada Mārgasira-ba 8 lū biṭṭevāḡi yi-bhūmige saluva chatur-gaḡivalaḡulla nidhi-nikshēpa-jala-pāshāpa-akshipī-ā (*back*) gāmi-sidha-sādhyaṅaḡaḡ emba aṣṭa-bhōga-tējas-svāmyavaṇṇa pūrva-mariyāḡeyali āḡumāḡikoṇḡu ā-chandrārka-sthāyigaḡaḡi Mahattu-pārapareyāḡi shaḡ-darśana-kkū niḡi-māḡikoṇḡu sarvamānyavāḡi sukhadiṃ anubhaviṣi bahiri yendu koṭṭa kraya-dāna-tāmra-śāsana yidakke dēva-sākshigaḡu (*usual final verses*) yi-maṭhāda dharmakke prāku Khara-saṃvatsarada Phāḡuṇa-śuda 15 lu S'ivappa-Nāyaka-ayyanavaru S'ivārpitavāḡi biṭṭadu Ballugada-simeya Kandaḡiganamāniya-grāmadinda (*rates specified*) āru-varahanu mūru-hapa-muppāḡada bhūmi sahā anubhaviṣikoṇḡu maṭhāda dharmava naḡasikoṇḡu bahadu endu koṭṭa dharma-śāsana śrī-Sadāśiva

86

A 47th copper plate of the same mañh.

namas tuṅga-ṅc. 1

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1587 neya Krōdhi-saṃvatsarada S'rāvāṇa-śudha 15 lu śrīmat-sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattinolaḡadā Āragada Mahattina-maṭhāda dharmake (*titles and forefathers' names are the same as in the No. 78 above.*) Sōma-śēkhara-Nāyakarū koṭṭa dharma-śāsana kramav ent endare prāku Plava-saṃvatsarada Māgha-śu 6 lu namaṇa agrarāḡada Bhadrappa-Nāyaka-ayyanavaru māḡida hiraṇyagarbha-dāna-kāladallu veṭṭinālu dhāreyaṇ eḡada baḡeyalu bhūmi-parichchēdava māḡikoṭṭadu Madhuvāṅka nāḡa-simevaḡaḡaṇa Jambepaṭṭaḡiya Maragaḡale-grāmadinda (*rates specified*) mūvatta-āru-varahana bhūmiyaṇu S'ivārpitavāḡi maṭhāda dharmake biṭṭev āḡi ā-bhūmige (*back*) saluva chatur-gaḡiḡe neṭa ḡiṅgamudre-kallinavaḡaḡulla nidhi-nikshēpa-jala-pāśāpa-akshipī-āgāmi-sidha-sādhyaṅaḡaḡ emba aṣṭa-bhōga-tējas-svāmyavaṇṇa pūrva-mariyāḡeyalu āḡumāḡikoṇḡu yi-bhūmiyavāḡe sasi-bāḡe-teṅgu-muntāḡi hostāḡi āgāmi-māḡikoṇḡu | shaḡ-daruśanaḡū niḡi-māḡikoṇḡu Mahatu-parampareyāḡi ā-chandrārka-stāyigaḡaḡi sukhadiṃ anubhaviṣi bahiri yendu koṭṭa dharma-śāsana (*usual final verses*). śrī-Sadāśiva

87

A 48th copper inscription of the same mañh.

(I a) namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1645 neya S'ubhakṛittu-saṃvatsarada Māgha-śu 15 llu śrīmat-sajjana-śudha-S'ivāchāra-saṃpanna dyāvā-prithivī-mahā-mahattina-vaḡaḡada . . . Basavaliṅga-dēvaru Hombuchada-śīme Kāragallalu kaṭṭista Mahattina-maṭhake Eḡava-Murāri Kōṭe-kōlāhala viśuddha-Vaidikādvaita-siddhānta-pratisṭhāpaka S'iva-guru-bhakti-parāyaṇar āda

Keladi-Sadāśiva-Rāya-Nāyakara vaṃśōdbhavarāda Sivappa-Nāyakara prapautraru Sōmaśekhara-Nāyakara dharma-patniyarāda Chennammājiyavara putraru Basavappa-Nāyakara putrarāda Sōmaśekhara-Nāyakara barasikoṭṭa bhū-dāna-dharma-śāsana kramav ent endare yi-maṭhāda dharmake biṭṭa svāstege śāsanava barisikōḍabēk endu Nirvāpaiyya-māvanavaru hēḷiddarinda barisikōṭṭadu yi-maṭhāda dharmake uttāra-koṭṭa svāste Hombuchada-simē Uḍikere-grāma 1 ko (*here follow details of rates &c.*) svāstinu yi-Mahattina-maṭhāda dharmake S'ivārpitav āgi koṭṭev āgi yi-bhūmige neṭṭa-liṅgamudre-kallinolaḷaḷa nidhi-nikshēpa-jala-pāshāna-akshīpi-āgāmi-sidha-śādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyāṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante saha āgumāḍikonḍi Maṇatu-pārampariyav āgi ā-chandrārka-sthāyigaḷ āgi sukhadiṃ maṭhāda dharmava naḍasikonḍa biḥad endu barasikoṭṭa bhū-dāna-dharma-śāsana (*usual final verses*). śrī-Sadāśiva

88

A 49th copper inscription of the same maṭh.

(I a) *namas tuṅga- &c. ||*

svasti śrī jayābhyaḍaya-S'ālivāhana-śaka-varuśa 1564 neya Viśu-saṃvatsarada Vaiśākha-śu 10 llu śrī-mat-sajjana-sūdhā-S'ivāchāra-sampanna dyāvā-pīthvi-mahā-mahattinavaḷēgāda Basurūra Mahattina-maṭha-dharmake Eḍava-Murāri Kōṭa-kōḷāhaḷa viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka Siva-guru-bhakti-parāyānar āda Keladi-Venkatappa-Nāyakara putrar āda Bhadrappa-Nāyakara putrar āda Virabhadra-Nāyakarū S'ivārpitav āgi biṭṭa tāma-śāsana kramav ent endare Basurūralu Kuppa-gaḷaleya Basavappaṇu kaṭṭisida Mahattina-maṭha-dharmake Aḍimale-sime-vaḷagaṇa Bēchahallī-grāmavanu biṭṭevāgi ā-grāmaka saluva prāku rēkh (*rates specified*) yēppata-nālku-varahanu haṇa-muppāgū-bēḷeya bhūmiyanū S'ivārpita (II a) vāgi biṭṭevāgi ā-bhūmige saluva sarva-svāmyavanū pūrva-mariyāḍeya'li āgumāḍikonḍu prāku-kaḷada sasi-marana utpatti saha maṭha dharmakū ṣaḍu-daruśa-nakū nidhi-māḷikonḍu ā-chandrārka-sthāyigaḷāgi anubhavisikonḍu bāhadu yendu koṭa tāma-śāsana yidake dēva-sākshigaḷu (*usual final verses*) yi-ḷiṭa (II b) svāstivaḷage yi-Bēchahāḷada grāmada hoḷē Saṅkara-Nārāyaṇa-dēva dēvatā-vechake prāku-sistu-pramāṇu ga 6½ āru-vare varahananu kālam-pratilu naḍasi mēlada aruvatta-yēlu-varahanu āru-haṇa-muppāgū-bēḷeyanu maṭha-dharma-ke naḍasikonḍu ba'adu yendu koṭa tāma-śāsana

śrī-Venkatādiri

89

A 50th copper plate of the same maṭh.

namas tuṅga- &c. ||

svasti śrī jayābhyaḍaya-S'ālivāhana-śaka-varuśa 1604 neya Darmati-saṃvatsarada Kārttika-śu 15 lu śrī-mat-sajjana-sūdhā-S'ivāchāra-sampanna dyāvā-pīthvi-mahattinovaḷēgāda āgum-beyalū nanma tāyi Pārvatti-ammanavaru kaṭṭisida Mahattina-maṭhāda dharmake Yaḍava-Murāri Kōṭa-kōḷāhaḷa viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka Siva-guru-bhakti-parāyānarāda Keladi-Sadāśiva-Rāya-Nāyakara vaṃśōdbhavarāda Sankappa-Nāyakara prapautraru Sidappa-Nāyakara putraru Sivappa-Nāyakara putraru Sōmaśekhara-Nāyakara dharma-patniyar āda Chennammājiyavarū dharma-śāsana kramav ent endare āgumbeya-simeya Hosāūra-pāla Kundada-grāmadinda (*rates specified*) aruvattu-vambhattu-varahanu yēlu-haṇa-hāgū-bēḷeya bhūmiyanū S'ivārpitavāgi biṭṭidhēve yi-bhūmige neṭṭa-liṅgamudre-kallinovaḷaḷaḷa nidhi-nikshēpa-jala-pāshāna-akshīpi-āgāmi-sidha-śādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyalli āgumāḍikonḍu maṭhāda dharmake biṭṭa yettina mānyada naḍē 7 yēlu-yettina mēle Durgada hōba-(back)li Yikkēri hōbaḷi Ghaṭa-keḷagaṇa suṅkada thāṇegaḷalli ādake-meḷasu-jhalli-paṭṭe-kaṇāda-muntāda ghaḍisina-saraku hortigi aṭi-bhata-rāgi-uppu-huḷi-vidāḷa-būsa-yēppe-tuppa-bella-kāyi-katta-

khobari-kāchu-muntāda jinisanu yettugaḷa varna-vayasa barisi hērikoṇḍu shaḍu-daruśanakū niḍi-mā-
ḍikoṇḍu Mahattu-pārampariyav āgi anubhavisikoṇḍu maṭhāda dharmava naḍasi bāhād endu barasi-
koṭṭa dharma-śāsana (*usual final verses*).

90

A 51st copper plate of the same maṭh.

namas tuṅga- &c. ||

svasti śrī jayābhūdāya-Sālivāhana-śaka-varuṣa 1613 neya Pramōda-samvatsarada Mīrāśira-
śu 11 llū śrīmatu Manōharada Jaṭhāṣaṅkara-dēvara śishyaru Manōharada Mahattu Mallikārjuna-
dēvara śiśyaru Kempina Manōhara-dēvarige (*titles & names of forefathers are the same as in the No 73
of this taluq.*) Sōmaśēkhara-Nāyakara dharma-patniyar āda Chennammājiyavaru barasikoṭṭa bhū-dāna-
dharma-śāsana kramav ent endare nimma kaiya aramanēge kraya ga 403' 2½ nānūra-mūru-varahannu
dharapavannu tegadukoṇḍu Hombuchada-sime Nāgarahallī Tippāna paṭṭaḍi Handigana-grāmadinda
(*rates specified*) nālvattu-varahannu mūraṇa-hāgada svāsteyanu yi-divasa namma kartaraiyanavara
tithi-punya-kāladalli S'ivārpitav āgi koṭṭev āgi yi-bhūmige neṭṭa līṅgamudre-kallinolaḷaḷa nidhi-
nikshēpa-jala-pāshāṇa-akshipi-āgāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmyaṅgaḷu yi-bhū-
miyalli sasyārāma-(*back*) muntāgi yēnu adhika-phalav āhante sahā āgumāḍikoṇḍu nimma śishya-
pārampariyav āgi ā-chandrārka-sthāyigaḷāgi sukhadim anubhaviṣi bāhād endu barasikoṭṭa bhū-dāna-
dharma-śāsana (*usual final verses*).

śrī-Sadāśiva

91

A 52nd copper inscription of the same maṭh.

(I a)

namas tuṅga- &c. ||

svasti śrī jayābhūdāya-S'ālivāhana-śaka-varuṣa 1632 neya Virōdhi-samvatsarada nija-Vaiśākha-
śu 4 llū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithivī-mahā-mahattinavaḷagāda Tirtha-
rājapuradalū Virammājiyavaru kaṭṭista Mahattina-maṭhāda dharmake (*titles & names of forefathers
are the same as in the No 72 of this taluq.*) Basavappa-Nāyakaru barasikoṭṭa śāsana kramav ent
endare yi-maṭhāda dharmake biṭṭa svāsthege śāsanaḷ illa śāsana barasi koḍabēk endu Mariyappa-
navaru hēliddarinda uttāra-koṭṭa svāsthege barasikoṭṭadu biṭṭa svāsthe Madhuvāṅka-nāda-sime
Jambe-paṭṭaḍi-vaḷagaṇa Hisapada-grāma 1 ke (*rates specified*) yēlunūra-mūvatta-nāḷku-varahannu
eṇṭu-haṇa-hāgada svāsthe Gājanḍru-Yēdatore-simeyalli uttārāvāda grāmagāḷa vakalugaḷu horag e
koṇḍu-tārāde tammalli yiddadarōḷage mārūva yettu-emme-dana-kōṇana suṅka saha S'ivārpitav
āgi koṭṭev āgi yi-grāmagāḷige neṭṭa līṅgamudre-kallinolaḷaḷa nidhi-nikshēpa-jala-pāshāṇa-akshipi-
āgāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi
yēnu adhika-phalav āhante saha āgumāḍikoṇḍu Mahattu-pārampariyav āgi ā-chandrārka-sthāyigaḷ
āgi sukhadim dharmava naḍasikoṇḍu bāhād endu barasikoṭṭa bhū-dāna-dharma-śāsana (*usual final
verses*).

śrī-Sadāśiva

92

At 53rd copper inscription of the same maṭh.

(I a)

namas tuṅga- &c. ||

svasti śrī jayābhūdāya-S'ālivāhana-śaka-varuṣa 1587 neya Krōdhi-samvatsarada Chayitra-śu 15
lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithivī-mahā-mahattinavaḷagāda Kōṭṭisvaradalū
Paramēśvari-ammājiyavaru kaṭṭisida Mahattina-maṭhāda dharmake (*titles & names of forefathers
are the same as in the No. 78 of this taluq*) Sōmaśēkhara-Nāyakaru koṭṭa dharma-śāsana kramav
ent endare Bātākūra-hōbali Nālvattu-nāda-simevaḷagaṇa Asōḍa-grāmadindallu (*rates specified*) nūru-
varahannū-aḍada bhūmiyanu S'ivārpitavāgi biṭevāgi yidake neṭṭa līṅgamudre-kallinavaḷagāda bhū-
mige saluva nidhi-nikshēpa-jala-pāshāṇa-akshipi-āgāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-

svāmyavanu pūrva-mariyādeyalli āgumāḍikoṇḍu yi-grāmagaḷalli nashtake kaḷada bhūmiyalli teṅgina-nasi-muntāgi hākikoṇḍu yēnāda huṭuvali haṇa sahā anubhavisikoṇḍu bahiri yi-maṭha-dharmake biṭa yetina mānya Ghaṭada mēle Ghaṭa keḷage-saba yettu 10 hattu-yettinalli aḍake-menasu-jhalli-pa- (II b) tte-kkobari-kavāda-muntāda ghaḍasina-saraku horatāgi mēlāda aki-bhata-rāgi-uppu-vidala-bhūsa-yenṇe-tuppa-bella-muntāda jinisanu hērisikoṇḍu kāla 1 ke aḍakē hēru 1 vandu meṇasu ma 6 āru-maṇuvu saba tandukoṇḍu maṭha-dharmake naḍasi shaḍ-daruśanakū niḍi-māḍikoṇḍu Mahatu-parampareyāgi ā-chandrārka-sthāyigaḷ āgi sukhaḍim anubhavi bahiri yendu koṭṭa dharma-śāsana (usual final verses)

śrī-Sadāśiva.

93

A 54th copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuṣa 1630 neya Sarvajittu-samvatsarada Mārgaśira-śu 10 lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithivi-mahā-mahattinavaḷagāda chara-mūrti-Maheśvararu Kaḷilē guru Mallikārjuna-dēvarige (titles & names of forefathers are the same as in the No. 72 of this taluq) Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsa[na]da kramav ent endare ivarige uttāra-koṭṭa svāsthege śāsanav illa śāsana barasikoḍabēk endu Mariyappanavaru bēliddariuda prāku uttārava koṭṭa svāsthege barasikoṭṭadu yi-Mallikārjuna-dēvara kaiya kāṇike ga 6 āru-varahannu aramanegē tegadukoṇḍu biṭa svāsthe Sadāśivapurada-agrahāraḷe uttāravāda Ma-dhuvaṅka-nāda-śīmē Dappadamāgi-grāma 1 ke (rates specified) ayiduvare-varahana svāstiyānu S'ivārpitavāgi koṭṭevāgi yi-bhūmige neṭṭa lūgamudre-kallinolaḷuḷḷa nidhi-nikṣhēpa-jala-pāshāṇa-akṣhiṇi-āgāmi-sidha-sādhyaṅgaḷ emba aṣṭa-bhōga-tējas-svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante saha āgumāḍikoṇḍu nimma śiśya-pārampariyavāgi ā-chandrārka-sthāyigaḷāgi sukhaḍim anubhavisikoṇḍu bhāhad endu barasi koṭṭa bhū-dāna-dharma-śāsana usual (final verses).

śrī-Sadāśiva.

94

A 55th copper plate of the same maṭh.

namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuṣa 1554 neya Prajōtpatya-samvatsarada Phālguna-śu 10 lū śrīmad-anēka-brahmaṇḍa-bhāṇḍa-garbha-garbhikṛita-Vidhi-Madhusūdana-Tridaśādhiśvarādy-anēka-dēvatī-makūṭa-maṇi-guṇa-kiraṇa-dipty-ādipta-pāda-payōja-para-S'iva-lilā-svikṛita-kalēvaram appa śrī-Nandinātha-Bhṛīṅginātha-śrī-Virabhadra-dēvaru-mukhyarāda sajjana-śudha-S'ivāchāra-sampannarāda dyāvā-prithivi-mahā-mahattinavaḷagāda Eraḍu-daṇḍada Sidalūga-dēvara śiśyaru Yikkēriya Hosapēṭhē-maṭhada Mahanta-dēvarige (titles & names of forefathers are the same as in the No 88 of this taluq) Virabhadra-Nāyakaru koṭṭa bhū-dāna-tāmra-śāsanada kramav ent endare Hosagundada-śūneya S'ūdravāḷadavaḷagaṇa Maḷareya-grāmavanu nimma maṭha-dharmake S'ivārpitav āgi koṭṭevāgi ā-grāmake saluva prāku rēkhe (rates specified) yinnūru-varahana grāmavanu nimma maṭha-dharmake S'ivārpitavāgi biṭevāgi ā-grāmake saluva sarva-svāmyavanu prāku-mariyādeyalli āgumāḍikoṇḍu nimma sisya-parampareyāgi ā-chandrārka-sthāyigaḷ āgi sarvamānyav āgi anubhavisikoṇḍu maṭha-dharmake naḍasibahiri endu koṭṭa bhū-dāna-tāmra-śāsana (usual final verses).

śrī-Veṅkaṭādrī.

95

A 56th copper inscription of the same maṭh.

(Ia)

namas tuṅga-ṅc. ||

svasti śrī jayābhyudaya-Sālivāhana-śaka-varuṣa 1632 neya Virōdhi-samvatsarada Chaitra-śa 5 lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithivi-mahā-mahattinolaḷagāda Maṇḍali Muḷḷa-

sūji-svāmiyavara mahā-mahattina siphāsana dharma (titles and names of forefathers are the same as in the No. 72 of this taluq) Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsana kramav ent endare yi-maṭhada dharma prāku biṭṭa svāstige śāsana barasikoṭṭa lilla śāsana barasikoṭṭabēk endu Mariyappanavaru hēliddarinda yiga barasikoṭṭadu Gājanūra-simeyinda Mirappa-gaṭṭada-grama 1 ke (naming other villages, rates specified) sāvira-munnūra-mūvatta-yenṭa-varahanu yippana-muppāgū-bēleya svāsthi (certain taxes not included in the former rating, specified) līngamudre-kallinolaḡaṇa hullu beṇada sthāla saha yi-Mahattina-maṭhada dharma S'ivārpitavāgi koṭṭevāgi yi-bhūmige neṭṭa līngamudre-kallinolaḡuḷḷa nidhi-nikshēpa-jala-pāśāṇa-akshinī-āḡāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante saha āḡumāḡikonḡu ṣadu-daruśanakkū niḡi-māḡikonḡu Mahattu-pārampariyavāgi ā-chandrārka-stāyigaḷāgi sukhadiṁ maṭhada dharmava naḡasibāhad endu barasikoṭṭa-bhū-dāna-dharma-śāsana (usual final verses).

śrī-Sadāśiva.

96

A 57th copper inscription of the same maṭh.

(Ia)

nama tuṅga-āc. ||

svasti śrī jayābhuyaya-S'ālivāhana-śaka-varsha 1587 neya Krōdhi-samvatsarada Jēshta-śu 15 lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḡāda Bidurūra haḷē-Mahattina-maṭha-dharma (titles and names of forefathers are the same as in the No. 78 of this taluq) Sōmasēkhara-Nāyakarū koṭṭa dharma-śāsana kramav ent endare S'ivappa-Nāyaka-ayyanavarige śāśvata-S'iva-lōka-nivāsav āgabēk endu avara anujarāda Venkaṭappa-Nāyakarū prāku biṭṭa svāstī Hombuchada-simeyindalu prāku S'uppadabastiya S'iddhāpurada maṭhake uttāravāgi yidda svāstiyu ā-maṭha nakhalāgi aramanē sistige kūḡibharutiddalli yi-maṭha-dharma biṭṭadu Kambalītārigana-grāmadinda prāku rēkhe (rates specified) yeppattaidu-varahanu yēlu-haṇavina bhūmiyanu S'ivārpitavāgi biṭṭevāgi | yi-bhūmige neṭṭa līngamudre-kallinolaḡāda bhūmige saluva nidhi-nikshēpa-jala-pāśāṇa-akshinī-āḡāmi-sidha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmyavanu pūrva-mariyāḡe-yalū āḡumāḡikonḡu yi-bhūmiyavāḡe sasi-bāḡe-muntāgi hāḡikonḡu yōnāda buṭṭuvali haṇa saha anubhavisikonḡu bahiri

yi-maṭhada dharma namma agrajarāda Bhadrappa-Nāyaka-ayyanavara dvādaśāha-punya-kāladallu biṭṭa yettina mānya yettu 5 ayidu-yettinalli āḡake-menasu-jhalli-paṭe-khobari-kavāda-muntāda ghaḡusina-saraku horatāgi akki-bhatta-rāgi-uppu-vidāḡa-būsa-yēṇṇe-tuppa-teṅginakāyibella-(II a) muntāda jinisanu Ghaṭṭada mēle Ghaṭa-keḡage saha maṭha-dharma tandukonḡu horage mārikollāde ṣaḡḡ-daruśanakū niḡi-māḡikonḡu Mahattu-parampareyāgi ā-chandrārka-stāyigaḷāgi sukhadiṁ anubhavisibahariy endu koṭṭa dharma-śāsana (usual final verses)

śrī-S'adāśiva.

97

A 58th copper inscription of the same maṭh.

(Ib)

nama tuṅga-āc. ||

svasti śrī jayābhuyaya-S'ālivāhana-śaka-varsha 1538 neya Rākshasa-samvatsarada Bhādrapada-śu 10 lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḡāda S'iva-gaṅgē mēḡaṇa-gaḷi bageya Sidda-Virappa-Voḡēra-dēvara śīkyaru Basavalinga-dēvarige (usual titles) Keḡadi-Venkaṭappa-Nāyakaru koṭṭa dharma-śāsana kramav ent endare namma dharma-patniyarāda Virupanna-Nāyakara kumāratiyu Yikēriya Bhattada-pōṭheyalli kaṭṭisida maṭha-dharma Viśvēśvarārpitavāgi Mantasāḡeya-sime-vāḡagaṇa Kallakoppada-grāmavanu biṭṭevāgi ā-grāmake saluva (rates specified) nālvatta-vombattu-varahanu haṇav-āḡḡada bhūmige saluva sarva-svāmyavanu āḡumāḡikonḡu (II a) du nimma śīśya-parampareyāgi ā-chandrārka-stāyigaḷāgi maṭha-dharma naḡasikonḡu sukhadiṁ anubhavi bahiri yendu koṭṭa dharma-śāsana (usual final verses). śrī-Venkaṭādi.

98

A 59th copper inscription of the same math.

(I a)

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varsha 1591 neya Kilaka-samvatsarada Vaisākha-śu 15 lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prīthvi-mahā-mahattinolaḡāda Paṭṭagupeya hedā-riyalu Hoļeyammanu kaṭṭisida kerē-baliya Mahattina-maṭhāda dharmake (*titles and names of forefathers are the same as in the No. 78 of this taluq*) Sōmasēkhara-Nāyakaru koṭṭa śāsanaḡa kramav ent endare Paṭṭaguppe-simeya vaļagaṇa Jambavali-grāmavanu S'ivārpitavāḡi koṭṭevāḡi ā-grāmakke saluva (*rates specified*) yepatta-vondu-varahannu yēlu-ḡaṇa-mupāḡada grāmavanu ayidu yettina mān-ya saha S'ivārpitavāḡi biṭṭevāḡi yi-grāmada chatur-ḡaḡige sthāpitava māḡida liṅgamudre-kallinolaḡāda bhūmige saluva nidhi-nikshēpa-jala-pāshāṇa-akshīpi-āḡāmi-siddha-sādhyaṅḡaḡ emba ashta-bhōḡa-tējas-svāmyavanu pūrva-mariyādevayalli āḡumāḡikoṇḡu yi-grāmada nashṭada bhūmiyoļage ḡiḡu beļasuv-anthā sthāladalli ḡiḡuva kaḡisade geymeige bāha bhūmiyannu geysikoṇḡu āda huṭṭuvāli saha anubhavisikoṇḡu suṅkada yettina mānyake Durga Bidirūru Yikēri-hōbali ḡhaṭṭada teļage saha ayidu (II a) grāmagaļa koṭṭuyiddalli avaru Turukarige pagudi teruthāre yembadarinda tāt-kāla-ke avaralli muṇṇūru-varahada grāmava uirisi uļida yinnūru-varahakke tegadukkoṇḡu vaļi Manamane-yemba grāmadoļage Guḡḡikeya-grāma 1 ke (*details of rates &c.*) nālatta-vondu-varahana bhūmi-maneyanu nāu nimage S'ivārpitavāḡi koṭṭēu ā-bhūmige saluva chatuḡ-simeyalli yikkida liṅgamudre-kallinda vaļagāda gadde-beddalu-makki-hakkalu-beṭṭu-tiṭṭe-kānu-kāḡārambha-aṅḡōḡu-aṅḡaphala-nira-dāri-nidhi-nikshēpa-jala-pāshāṇa-akshīpi-āḡāmi-siddha-sādhya-nava-kruta-kirukuļa-suvarnādāya-sarvāṅḡōḡu-sahavāda bhūmi-maneyannu gaisi rūpa-māḡikoṇḡu nim-maṭṭhadalu āba Jan-gamārchanage nimage sahavāḡi S'ivārpaṇavāḡi koṭṭēu shadu-daruśanakkū niḡi-māḡikoṇḡu Mahattu-parampareyāḡi ā-chandrārka-stāyigalaḡi sukhadinda anubhaviṣi bāhiri yendu koṭṭa dharma-śāsa-nāḡ idake dēva-sākshī (*usual final verses and phrases*) yi-dharmava mahā-mahattu sukhadinda anubhaviṣi bāhudu ḡhaṭṭeyammanu su-hastada baraha

śrī-Sadāśiva

99

A 60th copper inscription of the same math.

(I a)

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha 1590 neya Plavaṅga-samvatsarada Mārgaśira-śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prīthvi-mahā-mahattinolaḡāda Kesanūra-sime-vaļagaṇa Uļuve-grāmadaḡu Liṅgamāḡijiyavara hesaralū kaṭṭisida Mahattina-maṭha-dharmake (*titles and names of forefathers are the same as in the No. 78 of this taluq*) Sōmasēkhara-Nāyakaru koṭṭa dharma-śāsanaḡa kramav ent endare Kesanūra-simeyoļagaṇa Uļuve-grāmadaḡu (*rates specified*) ayinūru-hadinālku-varahanū-adḡada bhūmiya grāmagaļanu yi-śu 15 Saumyavāra-sōmoparāḡa-puṇya-kāladalli namma tāyigalaḡa Liṅgamāḡijiyavariḡe śāsvata-S'iva-lōka-nivāsav āḡabēk endu maṭṭhavanu kaṭṭisi Mahattige śārapuṇmāḡi S'ivārpitavāḡi biṭṭevāḡi yi-grāmagaļige saluva chatur-ḡaḡige neṭṭa liṅgamudre-kallinolaḡuḡaḡa nidhi-nikshēpa-jala-pāshāṇa-akshīpi-āḡāmi-siddha-sādhyaṅḡaḡ emba ashta-bhōḡa-tējas-svāmyavanu pūrva-mariyādevayalli āḡumāḡikoṇḡu shad-daruśanakkū niḡi-māḡikoṇḡu grāmagaļa vaļagaṇa dēvatā-uttāraṇanu naḡasi ā-chandrārka-sthāyigalaḡi āḡi Mahatu-parampariy āḡi maṭṭhada dharmavanu naḡasikoṇḡu sukhadim anubhaviṣi hōhad endu koṭṭa dharma-śāsaṇa (*usual final verses*).

śrī-Sadāśiva

100

At Maļali (same hobli), a copper plate in possession of Nāḡārjuna-svāmi.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha 1595 neya Paridhāvi-samvatsarada Mārgaśira-śu 8 lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prīthvi-mahā-mahattinavaļagāda Maļali-

Nāgārjuna-dēvarige (*titles and names of forefathers are the same as in the No. 73 of this taluq*) Chennammājiyavaru barasikoṭṭa kraya-dāna-dharma-śāsanaḍa kramav ent endare Maḷali-Nāgārjuna-dēvara maṭṭaḍa dharmake śarībudhā Virayana kaya aramanegē ayinūru-varahana krayava tegadukkoṇḍu biṭṭa svāsthe Nombuchada-simē Biḷi-Timmaṇṇana-paṭṭaḍi dhivara-Maḷali-grāmadindallu prāku rēkhe (*rates specified*) aruvatta-nāuku-varahanu yēlu-haṇav-aḷaḍa grāmavanu S'ivārpitavāgi biṭṭidhēve yi-grāmaka neṭṭa liṅgamudre-kallinolaḷuḷḷa nidhi-nikshēpa-jala-pāshāṇa-akshīpi-āgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyalli āgumāḍikoṇḍu maṭṭa-dharma naḍasikoṇḍu bāhaḷ endu koṭṭa śāsana (*usual final verses*).

śrī-Sadāśiva.

101

A 2nd copper plate of the same maṭṭ.

namas tuṅga-ēc. ||

svasti śrī jayābhyaḍaya-S'ālivāhana-śaka-varusha 1564 neya Vishu-saṃvatsarada Jēshṭha-śu 10 lu śrīmat-sajjana-śudha-S'ivachāra-sampanna dyāvā-prithivī-mahā-mahattinolaḷaḍa Maḷali-maṭṭaḍa Nāgārjuna-dēvarige (*usual titles*) Keḷali-Venkaṭappa-Nāyakara pautrar āda Bhadrappa-Nāyakara putrarāda Virabhadra-Nāyakaru koṭṭa kraya-dāna-tāmra-śāsanaḍa kramav ent endare nimma kaiya aramanegē ga 680 āru-nūr-embhattu-varahana tegadukkoṇḍu Mosarūra-simeyolaḷaṇa Pāyisēṭṭikoppaḍa pratinīma-Bhadrāpurada-grāmavanu maṭṭa-dharmake S'ivārpitavāgi biṭṭevāgi ā-grāmaka saluva rēkhe (*rates specified*) nūra-erāḍa-varahana bhūmiyanu S'ivārpitavāgi biṭṭevāgi ā-bhūmige saluva gadde hakkalu makki nashṭake kaḷaḍa bhūmiyolaḷe āda utpatti saha ēnuṭṭaḍa sarvasvāmyavanu prāku mariyāḍeyalli āgumāḍikoṇḍu nimma śīsa-pārapareyāgi ā-chandrārka-sthāyigaḷāgi śaḷ-daruśankkū niḍi-māḷikoṇḍu maṭṭa-dharmava naḍasikoṇḍu bāhaḷ endu koṭṭa tāmra-śāsana (*usual final verse*).

śrī-Venkaṭadri.

102

At Aralasurali (same hobli), on a stone in Timmaṇṇa-bhaṭṭa's garden.

(10 lines gone) Oḍeyaru Oḍebiḷ endu kuḷava honna-kuḷaḍa Oḍebiḷina bhūmi Baḷaḷoḍu ṇasinaḷoḍage Gōḷigōḍu bhūmiyanu sarva-namas-(S'ivāyavāgi dhārā-pūrvakavāgi koṭṭēū ā-bhūmiya ge saluva gaddē-beddalū-tōṭa-tuḍike-nidhi-nikshēpa-jala-pāshāṇa-siddha-sādhyā-akshaya-āgāmi-muntāgi dānavāgi ā-chandrārka-sthāyiyāgi Mūvatāru-hallīya samasta-gauḍu-prajegaḷu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa śāsana (*usual final phrases and verses*) maṅgaḷa mahā śrī

103

At Baḷaḷoḍu (same hobli), on a stone in S'ēshagiriyaṇṇa's byāṇa.

śrī-Gaṇādhīpatayē namaḥ nir-vighnam astu

namas tuṅga-ēc. ||

avyāḍ avyāhataisvarya-kāraṇō Vāraṇānanah |

vāra-das tiva-timira-mihirō Ḥara-naudanah ||

*śrīman ādi-Varāhasya dāṃshṭrā-daṇḍas sa pātu vaḥ |

Hēmāḍri-kalaśā yatra dhātri chhatra-śrīyaṃ dadhan ||

svasti śrī jayābhyaḍaya-S'ālivāhana-śaka-varusha sāviraḍa 1482 sanda vartamāna-Raudri-saṃvatsarada Mārḡaśira-śuddha 5 S'ukravāra śrīman-mahārījādhirāja-rāja-paramēśvara śrī-vira-pratāpa

śrī-Sadāśiva-Rāyaru Vidyānagarīyali sukha-saṅkathā-vinōdadiṇ rājyavanu pratipālisuva kāladalli ā-rāyara nirūpadinda avara bhujā-bala-pratāpa . . . Rāma-Rājaru rājyavanu Sadāśiva-Rāya-Nāyakaru Āragada rājyavanu su-dharmadalli āluva kāladalli ā-nāyakara nirūpadinda ā-Sēsappanavaru Āragada rājyavanu su-dharmadalli pratipālisuvaga Āragada rājyake saluva Aivattu-nāḍ-olage Nārasimhapuravāda Bellagōḍa-agrahāradoḷage Kāsyapa-gōtrada Ruku-śākheya hosa rava-bhaṭṭara makalu Kṛishṇa-dēvagaḷu śrī-Lakshmi-Nārāyaṇa-dēvara pratishṭeya māḍi ā-dēvara abhishēka-amrutapaḍi-nandādīpa-S'ānīvāra-kattale biṭṭa kshētrada vivara abhishēkake Beḷa-gōḍa mahājanaḅgaḷu biṭṭadu Basavappana pālāne agrahāravadaru dhārēn erradu agrahārada koṭṭadu yali uamma svāsteyoḷage yalli biṭṭadu || dhāreyaṇ eradu koṭṭadu Nāga Timmayyagaḷa makkaḷu santāna-pārapareyāgi abhishēkava māḍi viniyōga-naivēdya-nandādīpti dālī mūvaru-Brāhmaru muntāda nādasikoṇḍu dēvālyavanu kaṭsi mādikōṇḍu santāna-pārapareyāgi nādasikoṇḍu baharu Arava mahājanaḅgaḷu viniyōga ūava nāḍasi bahavaru dēvarige chhatrakke biṭṭa sāvīrada-nānūru Beḷagōḍa mahājanaḅgaḷu grāma yaṇṭ sarva gi nādasikoṇ (usual final phrases and verse). agrahārada mahājanaḅgaḷa vāpita śrī-Vi lyāsāṅkara (usual final verse with broken sentences in the middle).

104

At *Virūḍpura* (same hobli), on a stone in *Guṇḍugaddē-kān*.

(Nāgarī characters).

(25 lines gōṇa) Yōjusha-śāke 12 Guru
 śrīmatu Viṭṭhaṇa halaru kraya-dāna (here follow details of gift) kampaṇa-nāḍavara kaiyalu prati-bhūmiyanu koḍisi ā-hosa-gaddeya
 mūru ā-kampiyāda-nāḍavara kaiyalu mūnūra-aivattu-honniḅge krayavanu koṭṭa kam-
 paṇada-nāḍavaru mūru-paṭṭaṇada halaru namage koṭṭa kraya-dāna-patrada koṭṭu ā-mū
 pararu vṛittiyānu māḍi Virupāksha-dēvarige vṛitti eradu Brāhmarugaḷa jana 30 kke
 vṛitti 30 ubhaya-vṛitti 32 ke ā-mūru-grāmagaḷa nīrēri-kalu-haḷḷa-gadde-vaḷagāgi naṭṭa Vāmana
 bhūmiyavaḷagaṇa gadde-bedḍalu-makki-hakkalu-tōṭa-tuḍike-kumari-kōḷu-halasū-mēnasu-
 mūvu-bella-aḍake-modalāda kāḍārambha-triṇa-jala-muntāgi yēnūḷḷa sarva-svāmyāda
 bhūmi ā-bhūmiyavolag uḷḷa nidli-nikshēpa-jala-pāshāpa-akshīpī-āgāni-siddha-sādhyaṇ emba aṣṭa-
 bhōga-tōjas-svāmya-sahita Virupāmbikāpurada agrahārada mūvattu-vṛittimantaru Brāhmarugaḷige
 sa-hiranyōḍeka-dāna-dhārā-pūrvakavāgi dhāreyaṇ eradu koṭṭevāgi ā-Brāhmarugaḷa santāna
 v eṇḍu sva-ruchiyaṇda vōḍambattu koṭṭa mudrā śilā-śāsana (after some details as
 to 2 other vṛittis) yint-appudakke Viṭṭhaṇa-Vodejara sva-bastada voppa * Viṭṭhaṇagaḷa
 baraba (usual final verses).

śrīmat-Santapa-Rāyapānvaya-payōrāśīndunā dhīmātā
 dattō Viṭṭhala-mantri-maḷḷi-maṇinā tat-kīrti-dharmākṛitih |
 grāmō'yaṇ Virupāmbikāpuram iti khyātas sa dēva-dvijaiḷ
 tad-vamśyair anubhūyatim apa-bhayaṇ yāvan mahi tishṭhātī ||

. m as u

105

At the same place.

(40 lines gone and then come details of gift and boundaries) bhūmiya oḷagaṇa gadde-bedḍalu-makki-hakk-
 alu tōṭa-tuḍike-kummari-kōḷu-halasū-mēnasu-mandu bappa kāḍārambha-triṇa-jala-muntāgi

*In Kannāḍa characters.

yēnuḷḷa sarva-svāmyada bhūmi ā-bhūmiya oḷaguḷḷa midhi-nikshēpa-jala-pāshāṇa-akhsini-āgāmi-siddha-sādhyav emba ashta-bhōga-tējas-svāmya-sahitavāgi ā-grāmaṅgaḷu tēruva honnanu
 kampaṇada-nāḍavaru mūru-paṭṭipada halaru nāvu taruva sūsi yikkikoṇḍa ā-grāmaṅgaḷa
 mūlavanu biḍisi ā-nāḍavaru grāmaṅgaḷa mūligaru sahita tammā strī-putra-jñāti-sāmanta-dāyā-
 dyar- . . . ijasantāna-muntāgi Virāṇa-Oḍeyarige Hadineṭṭu-kampaṇada-nāḍavaru mūru-paṭṭaṇada
 halaru ā-grāmaṅgaḷa mūligaru sa-hiranyōḷaka-dāna-dhārā-pūrvakavāgi dhāreyaṇ eṇadu koṭṭevāgi
 niṭṭu agraḥārada Mādhava-Virupāmbikāpurada mahājanaṅgaḷa santāna-pārampareyāgi pālisi baheṇ
 endu sva-ruchiyaṇda oḍambaṭṭu koṭṭa krāya-dāna-patra yint appudakke paṭṭaṇa-svāmi nāḍa
 seṭṭi . . . sēuabōva-Liṅgaṇṇana baraba Āragada Hadineṭṭu-kampaṇada-nāḍu mūru-paṭṭaṇada halaru
 oppa Āragada Mūlasthāna śrī-Kalinātha (usual final verse) śubham astu

106

At the same village, a copper inscription in possession of Kollā-bhaṭṭa.

(1b)

namas tuṅga- &c. ||

Harēr Ilā-varāhasya dāmsatrā-daṇḍaḷ sa pātu vaḷ |

Hēmādrī-sikharā yatra dhātrī chhatra-śrīyaṇ dadhau ||

svasti śrī jayābhuyada S'ālīvāhana-śaka-varuśa 1624 neya Vishu-saṃvatsarada Māgha-ba 5 yu Guru-
 vārādallā śrimattu Aruvattu-agrahārādinda viṅgaḷisi hostāgi māḍida Bhadrarījapurada-agrahārada
 oḷagaṇa Virupāpurada asēsha-vidvan-mahājanaṅgaḷige (titles and names of forefathers are the same
 as in the No. 72 of this taluq) Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsanada kramav
 ent endare Aruvattu agraḥāradaḷaḷagaṇa Virupipurada-grāma 1 ke (here follow long details of rates)
 ārunūra-yippattēḷu-varahānnu vandu-haṇavina svāstheyaṇu prāku S'ōbhakrutu-saṃvatsarada S'rāv-
 aṇa-śu 15 yu Sthiravāra-śōmōparāga-punya-kīlatalu sa-hiranyōḷaka-dāna-dhārā-pūrvakavāgi koṭa
 baḡeyalū sarvamūnyavāgi S'ivārpitavāgi biṭevāgi yi-grāmaḷa chatur-gaḍivaḷaḷa midhi-nikshēpa-jala-
 pāshāṇa-akhsini-āgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyāṅgaḷu yi-bhūmiyalli sasyā-
 rīma-muntāgi yēnu adhika-phalav āhante salu āḡumāḍikoṇḍu nimma santāna-pārampariyavāgi ā-chan-
 drārka-sthāyigaḷigi sukhaḷiṇa anubhavisikoṇḍu dānādhi-krāya-parivartanega salisikoṇḍu bahiriṇ endu
 koṭa bhū-dāna-dharma-śāsaṇa (usual final verses). śrī-Sadāsiva

107

At Bhaṇḍikoppa attached to Triyumbakapura (same hobli), on a stone in Keregaide-end.

namas tuṅga- &c. ||

.....vartamāna-Vikāri-saṃvatsarada Bhādrapada rājādhirāja
geyaya nirūpadinda haḷḷi Āragada vēṇ
 vōḷagaṇa Bala- . . . nāḍa hora sahaḷḷiya Bomma-Dēva-heggaḍe ma-Nāyaka-ara-
 sā nage tritiya-sūtāgada Balāḍi-gaṇḍa ya Sūkha-gaṇḍaya
 Puṇḍeya Vira-gaṇḍa-vōḷaḷa mūnāra-māvattu
 samētami antēvāsi Kāśyapa-gōtraḷa Rik-śikheya Mallinātha-bhaṭṭara makkalu Sōma
 sanuāḍi kramav ent endare namma niḍavaḷagaṇa Hampa-Nāya-
 kanu (here follow details of buralies) antu naṭṭi Viṃana mudreya-kallu-simege saluva gadde-bedda-
 lu-mana-vakkalu-kummari-vōḷakōṭṭi-halasū- nandu-māvu-midhi-nikshēpa-jala-pāshāṇa-akhsini-āgāmi-
 siddha-sādhyā-tējas-svāmya-ashta-bhōga-sarvva . . . syāvāgi namma yeraḍu-Mandu-nāḍa mūnūra-

114

At Niṭṭūru (same hobli), on a stone near the Kaḷḷēvara temple.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-śrīman-mahā-maṇḍalēsvara ari-rāya-vibhāda bāsege tappuva rāyara gaṇḍa pūrvva-dakṣhiṇa-pāschima-samudrādhipati śrī-vīra-Bukka-Rāyana kumāra śrī-vīra-Vudageriya-Virupanna-Voḍeyara rājyābhyudaya-kāladandina S'akā-varuśa 1301 neya Siddhārti-saṃvatsarada Kārttika-su 1 Bu-lu śrīmatu Hombuchcha-nāḍu eraḍu-Mandu-nāḍu-Mūvattarolaḡaḷa gaṇḍu-prajegaḷu Muniūra Mēchagede (others named) Hombucha-nāḍa Niṭṭūra-grāmakke saluva mūlīgaru Beṇṇeyana Bommaṇṇa (others named) yi-ayivaru tamma stri-putra-jūāti-sāmanta-dāyyānumatadiṃ sva-ruchiṇda voḍambaṭṭu (some persons named) (back) bokkasada Mallappagaḷige koṭṭa śilā-śāsa-nada kramav ent endade Niṭṭūra-grāmada prāku kuḷa (rates specified) aramanegē teṇuva prāku-sidhāya-hodake-heṇṇuḷi-kūṇike-aḷiv-anyāya-biṭṭi-koṭṭapa-muntāgi ēnu bandadanē nāḍinda banda vaḷa-brayavanu ā-aivaru-mūlīgaru tāvu aramanegē tettu ā-Mallappagaḷige Niṭṭūra-grāmakke saluva cbatus-simēvaḷagaṇa jala-pāshāpa-nidhi-nikshēpa-akshiṇi-āgāmi-siddha-sādhyā-ashṭā-bhōgakke svām-ya-muntāda ēnuḷa bhōgavanu koṇḍu mūla-svāmīgaḷāgi pratavaruśadalu nīrākshēpavāgi mukkan. dāyadalu teṇuva varaha ga 1 akshārādalu hadināḷku-honnanu tettu sukhaṃ bāḷvaru ā-Mallappa-gaḷa heṇṇ nge dāva gaṇḍūge mūlavāgi ā-ayivaru-mūlīgaḷu sva-ruchiṇi voḍambaṭṭaru (here follow imprecations, usual final verse and names of witnesses). ā-nāḍa sēnabōva-Dēvappana baraha || koṭṭa-varigēṇi koṇḍavarige maṇḡaḷa mahā śrī

115

At Kōṭṭēgaḍde attached to Tyārāndūru (same hobli), on a stone beside the road.

(The first portion is gone) Āragada Mahantu-rāya
Basavi-Dēva Bommi-Dēva mahā voḷagāda Mahantu-
Mūvattu-ōḷagāda samasta-nāḍa . . . ru barasida śāsanada kramav ent endade Kāsyapa-gōtrada Kāva . .
 nā Halasinahallīya chatus-sime jala-pāshāpa-nidhi-nikshēpa-muntāgi dhārā-pūrbbakavāgi
koṭṭu bhōgisbarutidali Kolahallīya tammaḍi Nāgayanu sēra . . yīuḷu kaṇḍu kalu naṭṭidake Maha-
ntu nāḍu vichārava mādi anyādali naṭṭa līngamudreya-kallu sallad endu ā-dharmavanu pāḷsi koṭṭēṇi
(usual imprecatory phrases).

116

At Araḷūpura (same hobli), on a stone in the Survey-kān.

namas tuṅga- &c. ||

Saka-varuśa sāsiraḍa mūnūra-mūraneya Ravudri-saṃvatsarada Bhādrapada-śudha-saptami-Sōma-vāra Virupanna-Voḍeyara kāladali . . juva Saṃse Heḷāruva Dēvaṇṇa Heḷārtiya
noḷagāda samasta-mahājanaḡaḷu yaṇana tamma Kāmaṇṇa koṭṭa- Saṅkaṇṇa
Sōmapa . . . hallīya voḷagāde horakade . . . seṭṭi S'ūḡaya-Nā (rest illegible)

117

A copper inscription at Akkalāpura (same hobli).

(Ib)

namas tuṅga- &c. ||

Harēr līlā-varābhaya dāmsṭrā-daṇḍas sa pātu vaḷa

Hēmādri-śikharā yatra dhātri chhatra-śrīyam dadhau ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1624 neya Viśnu-saṃvatsarada Māgha-ba 5 yu Guruvārādallu śrīmatu Aravattu-agrahāradinda viṅgaḍisi hoṣṭāgi māḍida Bhadrarājapurada-agrahāradoḷagaṇa Akalāpurada aśēsha-vidvan-mahājanaḡaḷige (titles & names of forefathers are the

same as in the No. 72 of this taluq) Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsanaḍa kramav ent endare Aruvattu-agrahārada vaḷagaṇa Akalāpurada grāma 1 ke (rates specified) nānūra-yambhatta-yeṇṭu-varahannu honnū-muppāgada svāsthinu prāku S'ōbhakṛittu-saṃvatsarada S'rāvapa-śu 15 yu Stirāvāra-sōmōparāga-puṇya-kāladallu sa-hirapṇyōdaka-dāna-dhārā-pūrvakavāgi koṭṭa bageyallū sarvaṃnyavāgi S'ivārpitavāgi biṭṭevāgi yi-grāmada chatur-gaḍivaḷagula nidhi-nikshēpa-jala-pāshāṇa-akshipi-āgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyāṅgaḷu yi-bhūmiyali sasyārāma-muntāgi yēnu adhika-phalav āhante saba āgumāḍikoṇḍu nimma santāna-pāraṃparyavāgi ā-chandrārka-sthā (VI a) yigalāgi sukhadiṃ anubhavisikoṇḍu dāuādhi-kraya-parivartanege salisikoṇḍu bahiriṇ endu koṭṭa bhū-dāna-dharma-śāsana (usual final verses). śri-Sadāsiva

118

At Dtvaramaḷali (same hobli), on a rock in the kān No. 26.

śri Keḷadi-Chennammājiyavaru pālita bhūmi Paridhāvi-saṃvatsarada Bhādrapada-śu 5 lu Maḷall-Nāgārjuna-svāmi-maṭha-dharmake śarābudāra-Virayyanu aramanege kraya ga 500 nū koṭṭu yi-Divaramaḷali-grāmavanu koṇḍu S'ivārpitavāgi koṭṭenu (imprecatory phrases).

119

At Guḷniga (same hobli), on a stone near the wet land.

svasti śrīmatu Saka-varuśa śāsirada-yinnūra-tombhatta-nāḷkaneya Virōdhikṛitu-saṃvatsarada Chayitra-suddha-pāḍya-Maṅgaḷavāradandu śri-vira-Bukkappa-Voḍeya prithuvi-rāyaṇ geṇṇuttiha kāladalu śrīmatu Muduvaṅka-nāḍu-nāḷku-Mandu-nāḍu-Muvattuvoḷagāda samasta-nāḍavarū Maṅgaḷada-grāma-voḷage Guddaligana bhūmiyavoḷagiha dēvaṇu haṇavina kuḷake bandanthā gade-bedalu-maki-bakalu-kummari-koḷage-voḷagāda chatu-simāṅkitavāda jala-pāshāṇa-nidhi-nikshēpa-muntādanu uḷlanthādanū Bhādravāja-gōtrada Sūrya-bhaṭṭara makkaḷu Mallarasarige śri-Lakumī-Nārasimha-prityarthavāgi yi-kshētravanu dhārā-pūrvakavāgi koṭṭē ā-Mallara-saru tamage dharma-artha-kāma-mōksha-chatur-vidha-puruśārtha-sidhyarthavāgi Enigeyiṅguliya Vasishṭha-gōtrada Guddala-Saṅkaṇṇaṅgaḷa makkaḷu Puṭṭaṅgaḷige Baḍagaseyakeṇṇa-voḷagaṇa kshētravānū Koḷagakeṇṇa pariyanṭara śri-Umā-Mahēśvara-prityarthavāgi chandra-arka-tāra . . ra uḷḷannabara dhārā-pūrvaka . . koṭṭē ||

120

At Halavanahaḷḷi (same hobli), on a stone near the kūnukere.

svasti śrīmatu Saka-varuśa śāsirada-yinnūra-tombhattaneya Plavaṅga-saṃvatsarada Bhādrapada-ba 6 Maṅgaḷavāradandu śrīmatu Hombucha-nāḍu eraḍu-Mandu-nāḍu-Muvattuvaḷagāda samasta-gaḍu-pra[je]gaḷu Halanahaḷḷivoḷage 5 ayidu-honna kuḷada bhūmiya chatu-sime-oḷage jala-pāshāṇa-nidhi-nikshēpa-oḷagāgi Enigeyiṅguliya Vasishṭha-gōtrada . . lu S'ankaṇṇaṅgaḷa . . . maga Dēvappaṅge ga 5 bhūmiyanu Kapila . . yali dhārā-pūrvakavāgi koṭṭē || i-dharma . nū . . . dhārā-pūrvakavāgi koṭṭē maṅgaḷa mahā śri

121

At Hādikallu (same hobli), on a tomb stone near the ratē hakkal.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanap ||
jiyāt triloḷka-nāthasya śāsanaṃ Jina-śāsanaṃ ||

..... śrīmatu Hēvaḷambi-saṃvatsarada Āshāḍa-su 1 Bṛihaspativāradandu
śri-Guṇasēna-siddhānti-dēvara guḍḍa Hādigalagudiṇi-Ayappa-gauḍara beṇḍati Kālī-ga-
vuṇḍi samādhi-vidhiyṇ muḍipi sura-lōka-prāpṭey āḍalu maṅgaḷa mahā

122

At Hosakoppa attached to the same village, on a stone in the kan.

śrī-Gaṇādhīpatayē namaḥ aviḥnam astu

namas tuṅga-ṣc. ॥

svasti śrī jayābhyudaya-S'aka-varuṣa 1329 sanda varttamāna-Sarvajit-saṃvatsarada S'rāvaṇa-ba 1 Gu śrīmad-rājādhirāja rāja-paramēśvara ari-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa śrīmatu Harihara-Rāyara kumāra Pratāpa-Dēva-hāyaru' Vijāyanagariya paṭṭapaḍalu śrī-Virūpākṣa-dēvara sannidhiyalu varnāśramada dharmāṅgaḷanu pratipālisutā sukha-saṅkathā-vinōdadiṃ sāmbrājyaṃ gaiūthihali avara nīrūpaḍim Brahma-Kshatriyar appa hēmādriy-ādi-sakaḷa-dāna-dīkṣhā-guru Saṅkappa-Rājappānava-kamālini-mārttāṇḍa Brahma-Rāja-vara-kumāra Viṭṭhapa-Oḍeyaru Āragada rājyavanu sukha-dharmmadim pālisuttihalli Āragada Hadineṭṭu-kampaṇada oḷagaṇa Hombuchchannāda oḷagaṇa yeraḍu Mandu-nāḍu-Mūvattara samasta-na .. ḍeya Bommojana maga Hadigala Kāmōjaṅge koṭṭa śāsanaḍa kramav ent endare namma Halavanahaliya bhūmiya chatus-sime (here follow details of boundaries) yint i-chatus-simā-mudrā-mudritavaha ā-bhūmiya chatus-simevoḷagāda gade-bedaḷu-inakki-hakkalu-kummari-koḍagi-halasu-meṇasu-keḍala-biḷilu-voḷagāgi nidhi-nikshēpa-jala-pāshāṇa-akṣhiṇi-āgāmi-siddha-sādhya-ashta-bhōga-tējas-svāmya-muntāgi biṭṭi-koṭṭaṇa-sollage sarvamānyavāgi pañcha-garku sarva-bādhe parihāravāgi Biḍeya Bommojana maga Hadigala Kāmōjana Gōtra-seṭṭiya baḷi ā-Kāmōjaṅge koḍagi dhāreyaṇ eḇadu ā chandrārka-sthāyi ātana santāna-parampareyāgi sukhadiṃ bhōgisuveyy endu ā-Hombuchchannāda eḇadu Mandu-nāḍu-Mūvattaroḷagāda samasta-nāḍ ēkamatyavāgi ā-koḍagiya bhūmiya dhāreyāgi ā-Kāmōjaṅge chatus-simege kala naḍisi dhāreyaṇ eḇadu koṭṭu tamma sva-ruchiyaṇda voḍambattu koṭṭa śilā-tāmbra-śāsana int appudakke sēnabōva-Bommarasana baraha ā-nāḍa voppa śrī-Billēśvara-dēvaru i-dharmmake sākshigalu (usual final verses and phrases) i-dharmmake subham astu

124

At Muniyūru (same hobli), on a stone near the Śvara temple.

svasti śrī Jagēsiy-araṣi Muniyūra salage ippattu-gadyāṇa kaṭṭake . yendu ūra .. ra Nita-vūralu dēvālyam appa .. ūrasale igelayapakeydu .. ida salaliy ahagu endava (usual final phrases).

125

At Huttavalli (same hobli), on a stone in hasanakallu-hakkal.

(Nāgarī characters)

namas tuṅga-ṣc. ॥

.....svasti śrī jayābhyudaya-S'aka-varuṣa 1298 neya Nāla-saṃvatsarada Māgha-ba 30 Sōmavāra-sūrya-grahaṇapuṇya-kāladali svasti śrīmatu rājādhirāja rāja-paramēśvara ari-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-dakṣhiṇa-pāschima-samudrādhīpati śrī-vīra-Bukka-Rāyana kumāra Udagiriya Virupanna-Oḍeyaru Āragada rājyavanu sukha-saṅkathā-vinōdadiṃ paripālisuttivalli ā-Virupanna-Oḍeyara maneya pradhāna Rāmarasariḇ ā-Āragadagauḍu-prajegaḷu tammoḷu sarvēkamatyavāgi Śvara-pritiyāgi tamma nāḍoḷagaṇa Huttadahalliyim dukonḍu ā-Rāmarasariḇ ā-Huttadahalliya chatus-simevoḷagallu nidhi-nikshēpa-jala-pāshāṇa-akṣhiṇi-āgāmi-siddha-sādhyaṅgaḷ emba ashta-bhōga-tējas-svāmya-sahitavāgi sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi ā-chandrārka-sthāyiyāgi sarva-bādhārahitavāgi sarvamānyavāgi koṭṭa ā-grāmavanu ā-Rāmarasaru ā-sūrya-grahaṇa-puṇya-kāladalli tamma iṣṭhā-dēvatā-pritiyāgi Hariharapurav emba nāmadinda agrahāra māḍi dvā-viṃṣati-vṛittikalpaneyāgi māḍi sa-hirnyōdaka-dāna-dhārā-pūrvakavāgi sarvamānyavāgi koṭṭevu ā-vṛittimanta-

Brahmanara gôtra-nâmagala vivara (*here follow names &c. of vṛttidars and details of gift*) int i-chatus-simâ-samanvitavaha koṭṭa sarvamânya-agrahâra (*usual final phrases and verses*) ..
 nâda vappa *śrī-Kalinâtha-dēvaru

126

At Kesare (same hobli), on a stone in the hakkal.

(Nâgarî characters).

śrī

namas tuṅga-&c. ||

..... bimba-trailôkya-vyâpaka Dvirâdanânô svasti
 śrī jayâbhyudaya-S'aka-varusha 1328 Pârthiva-samvatsarada Bhâdrapada-ba ... śrīman-mahârâ-
 jâdhirâja râja-paramêśvara ari-râya-vibhâda bhâshege tappuva râyara gaṇḍa śrī-vira-pratâpa-Buk-
 kanna-mahârâyaru Vijayânagariya paṭṭanadalu Virûpâksha-dēvara sannidhiyalu varpâśrama-
 dharmâṅgaḷam pâlisuttâ sūkha-saṅkâṭhâ-vinôdadim sâmbrajyava geyuttihalli â-râyara nirûpadim
 Brahma-Kshatriyarappa Hêmâdri-prôkta-sakala-dâna-dikshâ-guru Saṅkappa-Râyappânva-ya kama-
 jini-mârtanḍa Brahma-Râja-vara-kumâra Viṭhanna-Vodeyaru Âragada râyava sad-dharmadim pâ-
 lisuttihalli svasti śrīmat-parama-bhamsa-parivâjâkâchârya śrīmanu Narasimha-Bhârati-tirtha-śrī-
 pâdaṅgaḷu S'ringêriya Tuṅgabhadra-tîra dēvara sannidhiyallo râyava geyalli Âra-
 gada vēṇṭheyada 18 kampaṇada voḷagaṇa Hombuchcha-nâdu 2 Mandu-nâdu
 Muniyûra Mañicha-gavuḍu (*others named*) mukhyarâda samasta-gavuḍu-rajagaḷu tammoḷu sarvaika-
 matyavâgi sarvânumatadim yajana-yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭ-karma-nira-
 tarappa Dhanañjaya-Viśvâmitra-gôtrôtpannarappa Sâma-śâkhâdhyâyaḷum appa S'ringêriya ...
 Koṇḍaṇa-upâdhyara makkaḷu Malli-bhaṭṭarige koṭṭa bhû-dâna-kraya-śâsanada kranav ent endare
 ... Kesareya-grâma 1 ke kuḷa 22... nâda mēlu-vadikeyâgi hîdadukonḍu â-Kesareya-grâ-
 ma-da bhûmiya Mallappagalige krayavâgi koṭṭu koṇḍa varaha ga 160... nâdu Idageriya... varaha
 ga 15 ubhayam 175 varahana Sâkappage...pâlisikonḍu ashta-bhōga-têjas-svâmya sarva-bâdhe pa-
 ri-hâravâgi ... bahevu... Mallappagaḷu śrī-Narasimhabhârâtipuravâgi agra-hârava mâdikotṭa
 vṛttimantara vivara (*here follow names of vṛttidars, details of gift and boundaries*) int i-chatuḥ-simâ-mu-
 drâ-muḍritavaha śrīmanu Narasimhabhârâtipuravâda Kesareya bhûmiyanu tat-kâlôchita-kraya-dra-
 vyava koṇḍu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi...galige â-Hombuchcha-nâdu yaraḍu-Mandu-
 nâda-Muvattu-voḷagâda samasta-gauḍu-prajegaḷu tammoḷu jñâti-dâyâdênumatavâgi dhanika...
 ... mavâgi...sahita...yagaḷu-mukhyarâda mahâjanagaḷige dhâreyaṇ erradu kottevu... Kes-
 areya-grâmada chatus-simeya vaḷagaḷu gaḍde...beddalu...makki-hakkalu-kunmari-kôlu-saralu-mâni-
 mandu-mane ...hittilu...halasu-mepasunidhi-nikshêpa-jala-pâshâṇa-akshin;
 âgâmi-siddha-sâdhyâ-ashta-bhōga-têjas-svâmya-muntâda-suvarnâdâya... saiva-bâdhe-pari-
 hâravâgi â-Kesareya-grâmakke saluva... aiyagaḷu-mukhyavâda mahâjanagaḷige sa-hiraṇyôdaka-
 sahita-kraya...vâgi â-chandrârka-etbâiyâgi... Mallappa...gaḷa santâna-pârampariya-
 vâgi pâlisi bahav endu sva-ruchi-yind eḍambaṭṭu koṭṭa-kraya ... śilâ-śâsana
 (*usual final verses*).

gaṇyantê pâmsavô bhûmêr gaṇyantê vṛishti-bindavaḷ |
 na gaṇyatê Vidhâtrâpi Brahma-samsthâpanâ-phalaṃ ||

(*usual final verses and phrases ; rest illegible*).

127

At the same village, on a stone near the Kôri-Seṭṭi's garden.

svasti śrīmatu S'aka-varusha sâsinada-munnûra-tombhatta-môṇareya Vikṛiti-samvatsarada Chaitra-
 éuddha...Âdivâradandu śrī-vira-Bukka-Râya râyam geyyuva kâladalu śrīmatu Hombuchcha-nâda ...

*In Kannaḍa characters.

.. mūvatta-vaḷag'ida samasta-nāḍavaru Bhāradvāja-gōtrada Kundugallaḍa S'eṭṭiyappa.. Jāmadagnya-
vatsa-gōtrada hi .. ppaṅgaḷige. nāḍa-keṛeya Kesavi amāneya keṛeya keyi māvi-
na-keyi] hosa-gade.. ya keyi idara chatus-simeyal-uḷlantha makki-bakkalu-mandu-mane-nikshēpa-jala-
pāshāna-vo,age ā-chandrārka-sthāyiyāgi dhārā-pūrvakavāgi barasi-kōṭṭa śilā-sāsana (usual final
verses).

129

At Muktiharharapura (same hobli), on a stone in front of the Hariharē'svara temple.

(4 lines illegible)

.....śrī-Kṛṣṇa-nāmnā ...
.....nas svayam Harihara-kshōṇīśa .. mān ahō |
vira-śrī-jaya-śāli.. Harihara-kshōṇīśa
..... kshamām ||
magnās tat .. rakshita rāja |
... manas-saha.. -kirapa lakshmiṁ api |
sūtē kīrti-sudhā-rasaṁ tri-bhūṇa-vyāptam
..... dayah ||
Audhrān andhakayan mahā-parachayān śushkān Turushkān ...
..... |
śūrān ādhi ... tām vikālayan nishkāṅkapān Konkāṇan
..... Harihara-kshōṇīśa-chōḍāmaṇiḥ ||
..... mahōḍayō Harihara-kshōṇipatēr anvaham
trailōkyē vara r ākanya samvarṇitam |
..... sura-maṇir nō chē
..... rad ahō nānyō vadānyō'dhikah ||
nātha tvam dharapīśvara ..vi-bhāra-kshamatvam sadā
sarvavajñāśrayatā cha sarva |
..... hitē sumanasām |
siphēndrāsana-sampadō Harihara-kshōṇīśvara ||
.....
..... kumāra-rāja-tanayair āśēvyamānōdayam |
divya-śrī .. bhūśaṇam Harihara-kshmā
..... sa-lajjayēva ||
..... mukhyāni mahā-dānāni bhūriśaḥ |
tanvatas tasya S'akrō'pi na tulām adhirōhati ||
..... |
..... kim Surēśvara ...prāptārjuna |
.....
..... vijayatē śrī-Bommaṇṇayya ghanah ||

*tasimād vismaya.....prabhīvantam kalāvantam mandam ... kramāgatam svāminām
janam śaiha-dēva svā ni-sēva-prasaṅga vira iti stuvauti vihatāham
Viṭṭhalam mantriṇam sāvṛthāva ... dhammārthāva iti la-prabhuḥ.....tāpō Hariharēśvaraḥ ||
tatra mitrāpy amitrāpi mōdayan .. viśhādayan |
kīrtim viśhūrttayan āstē dhammē śrī-Viṭṭhala-prabhuḥ ||
Rik-śākhaś S'iva-bhakti-pallava-chayah sat-kīrtti-pushpōdgamaḥ
samyag-dāna-phalōdayah paṭitarair āśēvyamānō dvijaiḥ |
santāpam śamayan sadā vicarātām āśā-pathē chhāyayā
śrīmān Viṭṭhala-mantri-varyya-vasudhā ||

*As greater portion is effaced, these cannot be put into verse.

atha chira-kālaṃ dharaṇiṃ
 putra-santānaḥ |
 Viṭṭhala-mantrindrasya
 svāmi samrāḍ bābhūva vijāni ||
 Tāraṇa-varshē varshē
 māsi Nabhasyē tithau daśamyāṃ cha |
 vārē Saurē Piṭṭibhē
 nirvāṇaṃ prāpa Hariharādhiśaḥ ||

svasti śrī jayābhūlaya-S'aka-varuṣa 1326 sandu varttamāna-Tāraṇa-saṃvatsarada Asvayija-su 11
 Sōmavāra lanlu śrīman mahārājā lhirāja rāja-para-nēśvara śrī-vira-pratāpa-Harihara-mahārāja-
 prājya-sāmbrajya-dharā-dhurandharar āda sakala-vidvaj-janāṇigikṛta saṅgita-sāhitya-vidyānavadya-
 gōsthī-pratiṣṭhitar āda pragalbha-bhāgya-saudarbha-śrī-Virupāmbikā-garbbha-ratnākara-ratnar
 āda nitya-yukta-sarasa .. mauktika-mālālaṅkāra-visphūrtta-kirtti-pavitrar āda śrīmat-śrī-Viṭṭhaṇṇa-
 Voḍeyaru śrīmad-aśēsha-viśēsha-san-māna-dāna-dhārā-pūrita-pūruna-suvārṇa-pātrāyāmāna-bhāsura-
 bhāsura-sura-stōma-stuti-yuvati-kara-kamala-vichitrita-chitra-rachanā-dipta-dig--bhitti-kirtti-sphūrttar
 āda sakala-sāgaramekhalā-mukharita-dharapī-taruṇī-pramada-pramōda-sampādana-pālana-guṇa-śakti-
 yuktar-āda śrī-vira-Harihara-mahārāyaru muktarādali Muktahariparapurav āgi biṭṭa agrahāra ā-
 Viṭṭhaṇṇa Voḍeyaru ā-Āragala-rājyava pālisuttiha-kāladali ā-Āragala-vēṇṭheyada Muduvaṅka-nāḍola-
 gaṇa B:ḷura-bhāge 1 kkaṃ ga 69½ 4½-kkaṃ chatus-simeya vivarī (*here follow de'is and names &c.*
of viṭṭidārs &c.) chatus-simeya bhūmi-sahavāgi aṣṭa-bhōga-tējas-svāmya-sahitavāgi ā-chandrārka-
 sthāyiyāgi sukhadiṃ bhōgisuvaru ||

Tāraṇa-saṃvatsarada Kārtika-ba 3 Mam śrīmatu-Kālikā-dēvi Kamaṭhēśvara-dēvara dibya-śrī-pāda-
 padmārādhakarum appa Bōgāra Heggi-Setṭiyaru Muduvaṅka-nāḍa-voḷage Harihara-mahārāyara hesa-
 ra Muktihariparapuraḍa agrahārake sēruva akkasālē baḍigi kammāra yi-mūru-vakkalige koṭa-mān-
 ya...yi-sarvamānyada agrahārada vakkalāgi yidu mahājanaṅgaḷa sēveya māḍikoṇḍiḷa sammandha
 nīvu koḍuva kāṇike haḍapa-gāṇike biṭṭi biḍāra sollage nāḍa-saradeya maḷaveya-varttane uḍugoṇē
 vulupe muntāgi ellavanū sarvamānyavāgi nimage māḍidevāgi niū aḷi dharṃmavu ā-Harihara-
 purada vokkalāgi mahājanaṅgaḷa sēveya māḍikoṇḍu sukhadalu yihudu ||

khyātas siddha-sarasvatyā rāja-Vyāsākhyayā bhuvi |
 smartavyō rāja-Vālmiki[h] śrīman-Hariharēśvara[h] ||

(usual final verse)

suṅka-kāruka saba sarvamānya Virappagaḷa baraha maṅgaḷa mahā | śrī Yajus-śākheya Jamada-
 gnyāvatsa-gōtrada

130

At Hosakoppa (same hobli), on a stone in the field to the south.

śrī-Gaṇāḍhipatayē namaḥ śrī-Gurubhyō namaḥ śrī-Sarasvatyai namaḥ nirvighnaṃ astu |
 Vāṇiśa-Kaṃālākānta-Gaurivara-S'achivarāḥ |
 dēvāḥ prītās sad-āraḥśbhāḥ kuṇvantu jagatām mudam ||
 namas tuṅga-&c. ||

svasti śrī jayābhūdaya-Saka-varuṣa 1327 sandu varttamāna-Tāraṇa-saṃvatsarada .. . Sukravāra-
 dalu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa-Harihara-mahārāyaru-Vijayānaga-
 riyaḷli sukhā-saṅkathā-vinōḍadiṃ sāmbrāyāṃ geyuttirṇda kāladaliBrahma-Kshatriyar
 appa Hēmadri-prōkta-sakala-dāna-dikṣhā-guru mārtaṇḍa Brahma-Rāja-vara-ku-
 mārarum appa Viṭhappa-Voḍeyarupratipālisuttiha kāludalu Āragada vēṇṭheyada
gaṇḍa ātana tamma uḍ'ya Tamma-gaṇḍa (*others named—the inscrip-*

tion is much effaced) sarvānumatadim yajana-yājana-adhyayana-adhyāpana Ruku-
śākhādhyāyigalum appagannagalige dānavāgi koṭṭa Hombucha-
nāḍa Saṅkaraḥallīya (4 lines effaced) minīyakanakoppada chatus-simeya vivara (here follow details)
oḷagāda chatus-simeya-oḷagū-ṭōṭa-tu līko-ga lde-beddalu-makki-hakkalu-kummari-kōhu-mānisara-
hu-hittilu-halasu-mepasu-māu hullu-holanu-kāḍārambha-modalāda nidhi-
nikshēpa-jala-piṣip-i-akshipini-āgami-sidḥa-sādhya yint i-aṣṭa-bhōga-tējas-svāmya-sahitavāgi
suṅka-kāruka-grāma-galyāpa-paṇḍika-kāruka-oḷavāru-horavāru-taḷasārike-aledere-tōṭadere yēuḷḷada-
nū nāḷu haridu mēlu-vadikēyāgi yikkikoṇḍu sapta-graha-yōgavāda sōma-grahapa (sō)mahā-punya-
kāladalu Āragada mēlasthānūvida śrī-Kallinātha-dēvara sannidhiyallū sa-hiraṇyōdaka-dāna-dhārā-
pūrvakavāgi sarvāmānyavāgi ā-chandārka-sthāyiyāgi nāḷu nāḍellarū sarbbēkamatyavāgi Hnigila
Nāgannagūla makkaḷu Nāṇṇagalige dhūreyaṁ eḷidu koṭṭevāgi i-dharmavanū avara santāna-pār-
amāparyēgi chūḍra-sūryar-uḷḷannabara pāḷisi baheventu tamma dharmma-sākshiyāgi oḷam-
baṭṭu koṭṭa-dāna-śilā-tāmbra-sāsana || yī-dharmmakke sākshigāḷu

ā-ditya-chandrāv &c. ||

yint appudakke Hombuchcha-nīḍi-sēnabōva-Mallappana baraha ā-Hombuchcha-nāḍa samasta-gauḍu-
gaḷa oppa śrī-Billēśvara-dēvaru (usual final verses) maṅgaḷa mahā śrī

131

At Alaguvallī belonging to Mallēśara (same hobli), on a stone near the Durgi temple.

(35 lines gone) yī-dharmavanu gadu avara santāna-paramāparyē āgi ā-chandrā sama..
.. uāḍu mūru-paṭṭanada samasta-ha tamma sva-ruchiyaṁ (usual
final verses; also benedictory & imprecatory phrases)

int apudakke Muduvanka-nāḍa-sēnabōva Singappana baraha; signatures.

śrī-Gaṇāḥipatayō namaḥ &c || namas tuṅga-&c. ||

svasti śrī jayābhīḍaya-Saka-varuśa 1330 neya varttamāna-Sarvvajitu-samvatsarada Śrīraṇa-ba 8 Gu
śrīmad-rājādhirāja paramēśvara śrī-vira-pratāpa-Dēva Rāyaru Vijayānagaradalu varṇāśrama-dhar-
mmaṅgaḷanu pāḷisutta sukha-saṅkathā-vinōḍadim sāmrājyaṁ geyi-uttihalli ā-rāyara nirūpadim Brah-
ma-Kshatriyar appa Rāyanvaya ... Brahma-Rāja-vara-kumāra-Viṭṭappa-Voḍeyaru Āragada
rājavanu dharmadim pratipalīsuttamiba-kāladalu śrīmatu Paḍanipāḍa Liṅgarasara makkaḷu Viru-
pappagaḷu Jommāpurada Ālugaḷaḷiyanu Kauriyabhāgeyanu mahājānaṅgalige koṭṭa bhū-dāna-patrada
kramav ent endare namaḥ Āragada Ḥadinentu-kampayadu samasta-nāḍu mūru-paṭṭanada samasta-
halarū dīna-dhīrā-pūrvakavāgi koṭṭa-Ālugaḷaḷiyanu Muduvaṅka-nāḍa-oḷagapa haravariya-
bhāgeya samasta-gauḍa .. namaḥ dāna-dhāra-pūrvakavāgi koṭṭa Kauriyabhāgeya Tailappa-hegga-
ḍeya pāḷina bhūmi-sahavāgi Jommāpurav-emba aghrahāraṇu māḍidevāgi ā-Alugaḷaḷiyanu grāmaka ā.
.....grāmaka ..sahā Jommāpurav-emba-agrahāraṇu aṣṭa-dikku-chatus-sime niruvarigi-kereya-
kala naṭṭa-Vāmāna-mudre-kallugaḷa-oḷagūḷa-bhūmiyanū 18 ḥadinentu vṛttiya māḍidevāgi aghrahāda
mahājānaṅgaḷa praśasti ent endare yajana-yājana-adhyayana-adhyāpana-dāna-pratigraha-śaṭ-karma-
niyataraḥ ā-mahājānaṅgaḷa gōtra-sākhē nāmaṅgaḷa vivara (here follow details)
yajamāna-vṛtti-sahavāgi ḥadinentu-vṛttiya māḷisi Alugaḷaḷiyanu grāmādalū pratisteya māḍidake kala-
śāsanada bhūmi koyaḷa bhūmige pratisthēya māḷida śilā-śāsanada bhūmi sahavāgi ā-Jommāpuravāda
agrahāda mahājānaṅgalige sōmōparāga-punya-kāladalu sahirāṇyōdaka-dāna-dhārā-pūrvakavāgi
dhūreyaṁ eḷidu koṭṭevāgi ā-chatus-simeya vaḷagūḷa-tōṭa-tuḍike-gadde-beddalu-makki-hakkāḷu-kum-
mari-koḷagi-kōhu-sarahu-māpi-mandu-maṇe-hittilu-koppa-chappara-halasū-mepasu-pamhola-

kāḍārambha-modalāgi bhūmiya oḷaguḷa nidhi-nikshēpa-jala-pāsāṇa-akshīpi-āgami-siddha-sādhya-ashṭa-bhōga-tēja-svānya-samētavāgi sarvvamānya-agrahārava māḍidevāgi ā-Jommāpurada agra-hārada mahājāpanaḷaḷu yejamaṇa-vṛitti-sahavāgi avara santāna-pāraṃpareyāgi ā-chandrārka-sthāyiy āgi sarvvamānyada agra-hāravāgi pālisi bahevu endu ā-Lingarasara makkaḷu Virupannagaḷu strī-putra-jñāti-sāvanta-dāyādyānumata-sahita sarvākamatyavāgi tamma sva-ruchiyinda oḍambattu koṭṭa-bhū-dāna-patra-silā-tāmbra-śāshaṇa . . yint appudakke barada sēnabōva-Siṅgaṇṇana baraha || ejamāna-Virupannagaḷa voppa śrī-Baṇa-dēvi yi-dharma-sāsanada sākshi (usual final verses)

132

At Kallūlu attached to Jāgatiḡiru (same hōbi), on a stone in Puṭṭa Sāmāyō's garden.

śrī-Gaṇādhīpatayē namaḥ || svasti śrī Saka-varsha 1291 neya Saumya-samvatsarada Kārttika-śu 1 Guruvāradaḷu | śrīman-mahāmaṇḍalēśvaraṃ ari-rāya-vibhāḍaṃ bhāṣeḡe tappuva rāyara gaṇḍaṃ śrī-vīra-Mārappa-Vodeyara kumāra Sōvaṇṇa-Vodeyaru Muduvaṅka-nāḍa-voḷagaṇa Jēgatiḡarige salu-vanthā gade-bedalu-hakkalu-chatus-sime-voḷagāda samasta-bhūmiyaṇṇu Harita-gōtrada Nārāyaṇa-bhaṭṭara makkaḷu Dēvaṇṇa-bhaṭṭarige sarvvamānyavāgi dhārā-pūrvvakavāgi kṛṭevu (usual final phrases and verses)

133

At Kaudavalli (same hōbi), on a stone near the Basavana-kallu.

śrī-Gaṇādhīpatayē namaḥ || śrī-Sarvasvatyai namaḥ | śrī-Gurubhyō namaḥ nirvighnaṃ astu

Vānīśāna-Ramākānta-Gauridhava-purasai āḥ |
surāḥ pritāḥ sad-ārakshāḥ kurvantu jagatāṃ mudam |
namas tuṅga- &c. ||
pāntu vō jalada-śyāmāḥ śārgṇa-jyā-ghāta-karkkaśāḥ |
trailōkyā-maṇṭapa-stambhāḥ chatvārō Hari-bīhavaḥ |

svasti śrī jayābhyudaya-Saka-varusha 1325 sandu varttamāna-Svabhānu-samvatsarada Phāḷguṇa-ba 5 Ādivāradaḷu | śrīman-mahārājādhirāja rāja-paramēśvara ari-rāya-vibhāḍa bhāṣeḡe tappuva rāyara gaṇḍa śrī-vīra-pratāpa-Harihara-mahārāyaru Vijayānagarīyali śrī-Vīrūpāksha-dēvara sannidhiyalū varnāśrama-dharmaṇḍalanū pālīsuta sukha-saṅkathā-vinōḍadim sām-brājyaṃ geṇiuttibali ā-rāyara nīrūpadim Brahma-Kshatriyarappa Hēnādri-prōkta-sakala-dāna-dikshā-guru Saṅkappa-Rāyappānvaya-kamalini-mūrttāṇḍa Brahma-Rāja-vara-kumāra sākala-vidyā-viśārada vidvāj-jaṇāmbhōjani-rājahamṣa kavi-jana-chakōra-chandra mātri-kula-mālāti-mādhava sva-kula-sudhārnava-sudhākera guṇa-gaṇā-bharaṇa anavarata-śaṭ-kai mma-paripatāntakarapa para-nēri-nirākaraṇa bandhu-jaṇārnava-sudhā-kirapa sēvaka-jana-dāridrya-niraharaṇa śrīmat-Kriyāśakti-guru-muniśvara-charaṇa-kamala-narāḷa Triyambaka-pūjā-dhurandhara Virupāmbikā-vara-tanūjarum appa Viṭṭhappa-Oḍeyarū Āragada rājya-vaṇṇa dharmāḍim pratipālīsuttihā-kāḷadalū Āragada-vēṇṭeyada Hadineṇṭu-kampanada samasana-nāḍu mūṇa-paṭṭaṇada halarū kūḍi tammeḷu sarvvamānatyavāgi sarvvānumatadim fajana-yājana-adhyayana-adhyāpna-dāna-pratigraha-sbat-karma-niyataraha Ruku-śākbādhyaḡigalum appa S'rivatsa-gōtrada Rāghava-dēvagaḷa Achappagaḷa makkaḷa | Viṭṭhappagaḷige dānavāgi koṭṭa-bhū-dāna-sāsanada kramav ent endare namma Āragada-vēṇṭeyada Beluveya-nāḷavolaḷagaṇa-Virupāmbikāpuravāda Kaudavalliya grāma-onḍakkam mbaḷi utārava kaḷadu hombaliya-nashti-sūka-kārūka grāma-gadyāṇa saba varaha ga 95 akshāradaḷu tombatta-aidu-honnanu namma Hadineṇṭu-kampanada nāḍu mūṇu-paṭṭaṇada halaru namma nāḍugaḷa mēḷeyū paṭṭaṇada mēḷeyū ā-honnanu haḍidu mēlu-vadikeyāgi ikkikopḍu

â-Kaudava||liya-grāmada chatus-simeya vivara (*here follow details*) yinti-chatus-simâ-mudrâ-mudritavâda ashta-dikkinalu naṭṭa Vāmana-mudreya-kallugaḷa saritada madhyagaḷalli naṭṭa Vāmana-mudreya-kallugaḷu sahavâda nīrera-kalu-nīruvari-oḷagâda chatus-sime-vaḷagulla tōṭa-tuḍike-gadde-beddalu-makki-bakkalu--kumnaṭi-kōhu-māni-saralu-hittilu-mane--halasu-menasu-māvu-nērilu-hullu-holanu-kāḍārambha-modalâda nidhi-nikshēpa-jala-pāshāpa-akshīṇi-āgāmi-siddha-sādhyā yinti-ashta-bhōga-tējas-svānya-sahitavāgi śuṅka-kārūka-grāma-gadyāṇa-paṇcha-gārūka-oḷavāru-horavāru-taḷa-śārige-āledere-tōṭadere-hodikedere-modalâda yēnulla suṅka-kārūkanu namma Hadineṇṭu-kampaṇa-da nāḍavarī namma nāḍugaḷa mēle mēluvadikēyāgi yikkikoṇḍu sapta-graha-yōgavâda mahâ-puṇya-kāladalu Āragada mūlastānavâda śrī-Kallinātha-dēvara sannidhiyallu sahirap̄yōdaka-dāna-dhārā-pūrvvakavāgi sarvvaṁanyavāgi â-chandrārka-sthāyiyāgi Hadineṇṭu-kampaṇa-da nāḍu mūru-paṭṭaṇada halarū sarvvaikamatyavāgi Āchappagaḷa makkaḷu Viṭhappagaḷige dhāreyaṇ eṇadu koṭṭevāgi yidharmavanū avara santāna-pārapareyāgi chandra-sūryar uḷḷannabara pālisi bahevenu tamma dharṇma-sākshiy āgi oḍambaṭṭu koṭṭa dāna-śilā-tāmbra-śāsana | yī-dharmmakke sākshigaḷu || āditya-chandrāv &c ||

int appudakke Muduvaṅka-nāḍa sēnabōva-Siṅgaṇṇana baraha (*signatures and usual final phrases*). maṅgaḷa mahā śrī

134

On the back of the same stone.

śrī-Gaṇādhipatayē namaḥ ||

namas tuṅga-&c. ||

svasti śrī jayābhūdaya-S'aka-varusha 1326 neya Tāraṇa-sampvatsarada Kārtika-śu 1 Ā śrīmatu Bēlūra Narasiva-dēvaḷa makkaḷu Saṅgaṇṇaḅgaḷige Achappagaḷa makkaḷu Viṭhappagaḷu koṭṭa bhū-dāna-kraya-śāsanada kramav ent endāḍe yanage Āragada vēṇṭheyada Hadineṇṭu-kampaṇada samasta-nāḍu mūru-paṭṭaṇada samasta-halaru kūḍi tammoḷu sarvēkamatyavāgi sarvvaṁanyavāgi dāna-vāgi dhāreyaṇ eṇadu koṭṭa Beḷave-nāḍa-voḷagaṇa Kandava||liya-grāmavanu namage Muduvaṅka-nāḍavarū dānavāgi dhāreyaṇ eṇadu koṭṭa Koḍahaliy-oḷagaṇa Kaṇchagārāna-vōṇiya saruhanu kūḍi nāḍu namma prastha-nimittavāgi ninage krayavāgi koṭṭu tat-kālōchita-madhyastha-parikalpitavâda kraya-dravya varahavap ga... 300 aksbāradalū mūmūru-honnanu sākalyavāgi salisikoṇḍu sa-hirap̄yōdaka-dāna-dhārā-pūrvvakavāgi koṭṭa Kaudava||liya-grāma-Kaṇchagārāna-vōṇiya saruha-voḷagâda chatus-simeya vivara (*here follow details*) yint i-chatus-simâ-mudrâ-mudritavaba chatus-sime-vaḷagulla tōṭa-tuḍike-gude-beddalu-makki-bakkalu-māni-saruhu-halasu-menasu-māvu-kāḍārambha-mandumanne-hitilu-koppa-hullu-holan-oḷagâda nidhi-nikshēpa-jala-pāshāpa-akshīṇi-āgāmi-siddha-sādhyā-ashta-bhōga-tējas-svānya Kaṇchagārāna-vōṇiya saruhn-voḷagaṇa Kaudava||liya-grāmadaḷu Hadineṇṭu-kampaṇada samasta-nāḍu mūru-paṭṭaṇada halarū namage sarvvaṁanyavāgi koṭṭa Virupāmbikāpurav endu baradida na. . . ṭa yeraḍu śilā-śāsana-sahitavāgi koṭṭe (*here follow details of gift*) â-śāsanagaḷa pratiya uḷḷanthāvanu sarvvaṁanyavāgi sa-hirap̄yōdaka-dāna-dhārā-pūrvvaka namma strī-putra-jñāti-sāvanta-dāyādarugaḷu dhānikaru yelaru sammata-vāgi â-Kaḍḍalavaliya-grāmavanu Kaṇchagārāna-vōṇiya saruhanū kūḍi â-chandrārka-sthāyiyāgi Viṭhapaṅgaḷu Narasiva-dēvaṅgaḷa makkaḷu Bēlūra Saṅgaṇṇaḅgaḷige avara santāna-pārapareyāgi bhōgisal endu tamma sva-ruchiyaṇda oḍambaṭṭu koṭṭa kraya-śilā-śāsana Saṅgaṇṇagaḷu Lakshmi-Narasimhapuravanu māḍidarū yintappudake sākshigaḷu (*here follow names of witnesses*) yint ivar-ubhayānumatadiṁ Muduvaṅka-nāḍa sēnabōva-Siṅgarsana baraha â-karttarugaḷa su-bastada voppa || Viṭhappana baraha Siṅgaṇṇana baraha Nāgarasana baraha sākshigaḷa voppa | śrī-Kēśavanātha Virupāmbikā-dēvi | śrī-Rāma śrī-Vītarāga śrī-Vīrabhadra śrī-Mailāra śrī-Mallikārjuna-dēvaru | śrī-Kshētrapāla | śrī-Bhairava-dēvaru sri ... dēva śrī-Nāra-simha-dēvaru śrī-Rāma-dēvaru śrī

136

At Humchadakaṭṭe (same hobli), on copper plates in possession of Subba-Rāya.

(Ib)

namas tuṅga-ṁc. ||

Harèr lilā-varāhasya damshṭrā-danḍaḥ sa pātu vaḥ |

Hēmādrī-kalaśā yatra dhātrī chhatra-śriyaṃ dadhau ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1624 neya Vishu-saṃvatsarada Māgha-ba 5 yu Guruvāradallu śrīmatu Aruvattu-agrahāradinda viṅgaḍisi hostēgi māḍida Bhadrarājapurada-agrahārada-vaḷagaṇa Kammuchchi-aśēsha-vidvan-mahājānaṅgalige (*with titles and names of forefathers as in No. 72 of this taluq*) Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsanaḍa kramav ent endare Aruvattu-agrahārada-vaḷagaṇa Kammuchchi-grāma 1ke prāku rēkhe (*rates specified*) nūru-nālavattēlu-varahanu yipaṇa-mupāgū-visada svāstheyānu prāku S'ōbhakrutu-saṃvatsarada S'rāvapa-śu 15 yu Sthiravāra-sōmōparāga-puṇya-kāladallu sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi koṭṭabagēlu sarvamānyavāgi S'ivārpitavāgi biṭṭevāgi yi-grāmada chatur-gaḍi-vaḷagaḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyaṅgaḷa yi-bhūmiyalli sasyārāma-muntāgi ēnu adhika-phalav āhante saha āgumāḍikoṇḍu nimma santāna-pāraṃparyavāgi ā-chandrārka-sthāyigalāgi sukhadiṃ (*Va*) anubhavisikoṇḍu ādhi-kraya-dāna-parivartanege salisikoṇḍu bahiri yendu bhū-dāna-dharma-śāsana (*usual final verses*)

śrī-Sadāśiva

137

At Dēmalāpura (same hobli), a copy of copper inscription.

namas tuṅga-ṁc. ||

Harèr lilā-varāhasya damshṭrā-danḍaḥ sa pātu vaḥ |

Hēmādrī-śikharā yatra dhātrī chhatra-śriyaṃ dadhau ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1624 neya Vishu-saṃvatsarada Māgha-ba 5 Guruvāradallu śrīmatu Aruvattu-agrahāradinda viṅgaḍisi hostēgi māḍida Bhadrarājapura-agrahāradolagaṇa Dēmalāpurada aśēsha-vidvan-mahājānaṅgalige (*with titles and names of forefathers as in No. 72 of this taluq*) Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-dharma-śāsanaḍa kramav ent endare Aruvattu-agrahārada-vaḷagaṇa Dēmalāpurada-grāma 1ke prāku rēkhe (*rates specified*) nānūra-ayivattu-nālku-varahanu aidu-haṇa-hāgū bēḷe svāsteyānu prāku Sōbhakrutu-saṃvatsarada S'rāvapa-śu 15 Sthiravāra-sōmōparāga-puṇya-kāladallu sa-hiranyōdaka-dāna-dhārā-pūrvakav āgi koṭṭabageyallu sarvamānyavāgi biṭṭevāgi yi-grāmada chatur-gaḍi-vaḷagaḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyavānuṇṇu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante saha āgumāḍikoṇḍu nimma santāna-pāraṃparyavāgi ā-chandrārka-sthāyigalāgi sukhadiṃ anubhavisikoṇḍu dānādhi-kraya-parivartanege salisikoṇḍu bahiri yendu koṭṭa bhū-dāna-dharma-śāsana (*usual final verses*)

śrī-Sadāśiva

139

At Horanēbail attached to Kyrsalūr (same hobli), on a stone near the wet land.

śrī-Gaṇādhīpatayē namaḥ śrī-Sarasvatyai namaḥ śrī-gurubhyō namaḥ ||

namas tuṅga-ṁc. ||

jayaty anāḍi-nidhanāḥ śrīmān svachchhanda-Sūkarāḥ |

yasya damshṭrā-mṛṇāḷēna dadbrē bhūtaḷa-pankajam ||

svasti śrī jayābhyudaya-S'aka-varusha 1224 neya varttamāna-S'ōbhakṛitu-saṃvatsarada S'rāvāṇa-śū
1 lu Āragada-vēṇṭheyada Sāntaḷigeya-nāḍa-vaḷagaṇa Kyasalūra śrīmad-aśēsha-mahājānaṅgaḷu Ruku-
śākheya Viśvāmītra-gōtrada Siriyannagaḷa makkaḷu Yīśvara-dēvappagaḷu (others named) Ruk-śākheya
Kapila-gōtrada Liṅgappagaḷa makkaḷu Chalappagaḷige koṭṭa bhū-dāna-dharma-śāsanada kramav ent
endare (here follows description of gift with usual rights &c ; witnesses, signatures and usual final verses)

142

At Karaḍikōḍu attached to Honnetāḷu (same hobli), on a stone near Kumārāyya's garden.

śrī-Gaṇādhīpatayē namaḥ śrī-Sarasvatyai namaḥ | śrī namaḥ | nirvighnam astu ||
namas tuṅga-ēc. ||

namō Brahmanya-dēvāya gō-Brāhmaṇa hitāya cha |
jagadd-hitāya Kṛishṇāya (śrī)-Gōvīndāyēti śāsanam ||

svasti śrī jayābhyudaya-S'aka-varusha 1334 neyalū sanda saṃvatsarada Vayisākha-śuddha
15 Ā-lu śrīman-mahārājādhīrāja rāja-paramēśvara . . . Harihara-mahārājara kumāra Pratāpa-
Dēva-Rāja-mahārājārū Vijayānagariyalli Virū . . . ra sannidhiyalli sakala-varṇāśrama-dharmaṅ-
gaḷanū pratipālisuttam sukha-sāmrājyavan āluttīha kāladalu ā-rājara nirūpadīpū Brahma-Kshatri-
yarappa Rāja . . . gāla Liṅgaṇṇa-Oḍeyaru Āragada-rājyavanū pratipālisuttīha kāla .. ā-Āragada
Sātaḷige bhūmi Basavarsa-heggaḍiti .. Bommaṇṇa-heggaḍe
(others named) int-i-samastarū tammoḷ ēkamatyavāgi Ruku-śākṣādhyaḡigaḷu Viśvāmītra-gōtrada
Dēvarasara makkaḷu Gōvaṇṇagaḷige... śāsanada kramav ent endare namma prasta-nimittavāgi...
.. dāna (lands specified) ubhayaṁ ga 34 akshāradalu mūvatta-nāḷku-honnanū nimma kayyalu nāṭi
sākālyavāgi (here follow details of grant, with usual rights, witnesses, signatures & usual final phrases)

143

At Nābaḷa attached to Nantūru (same hobli), on a vtrakal near the hill.

śrī-Gaṇādhīpatayē namaḥ |

namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varushada 1389 neya sanda vartamāna-Sarvajitū-saṃ-
vatsarada Phāḷgaṇa-ba 1 Bu-lu śrīman-mahārājādhīrāja rāja-paramēśvara vira-pratāpa-Virūpāksha-
mahārājaru samudra-mēre pratipālisuttā Vidyānagaradalu sukha-saṅkathā-vinōdadalli
..... nirūpadīm śrīman-mahā-pradhānam Dēvappa-danṇāyaka-Oḍeyaru Āragada-rājyavam pratipā-
lisutta ihalli Sāntaḷigeya-oḷagaṇa paḍuva nāḍa gaḍitiya vayiri-manthapi śūla . . .
tṭa biradanūḷa Kōṭiyappa-heggaḍeyaru Bommarasa-heggaḍe ya mane rasarū
Ghaṭṭava hatti bandu yelleya sāḷiyalū kādi ā-Koṭeyappa-heggaḍeya rāja dara Bommarasa-
heggaḍeyarū i-vṛittāntakke i-biragalla .. ḍisi Nābaḷadalū ā-chandrārka-sthāyiyāgi ... vanū su-
pratishṭeya māḍi Bommarasa-heggaḍeyarū Yimmaḍi-Kōṭiyappa-heggaḍeyarāgi Nābaḷada
ā .. yalū dushṭa-nīgraha-śiṣṭa-pratipālaneyeli samastaranū pratipālisuttiddarū

yaśava S'akābdadoḷ nidhi-gajāgni-niśākaran-āge Sarvajit- |
prasarada Phāḷgaṇāsītada pāḍyada sad-Budhavāra Hastadiṁ |
bisaruha-nētre-Jannarasi-sambhava Kōṭi-nṛipāla dēvatā- |
pasarara bhōgamam bayisi tām sura-lōkake dhāḷiyikkidam ||

yi-kallige koṭṭam

At Tirthamuttûru (same hooli), on a stone in the front yard of the math.

(Nagorî characters)

svasti śrī-Gaṇādhīpatayê namaḥ

namaṣ tuṅga- &c. ||

jayaty anādi-nidhanāḥ śrīmān sva-chelḥanda-Sūkarah |
yasya dāmsṭrā-mṛṇālēna dadhrē bhūtaja-paṇkajam ||
Kṛishṇāya Vāsudēvāya Dēvakī-nandanāya cha |
Nandagōpa-kumārāya (śrī) Gōvindāyēti śāsanam ||

svasti śrī jayābhyudaya-S'aka-varsha 1343 sandu vartamāna-Plava-samvatsarada S'rāvaṇa-suddha 5 punyakāladalu śrīman-mahārājādhirāja śrī-vira-pratāpa-Dēva-līāya-mahārāyaru Vijayanagariyallu sarva-varṇāśrama-dharmaṅgaḷanu pratipalistiha kāladalu ā-rāyara nirūpadin Brahma-Kshatriyarum appa Rāyappa-Voḍeyara Bommanṅaṅgaḷa kumāra S'rigirinātha-Dēvagaḷu Āragada rājyavanu pālistiba kāladalu Āragada vēṇṭheyada Sāntaḷigeya Keḷabhāgiya voḷagiha śrīmat. paramahaṃsa-parivrājākāchāryarum appa Tirthamuttûra śrī-Saṅkara-Bhārati-śrīpādaṅgaḷige Sāntaḷigeya-nāda-voḷagaṇa Hiriya-Hoḷalûra Nāgappa-hebbāruvaru makkaḷu Nāgaṇṇa-hebbāruva (others named) oḷagāda samasta-mahājanaṅgaḷu koṭṭa kraya-mūla-dāna-patrada kramav ent endare namma Hiriya-Hoḷalûrige saluva Haṅgarabayal-oḷagaṇa bhūmi (specified) ubhayam nālvatteṇṭu-honnanu koṇḍu sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi dhāreyan erradu koṭṭēu (further details and boundaries of land) āḍake-hāḷe-māvu-māni-kummari-kōhu-voḷagāda kāḷārambha-nidhi-nikshēpa-jala-pāshāpa-akshīṇi-āgāmi-siddha-sādhyā-ashṭa-bhōga-tējaḷa-svāmyavanu nāvu mahājanaṅgaḷu namma strī-putra-jṣāti-sāmanta-dāyādyaru dāni-mūli-salike-avadhigaḷu sahitavāgi dhāreyan erradu koṭṭevāgi ā-Haṅgarabaya-la 20½ sa bhūmiyanu ā-S'ankara-Bhārati-śrīpādaṅgaḷu tamma yati-sāntāna-paramparey āgi ā-chandrārka-sthāyivāgi sarvamānyavāgi sukhadin bhōgisuvantāgi dhāreyan erradu koṭṭev endu namma sva-ruchiyaṇḍa voḍambaṭṭu koṭṭa śilā-śāsana yī-dharmakke śākshigaḷu

āditya-chandrāv &c. ||

(signatures and usual final verses) maṅgaḷa mahā śrī

At Tirthamuttûru, on a copper plate in the math.

namaṣ tuṅga- &c. ||

svasti śrī jayābhyudaya-S'alivāhana-śaka-varusha 1585 neya S'ubbakruttu-samvatsarada S'rāvaṇa-suddha 2 lu śrīmat-paramahaṃsa-parivrājākāchāryarāda Tirthamuttûra mathada Jñānendra-Bhārati-svāmigaḷavarige (with titles and names of forefathers as in No. 85 of this taluq) Bhadrappa-Nāyakaru koṭṭa dharma-śāsanada kramav ent endare (lands specified) bhūmiyanu Tirthamuttûra mathada Narasiṃha-dēvara amrutapaḍi-nandādīptige Jñānendra-Bhārati-svāmigaḷa yati-bhikṣhege Pā . . . samvatsarada Māgha-śu 6 lu Tirtharājapuradalū hiraṇyagarbha-dāna-kāladalu S'ivārpitavāgi biṭṭerāgi yī-bhūmige saluva chatur-gaḍi-voḷagaḷḷa nidhi-nikshēpa-jala-pāshāpa-akshīṇi-āgāmi-siddha-sādhyāṅgaḷ emba tēja-svāmyavannu pūrva-mariyāḍeyalli āgumāḍkoṇḍu mathadalli dharmavannu naḍasikoṇḍu nimma śishya-pārapareyāgi ā-chandrārka-sthāyigaḷ āgi sukhadi anubhaviṣi bahiri yendu barasikoṭṭa dharma-śāsana yidakke dēva-śākshi (usual final verses)

146

At Ālageri (same hobli), on a stone at Holemaddalu.

śrī-Gaṇādhīpatayē namaḥ |

nāmas tuṅga- &c. ||

jayaty anādi-nidhanāḥ śrīmān svachchhanda-Sūkarah |

yasya dāmshtṛi-mṛipālēna dadhrē bhūtaḷa-paṅkajam ||

śrīman-mahārājādhirāja rāja paramēśvara śrī-vīra-pratāpa Harihara-mahārāyara vijaya-sām-rājyābhyudayadalu Sātanna-Voḍeyaru Āragada-rājyavanu pālisutihandina śrī-Saka-varuśake varu-sha 1319 neya Yīśvara-samvatsarada Kārtika-suda 1 Sōmavāradaḷu Sarvajñapuri-śrīpādāṅgalige Āragada Hadineṇṭu-kampapada nāḍavarū mūru-paṭṭapada halarū sadu-vinaya-bhaya-bhaktiyim āśhṭāṅgav eragi poḍavattu koṭṭa dāna-patraḷa kramav ent endare Sātāḷigeḷa nāḍa-oḷagaṇa Abhinava-Gōpināthapuravāda Ālageriya-grāma 1 kam teḷuva ... svām̐ya-uḍugore-vaṭṭa-kattige-sahavāgi varaha ga 45 akṣharadaḷu nālvattā-ayidu-honnaṇṭu tamma Hadineṇṭu-kampapada nāḍavarū mūru-paṭṭapada halaru namma nāḍugaḷa vo .. aṅgaḍige stala haḍadukonḍu Yīśvara-samvatsarada Māgha-baḷuḷa-chaturdaśi-Sivarātre-mahā-tithi-puṇya-kāladalu sa-hiraṇyōdaka-dāna-dhārā-pūrvvaka-vāgi dhāreḷan eradu koṭṭevāgi ā-Ālageriya-grāmada chatus-sīmē (*details of boundaries*) yint-i-chatus-simege saluva gadde-beddalu-tōṭa-tuḍike-kummari-kodulu-kāḍārambha-sarubhu-mane-holē yint-i-chatus-sīmē-volagaṇa nidhi-niḷkshēpa-jala-pāshāṇa-akṣhipi-āgāmi-siddha-sādhyā-aśṭa-bhōga-tējas-svām̐yav oḷagāda Abhinava-Gōpināthapuravāda Ālageriya-grāmanavanu sa-hiraṇyōdaka-dāna-dhārā-pūrvvakavāgi ā-chandrārka-sthāyiyāgi sarvvaṁmānyavāgi Sarvajñapuri-śrīpādāṅgalige namma sva-ruchiḷinda voḍambaṭṭu koṭṭa dāna-patra (*usual final phrases and verses*) Hadineṇṭu-kampapada nāḍavarū mūru-paṭṭapada halara oppa śrī-Kalinātha-dēvaru ||

147

At Bhōḡḍarakoppa (same hobli), on a stone at Maṅgarasakoḍige-kān.

nāmas tuṅga- &c. ||

svasti śrīman-mahā-maṇḍalēśvaram ari-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa śrī-vīra-Bukka-Rāyana kumāra pūrva-paścima-uttara-dakṣiṇa-chatus-samudrādhipati śrī-vīra-Harihara-Rāyanu rājyābhyudaya-sukha-saṅgaṭā-vinōḍadali sukha-rājyam gaiṭṭirḍdalli Sākha-varuśa 1307 ya Raktākṣi-samvatsarada Śrīrāṇa-ba 30 Sō sūryya-grahana-puṇya-kāladalli ā-Harihara-Rāyana maneya mahā-pradhāna Mādhava-mantri Male-rājyadalli Āragada Hadineṇṭu-kampapada oḷagaṇa Sātāḷige-nāḍa Keḷabhāḡeḷa Koḍala-agrarakkeṭṭu Hukkavāḷigeṭṭu saluva Ambaligoḍigeḷa bhūmiyaṇṭu ā-Koḍala aśēsha-mahājānaṅgaḷu ā-Hukkavāḷiya Tailappa-heggaḍeṭṭu Vijayāpurada Ātrēya-gōtrada Karaṇikada Sōmarasara makkaḷu Dāsinarasarige ayidu-bhūmi ombhatt-aghrarakke mukhyarappa Koḍala Kōjayyagaḷu (*others named*) oḷagāda tamma tamma stri-putra-jñāti-sāmanta-dāyādānumata samasta Koḍala mahājānaṅgalige mukhyarappa Viśvāmītra-gōtrada Kōṭiyappaḷu Bhāradvājada Nāgappa Vasishṭa-gōtrada Sandigiri-dēvanolagāda mahājānaṅgaḷu sūrya-grahana-puṇya-kāladali ā-Dāsinarasarige ā-Koḍala mahājānaṅgaḷu ā-Ambaligoḍigeḷa chatus-simege saluvadu (*here follow details of gift &c.; usual final verses and phrases*) maṅgaḷa mahā śrī

148

*At Mēgaravāḷḷi (same hobli), on a stone in Lakkiṭṭāḷu.**(1st fourteen lines in Nāgarī characters).*

śrī-Gaṇādhīpatayē namaḥ |

nāmas tuṅga- &c. ||

pāntu vō jalada-śyāmāḥ Śārṅga-jyā-ghāta-karkaśāḥ |

trailōkya-maṇṭapa-stambhāś chatvārō Hari-bāhavaḥ ||

svasti śrī jayābhyudaya-S'aka-varuṣha 1339 neya vartamāna-Hēmaḷambi-samvatsarada S'rāvāna-ba 10 Ā-dalu śrīmad-rājādhīrāja rāja-paramēśvara śrī-vira-pratāpa Dēva-Rāya-mahārāyaru Vidyānagarī-
yali Virūpākṣha-dēva-sannidhiyali varṇāśrama-dharmagaḷanu pratipālisutta sukha-saṅkathā-vinōdadiṃ
sāmrajyaṃ geyvutta iruva kālādalu ā-rāyara nirūpadindaṃ Brahma-Kṣatriyaruṃ appa sakala-dāna-
dikṣhā-guru Rāyappa-Saṅkappānvayaraḥ Brahma-Dēva-Oḍeyara kumāra Viṭhaṇṇa-Oḍeyaru Āragada
rājyavanu pratipālistiḥa kālādali Āragada-vēṇṭheyada Sātāḷigeṇa-nāda-valagaṇa Madavaḷige-nāda-
valagaṇa Mēguravaḷliya-grāmada-oḷage ā-Mēguravaḷliya Nāgaṇṇa-heggaḍe (other heggaḍes named)
ēkastharāgi tamma aḷiyandiru makkaḷu gōtra-bandhugaḷa anumataḍinda Munibāḷe Lōkuvāḷli-
yali uḷḷa bhūmiyanu yajana-yājana-adhyayana-adhyāpāna-dāna-pratigraha-shaṭ-karma-nirataraha
śrīmad-rāya-rāja-guru Sāma-śākhādhyāyaraḥ Ātrē[ya]-gōtrada Upēndrāchārya-kulōdbhava śrī-
Vi[śvē]śvara-dēvara samārādhakaraha Nāggappaiyanavara makkaḷu Dēvappaiyanavarige (here follow
names of other donees & details of gift with usual rights) Lokkuvaḷi Mumbēya bhūmige tat-kālōchita-
kraya ubhaya-vādi-sampratipanna-madyasta-parikalpitavaha kraya-varaha saḷige nālvatteraḍuvare-
honnu akshārādallu nāvatteraḍu-honnu ayidu-haṇavana koṇḍu yi-bhūmiyanu namina strī-putra-jāti-
sāmanta-dāyādyanumatadinda namma sōdara-aḷiyandiru yi-bhūmige saluvavaru oppuvuru saha
sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi ā-chandīrarka-sthāyigaḷāgi sarvamānyavāgi dhāreyaṃ eḇedu
koṭṭevāgi yi-mahājānaṅgaḷu tamma santāna-pāramparey āgi sukhadiṃ bhōgisuvuru endu ā-Nāgaṇṇa-
heggaḍe Tamma-veggaḍe Bayichappa-heggaḍegaḷu tamma sva-ruchiṇḍ oḍambattu koṭṭa kraya-
dāna-silā-śāsana-patra int appudakke sākshigaḷu (here follow names of witnesses) int ivar-ubhayānu-
matadiṃ baradāta sēnabōva-Bammarasana baraha ā-kartara vappa (signatures and final verses;
and further details of gift and boundaries) śrī-S'ānkara-dēvaru śrī-Mailāra-dēvaru maṅgaḷa mahā śrī

153

At Chakkōḍubailu (same hobli), on a stone near the Kṛṣṇappa's house.

(6 lines gone) aśēsha-vidvan-mahājānaṅga]. hiriya. hebbāruva.
. Nārāya-dēva-Mādevagaḷoḷagada mahājāna. naḍu gōlu Rikku-śāḷheya
Kapila-gōtrada Liṅgappagaḷa makkaḷu ṭṭa bhū-dāna-patrada kramav ent endre
namage Dēva-Rāya-mahārāyaru suvarṇōdaka-dāna-dhārā-pūrvakavāgi sarvamānyavāgi śrī-Narasimha-
Bhārati-Vōḍeyara divya-nāmadalli mudrē-chiṭu-tāmbra-śāsana hadinayidu-arddha-vṛttiya-
vupādiyali nāḷu hadinayidu-mandi-mahājānaṅgaḷu mūlgaḷu nimma ondu-vṛttiya griha-kshētravanu
S'ūṅgēriyali śrī-Vidyāśānkara-dēvara sannidhiyali śrī-Puruṣōttama-Bhārati-Vōḍeyara samakṣhaḷi
śrī-Narasimhēśvara-dēvara śrī-charaṇaṅgaḷa munde sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi dhāre-
yaṃ eḇadu koṭṭevāgi namma hadinayidūv-ardha-vṛttiya-vupādiyali nimma vōndu-vṛttige mūlgaḷu
teruva sidyāya-varaha ga 10 hattu-honnu (here follow further details with usual rights &c., and usual
final verses).

154

At Chaṇṇakōḍagi (same hobli), on a stone in the marshy land.

śrī-Narasimha raksha namas tuṅga-&c. ||

svasti śrīmatu S'aka-varuṣha 1269 neya Vyaya-samvatsarada Mārgasira-śu 2 S'u svasti śrīmatu
Pāṇḍya-chakravartī ari-rāya-pēḷaḷam rāya-ga kuṣa śrī-vira. kāya yigaḷu śrīman-
mahā-maṇḍalēśvara pūrvva-paścima-dakṣiṇa-samudrādhīpati ari-rāya-vibhāḍa bhāśhege tappuva
rājara gaṇḍa śrī-vira-Hariyappa-Vōḍeyara vijaya-rājyōdayadardu Satalige ondu-sāvira y om-
battu-agrahāra-muntāgi ḍu-muntāgi ā Malavaniya modala kuḷa ga 7 nū ā-S'iripatiya
śrī-Narasimha-dēvarige aṅga-raṅga-bhōgake selavāgi abhaṅga-Garuḍa-Nārāyaṇa vēda-mārga-prati-
śṭhāchāryarāda Narahari-dēvana kaṇṇiyali dhārā-pūrvvakavāgi koṭṭa dharmina maṅgaḷa mahā śrī śrī
(usual final phrases and verses).

155

At Hokekūlabayilu (same hobli), on a stone in the wastewear of the tank.

* śrī-Gaṇādhīpatayē namaḥ namaḥ tuṅga-ṭc. ||

svasti śrī jayābhūdaya-śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Mallikārijuna-
mahārāyaru Vijayanagarīyalu duṣṭa-nīgraha-śiṣṭa-pratīpālaneya . . . samasta-varṇa-dharma-
vanu pratīpālisuttam sukha-sāmrajya geyuttīralu ā-mahārāyara nīrūpadīm S'rigirīnātha-Voḍeyaru
Āragada rājyavanu pratīpālisuttam yida andina kāladalū Āragada rājyakke saluva Sātāḷigeya-nāḍo-
lagana Kācharavālī Ālageri-valāgaṇa Horakōḍamāniya sarvva-māniya dharma

156

At Muḷabdgilu (same hobli), on copper plates in possession of Hōtanakaṭṭe Aśvatthāchārya.

(I a) śrī-Gaṇāpatayē namaḥ śubham astu

numaḥ tuṅga-ṭc. ||

ālabhē jagad-ālabhaṃ Lambōdara-padāmbujam |
śuśhyanti yad-rajasa-sparśāt sadyaḥ pratyūha-vārdhayaḥ ||
Harēr līlā-varāhasya daṃṣṭrā-daṇḍas sa pātu vaḥ |
Hēmādri-sikharā yatra dhātṛi chhatra-śriyaṃ dadhau ||
asti śrī-Kelāḍiti-nāma-nagarī virāsanādhyāsitā
tatṛāsin mahitas Sadāśiva-nṛipaḥ kṣmā-maṇḍalākhaṇḍalaḥ |
yēna śrī-naranātha-dakṣiṇa-bhujā-daṇḍēna sēyam mahī
dēvarāma-taṭāka-bhūṣura-yutā prāptā pratāpārjitā ||
Kelāḍi-Sadāśiva-bhūṣē
kara-dhṛita-chāpē katākṣa-kṛita-kōpē |
abita-balaṃ rahita-balaṃ
jahad-abalaṃ bahuḷam atti tṛiṇa-kabalaṃ ||
Yedavōpapadōpēta-Murārī iti vairiṇām |
Kōṭe-kōlābalaḥ iti vilasat-birudāukitaḥ ||
viśuddha-Vaidikādvaita-siddhānta-sthāpanē rataḥ ||
S'ivē gurau bhakti-yuktaḥ Sadāśiva-mahīpatiḥ ||
tasyāsit tanayaḥ pratāpa-mahitaḥ śrī-Chikka-Saṅkābhayaḥ
kṣhōṇisāḥ pratipakṣa-pārthiva-gaja-prōḍdaṇḍa-kaṇṭhīravah |
tat-putraḥ Śiva-bhakti-saṅgata-matir virādhivīraś śuchiḥ
Siddhēndrō bhuvī rājatē guṇa-nidhiḥ sat-saṅga-santōṣitaḥ ||
tasyāsit tanayō mahivara-varaḥ kalyāṇa-vēśhōjvalaḥ
pratyarthi-kṣhītipāla-kairava-raviḥ saṅgrāma-Dharmānujaḥ |
ānamrāvanipāla-mauḷi-maṇibhir nīrājītāṅghri-dvayō
dāniya-draviṇaḥ tāṣhita-mahidēvaḥ Śiva-kṣmāpatiḥ ||
putras tasya vinidra-padma- (I b) vadanāḥ sāndrēndrānanditō
Bhadrēndraḥ kṣhīti-bhūṣhaḥ sujanatā-santōṣa-sampādakaḥ |
dāniyōḍaka-pūra-pūrita-saridbhartā dvijēndrāśrayō
dēva-Brāhmaṇa-dharma-rakṣhaṇaḥ kṣhōṇibhrīd āsit prabhūḥ ||
tēna śrī-S'iva-Vēṅkaṭēndra-rachitānēkārhaṇēṣhu kṣhitau
śrīmat-pīramahamsya-makari-varēshv Advaita-siddhāntishu |
Viṣṇuśāmi-kṛitāmalānagha-mahā-san-mārga-sandarśakēshv
aṣṭāṅga-pravaṇēṣhu vaidika-mahā-san-mārga-sandarśishu ||

Ghanādri-haripīṭhasya sthāpanē dṛiḍha-vṛttishu ||
 sarva-tantra-svatantṛeṣhu Mulavāgila-nāmani |
 siṅghāsanādhipatishu vidyā-vinaya-sālishu ||
 Kṣhīrasvāmi-prāśishyēṣhu mahā-mahima-chārushu |
 Sachchidānanda-śishyēṣhu Kṛishṇānandākhyā-yōgishu ||
 vidyā-vivēka-vinayārjava-vāk-paṭutva-
 viśrāṇanādi-guru-chāru-guṇādbhikēṣhu |
 dattā hi bhūmir achalā(h) sva-paramparāttā
 Bhadrēndra-bhūvara-varēṇa Sīvasya tushtyai ||
 Madhuvaṅka-nāḍa-rājyē
 Muttūrv-ākhyē cha Sītūrau |
 ā-chandrārka-khyātyai
 śāsanam api dattam ētēṣhu ||
 tasya Bhadrēndra-bhūpasya dharma-kīrti-abhivṛddhayē |
 Kṛishṇānandō'karōd Bhadrāsamudra-iti viśrutam ||
 Tuṅgabhadrā-nadi-tīrē sō'grahāra-śīrōmanip ||
 nānā-gōtra-bhavēbhyō
 nānā-vidha-sūtra-sākhēbhyah |
 adadād Bhadrāsamudra-
 grāmam vidvad-dvijēndrēbhyah ||
 śishyam ājñāpayāmāsa Sachchidānanda-yōginam |
 grāmasya śāsanam datvā dharmō nirvāhyatām iti ||
 niyōjitah śishya-varō vidvad-varga-śīrōmanih |
 Bhadrā-bhūpānujasyātha Sōmasēkhara-bhūpatēḥ ||
 sammatyā Sachchidānandō vilēkhayati śāsanam |
 tatra vṛttimatām gōtra-sākhā-nāmādi-nirṇayah |
 tēṣāṃ bhūmi-vibhāgās cha likhyatē dēśa-bhāṣayā ||

svasti śrī jayābhayudaya-S'ālivāhana-śaka-varsha 1588 neya Viśvāvasu-samvatsarada Phālguna-śu 15 lu
 śrīmat-paramahansa-parivṛājākāchārya-varya pāda-vā(II a)kya-pramāṇa-pārāvāra-pāripa yama-
 niyamādy-ashtāṅga-yōga-niruta anādy-avichchhinna-guru-paramparā-prāpta śrīmad-vaiddika-mārga-
 pradarśaka Vishṇu-svāmi-sampradāya-pravartaka śrīman-mahā-rājadhāni-Ghanagiri-siṅghāsa-
 pratishthāpanāchārya sarva-tantra-svatantṛarāda Muḷavāgila Sachchidānanda-svāmigaḷa prāśishya-
 āda Kṛishṇānanda-svāmigaḷa śishyarāda Tuṅgabhadrā-tira-stha-Munibṛindapura-varādhīśvararāda
 Sachchidānanda-svāmigaḷu Sōmasēkhara-Nāyakarige śrēyō'bhivṛiddhiyē āgubēken-lu Bhadrāsamudrada-
 agrahārada mahājānāṅgaḷige koṭṭa-bhū-dāna-tāmra-śāsana-kramav ent endare | śrīmad-Yaḍava-
 Murāri Koṭe-kōḷāhala viśudha-Vaidikīdvaita-sidhānta-pratishthāpaka Sīva-guru-bhakti-parāyanarāda
 Keḷadi-Sadāśiva-Rāya-Nāyakara-vaṃśōdbhavarāda Saṅkaṇṇa-Nāyakara prapauru Siddhappa-Nāya-
 kara pauru Sīvappa-Nāyakara putrarāda Bhadrappa-Nāyakarū namma maṭha-dharmakke S'ivār-
 pitavāgi koṭṭa-śāsana-sthavāla simē-vaḷage prāku Plava-samvatsarada Māgha-śu 7 yū Ādivarādallu
 Tirtharājapurada Tuṅgabhadrā-tirādalli Bhadrappa-Nāyakarū hiraṇyagarbha-mahā-dāna māduva
 puṇya-kāladalli namma gurugaḷu Kṛishṇānanda-svāmigaḷu Bhadrappa-Nāyakarige ā-chandrārka-
 dharma-kīrti barabēkendu Bhadrappa-Nāyakara hesarallu māḍida Bhadrāsamudrada-agrahārakke
 Gōpāla-Kṛishṇa-prityarthavāgi sarvamanāvavāgi koṭṭa bhū-svāsthe (here follow details of gift with usu-
 al rights &c) nimma nimma vṛttigāḷige viṅgaḷasi-koṭṭa bhūmigaḷa vaḷage āgāmi-māḍikoṇḍu adakē-
 tōṭa-muntāgi hāḷikoṇḍu viśēsha-phala utpatti bandarū āgāmi-māḍikoṇḍu vṛttivantarē annabhavi-
 koṇḍu dānādhi-kṛaya-parivartanegaḷige salisikoṇḍu nivu nimma saṅtāna-pārampareyāgi ā-chandrār-
 ka-sthāyigaḷāgi sikhadip bhōgisi bahiri endu Muḷavāgila Sachchidānanda-svāmigaḷa prāśishyaru
 Kṛishṇānanda-svāmigaḷa śishyarāda Sachchidānanda-svāmigaḷu Bhadrāsamudrada-agrahārada nānā-

gôtrada nâna-sûtrada nânâ-sâkheya nânâ-nâmadbhêyarâda mahâjânaṅgalige dēvasthâna-upâdhige saha namma gurugaḷu Kṛishṇânanda-svâmigalû sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgi Gôpâla-Krishṇârpitavâgi sarvamânyav âgi biṭṭa svâsthige barasikoṭṭa dharma-śâsana | idakke dēva-sâkshi-gaḷu (*usual final verses*).

Sômasêkhara-bhûpâla-êrêyasâm abhivṛiddhaye |

Sachchidânanda-munibhiḥ likhitam tāmra-śâsanam ||

śrî-Kṛishṇa (*In Nâgarî characters*).

157

At Bhîmanakotte (same hobli), on copper plates of the Bhîmanakotte math.

(*Dēvanâgarî characters*).

(I b) śrî-Gaṇâdhipataye namah

pântu vò jalada-śyâmâḥ śârṅga-jyâ-ghâta-karkasâḥ |

trailôka-maṇṭapa-stambhâs chatvârô Hari-bâhavaḥ ||

svasti śrî jayabhudaye Yudhishṭhira-sakê Plavaṅgikhyê êkôna-navati-vatsarê Sahasya-mâsia amâ-vâsyâyâm Saumyavâsarê śrîmao-mahârâjâdhirâja-râja-paramêśvarô vira-pratâpa-śâli Kuru-kulâ-dbhavô Vaiyagrapipâda-gôtrajâḥ śrî-Janamêjaya-bhûpaḥ Kishkindhâ-nagaryâm simhâsanasthaḥ sakala-varṇâsrama-dharma-pratipâlakah pâschima-dêsa-stha-S'îtâpura-Vṛikôdara-kshêtiê tatratya-Munivṛinda-mathasya Garudavâhana-(II a) tirtha-śrîpâda-śishya-Kaivalyanâthair ârâdhitâ-Sitâ-Râm-asya pûjârtham kṛita-bhû-dâna-sâdhanam asmat-prapitâmaha-Yudhishṭhîrâdisthita-Munivṛinda-kshêtrasya chatus-simâ-parimiti-kramah pûrva-bhâgê uttaravâhinyâḥ Tungabhadrayâḥ pâschimê dakshina-bhâgê Agastyâsrama-saṅgamâd uttarê pâschimê Pâshâṇa-nadyâḥ pûrvê uttara-bhâgê *Bhinna-nadyâ dakshinê êtan-madhya-sthita-Munivṛinda-kshêtram bhavach-chhishya-paramparayâ âchandrârkapar(i)yantam nidhi-nikshêpa-jala-pâshâṇa-akshinî-âgâmi-siddha-sâdhya-(II b) tējas-svâmya-sahitam svabudhyânukûlyēna asman-mâtâpitṛipâm Vishnu-lôka-prâptyartham Hahrihara-sannidhan uparâga-samayê sa-hiranyēna Tungabhadrâ-jala-dhârâ-pûrvakam kshêtram yati-hastê dattô'mi aham | êtad-dharma-sâdhanasya sâkshinah |

âditya-chandrâv &c. ||

† śrî-Vâraha (*usual final verses*).

158

At Bulkalâpura (Mutturu hobli), on a stone in Subbayya's field.

namas tûnga-êc. ||

(*greater part is effaced*) Viēvanâthapura Bukkarâyapura Brahmapa-bhōjanakke krayava la vivara (*here follow details of gift &c.*) â-Mârga-śira-suddha-paurpavami-sômôparaḡa-punya-kâladalli â-Kṛishṇa-dikshitaru mâdida dharmada-śilâ-śâsana (*usual final verses and further details of gift*).

159

At the same village, on a stone near Guruva's house.

(*First part is gone*) â-Bukkarâyapurada prathamâ-stalâda simâ-vivara (*details of boundaries*) â-Bukkarâyapura-Halasinahalligal-olagulla bhûmiya nidhi-nikshêpa-jala-pâshâṇa-akshinî-âgâmi-siddha-sâdhyasamasta-bâli-sahitavaha-ashta-bhōga-tējas-svâmya hutu 8 gadyâṇa-sahita-sarvamânyav âgi â-Virapa-Râyaru â-mahâjânaṅgalige â-chandrârka-stâyiy âgi sukhadin bhōgisuvantâgi barasikoṭṭa silâ-śâsana (*usual final phrases and verses*) Manumatha-samvatsarada Bhâdrâpada-śu I â-svas-ti samasta-sahitam Bukkarâyapurada śrînad-assêsha-mahâjânaṅglu dhârâ-pûrvakavâgi koṭṭa tiya mahâjanangalâ sâkhe-gôtra-nâmada vivara (*here follow names &c. of shareholders*).

*Perhaps a mistake for Bhîma-nadyâḥ

†In Kannada characters.

160

At Vaidyarakoppa attached to Inḡlādi (same hobli), on a stone in Dēvaṅgi-gauḍa's wet land.

(Nāgarī characters).

śrī-Gaṇādhīpatayē namaḥ |

namas tuṅga-ṛc. ||

svasti bhāshege tappuva rāyara gaṇḍa pūrva-dakṣiṇa-pāścima-samudrādhīpati śrī-vira-pratāpa-Harihara-mahārāyaru sāmbrājyavan āluva kāladalu Āragada Voḍeyaru pratipālisuva ... dina Saka-varuṣa 1319 neya Āsvara-sampvatsarada Bhādrapada-bahula-tadige-Guruvārādalū rige Kallakoḍagiya Hollavāniya Hiriyā-Baichappa-heggaḍe (other heggaḍes named) tamma strī-putra-jñāti-sāvanta-dāyādānumatadinda voḍambaṭṭu koṭṭa bhūmiya kraya-dāna-śāsana kramav ent endare namma mūla-vāgidda Hollavāniya harivina voḷagaṇa kaḍi Kallakoḍagiya (details of land & boundaries and usual final verses),

161

At Kūḍugolī attached to Kāsaravallī (same hobli), on a stone in front of the Channakēśava temple.

svasti śrī vijayābhūdaya-S'ālivāhana-śaka-varuṣa 1608 neya Prabhava-sampvatsarada Vaiśākha-śu 12 lū śrīmat-Kejadi-Sivappa-Nāyakara putrarū Sōmaśekhara-Nāyakara dharma-patnīyārāda Chennammājīyavara hesarallū Honnahuggi Peṇḍekālūve Udaya-nagarina S'rivatsa-gōtrada Āpastamba-sūtrada Yajus-śākheya Kṛṣṇa-dēvara santānada Kōnappayyana patnī Nāgammana maga bokkasada S'rīnivāsayyana dharma-patnī Vijayanagarada Tavakadāniya Haritsa-gōtrada Āpastamba-sūtrada Yajus-śākheya Hayagrīvayyana patnī Bhāgammana magalu Mahalakṣmī-avvāna putrāda karapika bokkasada Veṅkappayyanu Channakēśava-dēvaru Sōmēśvara-dēvaru Hanumanta-dēvara pādakke samarpisi māḍida agraḥāra ||

162

At Basavāni (same hobli), on a stone in Brahmanavana in Bāndara Sōma's yard.

śrī-Gaṇādhīpatayē namaḥ namas tuṅga-ṛc. ||

..... svasti śrī jayābhūdaya-S'aka 1329-1330 nē Sarvajitū Sōmavārādalū śrīman-mahārājādhīrāja paramēśvara pūrva-dakṣiṇa-pāścimōttārādhīpati śrī-vira-pratāpa Rāya-Oḍeyaru dalli sukha-saṅkathā-vinōdadalli sāmbrājyaṁ geyyuttriddalli ā-rāyara niūpadinda Rāyapp-Oḍeyara Viṭṭanagaḷu Āragada rājyavanū rada yama-niyamāsana-prāṇāyāma-pratyāhāra-dhyāna-dhāraṇa-maunānushṭhāna-japa-hōma-samādhi chāturi-dhurīpa dhēyāṅka parama-naishṭhika śrīma Dakṣiṇāmūrtti-dēva sta-nāḍu mūru-paṭṭanada samasta-halarū tammoḷu sarvvaikamatyaavāgi koṭṭa kraya-dāna-patrada kramav ent endare (here follow details of gift and boundaries &c.) nūru-honna-bhūmiyanū ā-Dakṣiṇāmūrtti-dēvarugaḷige sa-hiraṇyōdaka dāna-dhāra-pūrvaka avara santāna-parampareyāg pālisibahev endu tamma sva-ruchiyinda oḍambaṭṭu koṭṭa śilā-śāsana ! int apudake da samasta-nāḍu mūru-paṭṭanada samasta-halara voppa Āragada mūlasthānada śrī-Kalinātha-dēvaru (usual final verse and phrases) maṅgaḷa śrī neya vartamāna-Sarvadhāri-sampvatsarada Āsvīja-bahula-amāvāseya S'ukravārādalū svasti tyābāra-dhyāna-dhāraṇa-maunānushṭhāna-japa-hōma-samādhi-S'ivārādhana-sampanna nānāvidha-nigama.. chāyā .. rāya-guru-nāmadhēyāṅka parama-naishṭhika śrīmad-Vairāgya-S'ivachāryya-dēvarugaḷu mahājanaṅgaḷige koṭṭa agrārada Āragada-nāḍa Hādinēṇṭu-kampapada samasta-nāḍu mūru-paṭṭanada samasta-halarū tammoḷage

sarvaikamatyavāgi kraya-dāna. grāmavanu nāvu Dakṣiṇāmūrti-Sivāchāryya-purav endu aghrāvanu mādi Tuṅgabhadra-tiradalli śrī-Virūpākṣa-dēvara sanni ... lu hiranyōdaka-dāna dhārā-pūrvakavāgi ippattu-nālu-vṛittiyānu mādikōṭṭevu || (*here follow names &c. of vṛittidars & details of gift*).

163

At Hulakōḍu attached to Hosu-Agrahāra (same hobli), on a stone near Venkaṭarama-bhaṭṭa's house.

(*Nāgarī characters*).

śrī-Gaṇādhīpatayē namaḥ

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'aka-varsha 1346 sandu varttamāna-Krōdhi-samvatsarada Māgha-suddha 6 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa-Dēva-Rāya-mahārāyaru sukha-saṅkathāvinōdadiṃ sāmrajyavanu dharmadiinda pālisuva-kāladalli Hulukōḍ emba grāmavanu. mikkādanu Hēmāmbikāpurav endu aghrāvanu mādi sarvamānyavāgi Brāhmaruḡa saṅkhyā-vivara (*here follow the list of Brahmans who received shares*) antu 12 vṛittiyānu tathā-tithiyālu namma ayyagāḷige śāśvata-Siva-lōka-prāptiyahantāgi sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi koṭṭevāgi nivu ā-grāmada vaḷaḡu ashta-bhōga-tējas-svāmyavanu nivu nimma santāna-pārapareyāgi ā-chandrārka-sthāyiyāgi sukhadiṃ bhōgisi bahiri yendu ā-Viṭhappa-daṇṇāyākaru tamma sva-ruchyā oḍambāṭṭu koṭṭa dāna-śāsana yint appudake Dēva-Rāyana baraba ā.....voppa *śrī-Viśvanātha (*usual final verse*) maḡaḷa mahā śrī yī-grāmaka Viṭhappa-daṇṇāyākaru koṇḍukōṭṭa baḷi Hudugadde śrī

165

At Kerekōri (same hobli), on a copper plate in possession of Mañjaṇṇa-gauḍa.

namas tuṅga-&c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varusha 1563 neya Vikrama-samvatsarada Pushya-śu 15 lu śrīmat-sajjana-sūdhā-Sivāchāra-sampanna dyāvā-prithvī-mahā-mahattinōḷagāda Dānivāse-simeya Hechisidi . . . Mahattina-maṭha-dharmake Yaḍava-Murāri Kōṭe-kōḷāhaḷa viśudha-Vaidikādvaita-sidānta-pratiṣṭāpaka S'iva-guru-bhakti-parāyaṇarāda Keladi-Venkaṭappa-Nāyakara paurarāda Bhadrappa-Nāyakara putrarāda Virabhaḷra-Nāyakaru S'ivārpitavāgi biṭṭa tāmbra-śāsana kramav ent endare | Dānivāsta-simeya Bāḷipāla-Siragundada-grāmavanu biṭevāgi ā-grāmakke saluva prāku rēkhe | (*here follow details of rates*) yambhatu-varahanu ipaṇavaḍada bhūmiyanu S'ivārpitavāgi maṭha-dharmake biṭevāgi ā-bhūmige saluva sarva-svāmyavanu pūrva-mariyāḍeyali āḡumādikōṇḍu śaḍu-daruśanakū niḍi-mādikōṇḍu ā-chandrārka-stāyigāḷagi maṭha-dharmava naḍasikōṇḍu bāhadu yandu koṭṭa tāmbra-śāsana yidake dēva-sākshigāḷu (*usual final verses*).

āditya-chandrāv &c. ||

śrī-Venkaṭādiri

166

At Mēḷige (same hobli), on a stone in the Ādinātha basti to the south west of ruṅga-maṇṭapa.

śrīmad-Anantanāthāya namaḥ

śrīmat-parama-gaṃbhīra-syād-vādāmōgha-lāuchhanap |
jīyāt trailōkyā-nāthasya śāsanaṃ Jina-śāsanaṃ ||
śrīmad-gīrvāṇa-chakrēṭ-Phaṇipati-makūṭḍbhāsi-māyikya-mālā-rōchiḥ-prakṣhālita-śrī-charaṇa-sarasija-dvandva-bābhāsymānaḥ |
mānastambhambujātākara-kalita-lasat-khātikādy-udgha-śōbbh'
sau svānt santōshayan śrī-samavasṛiti-patir bbbhāty Anantō Jinēśaḥ ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1530 neya Saumya-saṃvatsarada Māgha-śuddha
10 Ādivāradalu ||

vṛi || nidribhūta-mahiṣa-vārija-tatēḥ kurvvan vikāsa-śriyaṃ
san-mārgāmbara-bhāsamāna-vīśarat-tējō-nidhis sarvādā |
vairi-kṣmāpati-bhūri-kairava-kulam saṅkōchayan santatam
śrīmad-Vēṅkaṭa-Dēva-Rāya-taraṇis tivrāṃ sanujjīmbhatē ||

ity-ādy-anēka-birudāvali-virājamānarāda śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-
mad-Vēṅkaṭapati-Dēva-mahārāyaru Penagoṇḍe-simhāsanārūḍharāgi pratipālīsuttirḍa samasta-
rājyaṅgaḷoḷ aḷyatisayamanuḷ-Avanya-dēśadoḷu ||

ant eśev Avanya-dēśadoḷ |
antātita-prakāra-sōbhā-ruchiyaṃ |
tāṃ taḷeḍ Āragam emba pu- |
raṃ tōrppudu Bhuvanagiriya mūḍaṇa-deseyoḷ ||

ā-voḷalam āḷvan anēka-chāturi-dhurandharan āda Vēṅkaṭādri-mahipālan ātana guṇa-kathanam ent ene ||

śrī-rāmā-ramaṇaṃ vivēka-śaraṇaṃ sāhitya-ratnākaraṃ |
nāri-chitta-Manōbhavaṃ budha-nutam saṅgita-Gaṅgādharaṃ |
vairi-vrāta-madēbha-pañchavadanaṃ |
. . . . śrī-pati-Vēṅkaṭādri-mahipaṇ tām oppidam dhātiryoḷ ||

mattam ātana kirtti-pratāpam ent ene ||

Uragādhīsa-mahā-maṇi-prabheyam Indrōtkumbhi-kumbhasthaḷō- |
tkara-sindūramaṇ Īsa-bhāḷa-nayanāgni-jvāleyam Tāra-bhū- |
dhara-gairēyaka-śrīṅgamaṃ Suranadi--raktāmbumaṃ geldud u- |
rvvareyoḷ sannuta-Vēṅkaṭēndrana yaśas-tējaḷ-prabhā-maṇḍalam ||

int anēka-guṇa-sampat-samruddharāda Vēṅkaṭādri-Nāyakayyanavaru kuḷa-kālāñchiyāgi naḍasikoṇḍu
baba Bommaṇṇa-heggaḍey ātan entappan ene

kalita-guṇa-nidhi. . . . |
. . . . śūran udadhi-sama-gambbīraṃ |
viḷasad-Bommaṇṇa-heggaḍe |
yīleyoḷ Muttūraṇ āḷdan uttama esedaṃ ||

ātan āḷva simeyolaṇa Nidūvala-nāḍige saluva Kōdūra-pāḷoḷage Mēḷigey emba ttira
rāja-śrēṣṭhīy ātana guṇa-kathanam ent ene ||

S'achyā saba Surādhīśō yathā bhātī tathānīsaṃ |
Vardhamāna-vaṇig-mukhyō Nēmāmbā-prāpa-kāntayā ||
tat-sutō Bommaṇṇa-srēṣṭhī nirmāpya Jina-mandiram |
tatrānanta-Jinādhīsaṃ saṃsthāpya khyātīm āptavān ||

mattam ā-bhavyōttamaṇa parama-guruvina prabhāvaṃ ent ene ||

śrīmaj-Jaina-matādbhivardhana-sudhāsūtir mmahipālaka-
vrāta-stutya-padāmbujāta-yugalō bhavyābja-bhānūpamaḥ |
durvāra-Smara-gorva-parvata-pavir nānā-kālā-kōvidō |
Vidyānanda-muniśvarō vijayatē vādibha-pañchānanaḥ ||

tachchhishya-paramaparāyāta-Balātkāra-gaṇāgraganya śrīmad-rāya-rāja-guru vasundharāchārya-
varya mahā-vāda-vādīśvara rāya-vādī-pitāmaha sakala-vidyā. . . . mādy-anēkānvarttha-birudāvali-

virājamāna śrīmad-Dēvēndrakīrti-bhāṭṭiraka-padāmbhōja-śivākārayamāna śrīmad-Abhinava-Viśā-lakīrti-bhāṭṭiraka-dēva-pada-payōja-matta-madhukārayamāna pravīṇa-Bommaṇa-srēṣṭhīya tanū-jātan ent irddapan ene ||

tasyātma-jātō vikhyātas sukṛitī dhārmikāgrāṇi |
Bommaṇākhyō vaṇig-mukhyō'pālayat taj-Jinālayam ||
Nēmāmbā nāma tat-patvī vrata-śīla-vibhūṣitā |
tayōḡ paūcha sūtā jātās Smarākārā guṇōjvalāḥ ||

ā-kumārakar ayvar entidar ene |

śrīmaj-Jina-pāḍāmbhōja-yugala-bhramarōpamāḥ |
bhāti śrī-Bommaṇa-srēṣṭhī satya-śaucha-guṇānvitāḥ ||
yasyānanta-Jinēśvarō nija-kula-śvāmī trilōki-patir
Vidyānanda-muniśvarō nija-gurur vṛāḍibha-kaṇṭhīravah |
... ttaṇ paramaṇ Jinēndra-gaditaṇ yēnōru tatvaṇ mahān
sō'yaṇ bhāti mahi-talē Padumaṇa-srēṣṭhī guṇānām nidhīḥ ||
śrīmān kuvalayāhlāḍī kalānām āśrayō mahān |
saḍbhīḥ parivṛitō bhāti Chandaṇa-srēṣṭhī-chandramāḥ ||
sarva-srēṣṭhīshu ratnatvād dāna-pūjādi-sad-vidhau |
rājatē Māpika-srēṣṭhī nāmnānvartthēna puṇya-bhāk ||
śrī-Jinōḍita-sad-dharma-kāryāṇām ādimatvataḥ |
Āḍaṇākhyō vaṇig bhāti nāmnānvartthaṇ dadhat sudhīḥ ||

int eseva sakala-guṇa-samanvitarāda Mēḷigeṇa Bommaṇa-seṭṭiyaru makkaḷu Bommaṇa-seṭṭiyaru (others named) nāḷ nammoḷ ēkastarāgi namma aḷja Bommi-seṭṭiyaru kaṭṭisida bastiyanu silāmayavāgi kaṭṭisi ||

śrī-Viśvāvasu-vatsarē śubhatarē Jyēṣṭhē cha māsē sitē
pakṣhē saḍ-daśami-tithau su-ruchirē S'ukrē cha vārē varē |
ṛikṣhē chōttara-nāmnī Kēs-ri-mahā-lagnē pratishṭāpitaḥ
Padma-s'rēṣṭhī-varēṇa śāstra-vidhināntākṇya-Tirthēśvaraḥ ||

ā-śrīmad-Anantanātha(h) | svāmīya nitya-naimittika-pūjege | amṛitapaḍi | nandādipti | aṅga-raṅga-vaibhava-muntāda sam-ista-viniyōga-dharmma naḍavadakke biṭṭa bhū-dāna-śāsanada kramav ent endare (here follow details of gift and usual final verses).

Mēḷige Bommaṇa-seṭṭiyaru makkaḷu Bommaṇa-seṭṭiyaru Padumaṇa-seṭṭiyaru silāmayav āgi kaṭṭisida śrīmad-Anantanātha-svāmī-chaityālayadalli naḍava dharmmada viniyōgakke koṭṭa sarvvamānyada svāstege barada śīlā-śāśana Muttūra hegaḍēra voppita Bommaṇa-Mallāṇa voppa

167

At Huṇṇasavalli (same hobli), on a stone near the grāma-dēvatā temple.

śrī-Gaṇādhīpatayē namaḥ namas tuṅga-&c. ||

svasti śrī jayābhūdaya-S'aka-varusha 1303 neya. saṃvatsarada Chaitra-śudha 3 Guruvāradalu śrīman-mahārājādhirāja paramēśvara ari-rāya-vibhāḍa bhāshege tappuva rāyara gaṇḍa pūrvā-paśchima-dakṣiṇa-samudrādhīpati śrī-vīra-Bukka-Rāyana kumāra śrī. Virūpākṣha-Rāyaru sukha-saṅkathā-vinōdadim rājyaṇ dharmmadim pratipālīsutthīhali ttaṇa Huṇṇasavallīy-agrabāra. kalādalū sakala.. vaha śrī-Virūpākṣha-dēvara. yalu a agrahārada sarvva-mānyadalli tanna maneya seṭṭiyarige Nīḍuvaḷa-nāḍolaḷaṇa Huṇṇasavallīya-grāmavanu śrī-Virūpākṣha-Rāyana kṛipeyinda. dāna-dhāra-pūrvvakavāgi koṭṭanu ā-Goṭṭi-seṭṭiyaru tamma

tande Nāga-seṭṭhiyara hesarinali Nāgasamudrav endu asṭha-bhōga-tējas-svāmya
vāgi sarvamānyavāgi dhārā-pūrvvakavāgi koṭṭanu ā-mahājānaṅgaḷa nāma-vivara (*here follow names &c.*)
yinti-hadinaydu-vṛttiya mahājānaṅgaḷu Huṇasavallīya chatus-simā-mudrītavaha grāmavanu santati.
pārampareyāgi ā-chandrārka-vāgi bhōgisuvāru (*usual final verses*).

168

At Horanabailu (same hobli), on a stone in the way leading to Gunmanakallu.

śrī-Gaṇādhipatayē namaḥ | namas tuṅga-*&c.* ||

..... Dēva-Rāya-mahārāyaru Vijayānagariyali sukha-saṅkathā-vinōdadim
..... yara makkaḷu diyāda Nidūvala-nāḍolaṅgaḷu
heggaḍeyā aḷiya Bīdapa... Kōḷūra oḷaṅgaḷa Horanabaila-grāma... gadē vivara (*here follow details of land with usual rights &c.*) ga 35 honniṅṇa yidavanu biḷisi ā-ga 35 honnanū nimma
kayiyālu koṇḍu ā-bhūmigūdi ... vāgi koṭṭadu mūlavāgi agrahāravāgi
mādi ādhi-kraya-dānake parivartanake saluvada mādi ā-Lakkarasarige śilā-śāsana vaḍi
... śāsanananū barasi-koṭṭadu ā-śrōtra-agrahārada-oḷage pañchagārūka-āladare-magadere-gaṇadere
..... sarvamānyavāgi nimma ... bahevu agrahārada vaḷage aḍakeya sasi bāḷe ... kabbu
..... goṇḍu keḷaṅgaḷa-kereya vudakavanū nimma tōṭakkāgi bi Lakkarasaru
māḍikoṇḍu varuśāvalhige naḍasu grāma-gadyānu nallāṭi-sūka-taḷavārike
... biṭi-birāḷa ge uḍuḷge -osage paṭabaddha-putrōtsāha-
modalāda sarva-bādhe-parihāravāgi varuśa 1 kaṇ parivartanake saluva varaha ga
60 honnu akshāradaḷu aṇuvattu-honnanū mukandāyada mānya si bahev endu Bīdappa-
heggaḍeyaru ā-Lakkarasa-Oḍeyarige hiranyōdaka-dāna-dhārā-pūrvvakavāgi ā-chandrārka-stāyiyāgi
nammi sva-rūchiyinda yī-bhūmige saluvāru-oppavāru-modalāgi . santāna-paramparey āgi ā-chand-
draka-stāyiyāgi sarvaṇumatīyāgi koṭṭu naḍisabavah endu namma sva-rūchiyinda dhāreyaṇ eḇadu
oḍambaṭṭu koṭṭa sōtra-guttigeṇya śāsana pramāṇapaṭṭe (*names of witnesses &c. and usual final verses*)
yī-dharma-śāsanaḷe maṅgaḷa mahā śrī śrī-Lakshmi-Narasimhāya namaḥ

169

At Mriṅgavaṭṭe (same hobli), on a stone at the north gate of the Mallikārjuna temple.

namas tuṅga-*&c.* ||

svasti sa śrī-prithvī-vallabha mahārājādhīrāja paramēśvara parama-bhaṭṭāraka Sat-
yāśraya-kuḷa-tiḷaka Chāḷukyābharana śrīmat-Tribhuvanamallā-Dēvaru Kalyāṇada neḷevīḍinalu
sukha-saṅkathā-vinō ladiṃ rājyaṃ geyyuttam ire tat-pāda-padmōpajīvi śrīman-mahā-maṇḍalēśvara
... ya S'āntara Sāntaḷige-sāyirada diṃ rājyaṃ geyyutta (*rest effaced*).

170

At Kuntuvalli (same hobli), on a stone in the śāsana-gaḍde.

(Nāgarī characters)

śrī-Gaṇādhipatīyē namaḥ śrī-Sarasvatīyāi namaḥ śrī-gurubhyō namaḥ nirvighnaṃ astu
namas tuṅga-*&c.* ||

.....

..... lavōyāsōtīvimālē maḷau dadhāt tēvarah |

bāhvōr yasya

..... kshatī bhūtalē Hariharō rājādhīrājagraṇiḥ ||

tasyābhūd bhūmipā |

. na Dēva-Rā . . bhūpatih ||

śrī vipra-varyya-tanuḥ līṅgādhi viprān Mādēva . .
 .. valēmu llāsītāḥ sudhāyāḥ nāya rājādhirāja rāja-paramēśvara śrī-vira-pra-
 tāpa-Dēva-Rāya-nahārāyaru Vijaya pratipālīsuttam viralu tat-pada-padmōpajivi-
 galaha Rāyaṇṇa-Oḍeya sudharmadiṇ pratipālīsuttam vidvandina S'aka-
 varsha 1345 sandu vartamāna-Krōlhi-samvatsara dalu barada śilā-śāsanada
 kramav eut endare prāku Harihara-mahārāyaru ^Āragada rājayamam sudharmadiṇ pratipālīsutav
 idandina Dhātu-samvatsarada oḷagaya Kōḍūra Tirika-heggaḍeyaru tamma bhāgege saluva
 Kūṭahallī emba grāmavanu sarige kraya-dānavāgi koṭṭa ā-Kūṭahallīya chatus-simeya
 vivar (here follow details of boundaries) Kūṭahallīya grāmakke tat-kālōchita-madhyastha-parikalpita
 varaha gadyāṇa 80 aksānāradalu embatu-lionuu salisikoṭṭu ā-Tirika-heggaḍe
 ā-Kūṭahallīge banda kuḷa kuḷake banda hadi-hodake-modalāda siddāya-
 vanu tanna mūlada kuḷada halligala mēle koṇḍu kraya-dānavāgi koṭṭa nāvu
 bhōgisuttida ā-Kūṭahallīyalu Vijaya-samvatsarada Phāḷguṇa-sudha 10 ^Ādivāradalu Nārāya-
 dēvara makkaḷu Rāmarasarige brahmacharyava kaḷadu tāvu tamma yajamāna yāla hōgi . . .
 gṛihārāma-kshētragaḷannu kraya-dānavāgi koṭṭevāgi ā-Kūṭahallīya chatus-simeya jala . . .
 dhi-nikshēpa-jala-pāshāṇa-akshīpi-āgāmi-sidha-sādhyā emba ashta-bhōga-tējas-svāmya-sabitaḥ aha
 ā Mādarasaru tamma strī-putra-jñāti-sūmanta-dāyādādy-anumatyaruha-sarvānumatiyīm
 vāgi sa-hiranyōdaka dāna-dhārā-pūrvakavāgi ā-chandrārka-sthāyiyāgi sarvamānyavāgi ā-Māda-
 rasaru ā-Rāmarasarige ā-Kūṭahallīya-grāmavanu tamma sva-ruchiyinda oḍambattu koṭṭa kraya-
 dānada śilā-śāsaṇa || int apudulke śakshigaḷu (here follow names of witnesses and usual final phrases
 and verses) Paṭhavāla-heggaḍe Tipparasa-heggaḍe -voḷagāda Kuṭa voppa | *śrī-Brah-
 ma-dēvaru śrī

171

At Kuruvallī (same hobli), on a stone at the door of the Vis'vās'vara temple to the south.

śrī-Gaṇādhīpatayē namaḥ nirvighnam astu

namas tuṅga-ḍc. ||

jayati bhuvana-nāthaḥ pōshita-prāṇi-jātaḥ

sakala-hṛidaya-yātaḥ sat-kaṭāksha-prapātaḥ |

amara-nikara-nātha-prastutōru-pregādhah

śiraśi śaśi-sanāthas trāyatām Viśvanāthaḥ ||

Gaṅgādharpurī-yōgi purā Gaṅgādhārōpamāḥ |

gatvā kshētrāṇi Kāśyādīny agāt kshētra-varam kramāt ||

Tuṅgabhadra-nadi-tīrē Tirthahallīti Viśrutam |

śrī-Nṛisimham pratishṭhīpya tatṛāvātsīt tam archchayan ||

Amarēndrapurī-yōgi tachchhishyō Brahma-vittamaḥ |

Yādavēndrapurī-yōgi tasya śishyas tu sarva-vit ||

tachchhishyō veda-śāstrārtha-tatvajñō rāja-pūjitaḥ |

Amarēndrapurī-yōgi budha-brinda-suradrumaḥ ||

śrī-Dēvēndrapurī-yōgi śishyas tasyābhavat kṛtī |

śamādi-nilayō nityam tapasvi buddha-mānasah ||

Kāśi-vāśēpsayā dhyātas tēnēty āha S'ivō . . . |

Tuṅgāyā dakshīṇē kulē Malayāḷa-mathē śubhē ||

mām pratishṭhāpya sampūjya Kāśi-vāsa-phalaṃ labhēḥ |
 dishtyātha Narmadī-lingaṃ prāpyāryāt Timma-paṇḍitāt |
 chandrébhābdhi-sudhāśmān-sannīta-S'akē śrī-Kālayuktābdakē
 Vaiśākhē śīta-saptamī-divasakē varē Ravēḥ Pushya-bhē |
 Viśvēśasya chiram Sadāśiva-mahārāyē'vatī kshmātāḷaṃ
 śrī-Dēvēndrapurī-yatīndra-tilakāḥ kṛtvā pratishṭhām mudā |
 śrī-S'ālivāhana-śākē ṛishibhābdhy-abja-saṃmitē |
 Raktāshy-abdē Kārtikiyē śuklīyē pratipad-dinē |
 Viśvēśa-viniyōgārthaṃ shad-grāmān kṛtvān kṛti ||

yi-āru-grāmagaḷu avuḡaḷa chatus-simegaḷa vivara (*here follow details of boundaries*) yint i-chatus-sime-
 yolaḡāda nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-siddha-sādhyāṅgaḷ emba ashtā-bhōga-tējas-svām-
 yaḷaḡāda ayinūru-aḡake-marana kshētra..... bhaṭṭaninda śrōtriya-siddhāyavāḡi saluvudu ga 1
 vondu-varahau saha yi-āru-grāmavanū bhaṭṭarakke Tīrthadahaḷḷi Amarēndrapurī-
 Voḡeyara sīsyaru Dēvēndrapurī-Voḡeyaru dhāreyaṇ eḡadu samarppisikottā silā-śāsanada binnavatt-
 aḷeyā āru.....kaḡa . ke S'aukara-bhaṭṭaru māḡida chhatrake saluva grāmagaḷu Kaūriya-bayalu ...
 dēva-sākshigaḷu (*usual final verses*)ra vapita ..

172

On a stone to the north of the door in the same temple.

Chinnabhaṭṭārada Nārāyaṇapa-ayyanavara maga Rāyasada Hariyapaṅgaḷu māḡida dharma
 śrī-Gaṇādhīpatayē namaḥ nirvighnam astu

namas tuṅga-ēc. ||

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varuḡa 1506 neya saluva vartamāna-vyāvalārikē Sva-
 bhānu-saṃvatsarada Āshāḡha-śudhā 13 Ścivārādalū śrīmatu Tuṅgabhadrā-dakshīṇa-khāḡāda Tīr-
 thahaḷḷiya Amarēndrapurī-śrīpādaṅgaḷa Maḷeyāḷa-maṭṭhada Viśvanātha-dēvara śrī-charaṇāravinda-
 ke Vaśiṡṭha-gōtrada Āśvalāyana-sūtrada Ruku-śūkheya Chinnabhaṭṭārada Nārāyaṇappayyanavara
 makkaḷu Rāyasada Hariyappaḡaḷu dhāreyaṇ eḡadu samarppisida bhūmiya dharimma-śāsanada kramav
 ent endare Niḡuvala-naḡa Harāḷiyapāḷoḷaḡe Tīrthahaḷḷiya Amarēndrapurī-śrīpādaṅgaḷa maṭṭhake ēka-
 bhōga-sarvamānyake saluva Heggāḡitikkoppa kha 20 khaḡḡuga-bhūmiya grāmavanu Tīrthahaḷḷi Ama-
 rēndrapurī-śrīpādaṅgaḷa kayinda ga 78 varahage nāvu kraḡa-dānavāḡi tegadukoppu namma tāyi Tim-
 mammanavarig; śīsvata-Brahma-lōka-prāptiyē āḡabēk endu S'ani-trayōdaśī-pradōśa-puṇya-kāḡadalu ā-
 Heggāḡitikkoppa kha 20 khaḡḡuga-bhūmiya grāmavanu dēvara amṛitapaḡi-nandāḡipti-satrakkāḡi dhā-
 reyaṇ eḡadu samarppisidovigē ā-grāmada chatus-simeya vivara (*here follow details of boundaries*;
grant repeated, and also directions for the distribution of the paddy and the feeding of 2 Brahmans daily
in the satra; usual final verses and human witnesses &c.)

173

At the same village, on a rock in the wet-land.

namas tuṅga-ēc. ||

Harēr līlā-varāhasya damshṭrā-daṇḡas sa pātu vaḥ |
 Hēmādrī-kaḷāśā yatra dhātrī chhatra-śriyaṃ dadhau ||
 asti sva |
 divyati ||
 tasmin vaṃśē Yadōr āsit Saḡgamō saḡga |
 na santāna . ya jagati tasya ||

..... kshay ivāparaḥ ||
 dhikkṛtārāti taḥ |
 Bukka-Rāja ||
 Bukka-mahipatēr udabhavat
 dātta-guṇōttarō Hariharah kshōṇiśa-chūḍamaniḥ |
 vasanā
 nām śikharēshu kām api kaḷām malli-manōllāsa-jām ||
 tasyābhū dēśōttamā
 pātu svas-sarid-uttamā vijayatē śri-Tuṅgabhadrābhīdhā |
 yat-tirē duritātavi-huta ha Virūpāksha ity
 āstē santatam antarēṇa sumanaḥ-śrōtasvini-chintanam ||
 tasyājñayā Sōvapa-mantri-.....
 prastutya-Lākshāpura-rājya-..... |
 tra-śaktyā
 py arātayaḥ svāsthyam ahō labhantē ||

*. chintāmaniḥ ... khyā-mahipatēr īpsita tat-Saṅgama-
 bhūpāla .. chintāmani-guṇa-gaṇam apy .. ty akhila-lōkānām ||

svasti mahārājādhirāja rāja-paramēśvara ari-rāja-vibhāḍa bhāshege tappuva rāyara gaṇḍa
 Hindu-rāja-Suratāla pūrva-dakṣhiṇa-pāschima-samudrādhipati śri-vīra-Bukka-Rāyara kumāra śri-
 vīra-Harihara-mahārāyaru sukha-rāyām geyiūtīralu ā-Harihara-Rāyara nirūpadim Āragada-rājya-
 vanu Sōvapa-Oḍeyaru pālisuttidda kāla Saka-varuśa 1316 neya Bhāva-sampvatsarada Srāvaṇa-
 ba 5 Ādivāradandu prāku Prabhava-sampvatsarada Āsvīja-suddha 10 Guruvāra-Dhanishṭhā-naksha-
 traṁ Harihara-Rāyaru koṭṭa śāsanārtha-dharmakke biṭṭa .. prāku saluva 6 jana
 mandi sukla-ṭaḍa jana jana 10 kkaṁ Āragada rājyada Niḍuvala-nāḍa
 kuḷa Kuṇvaḷliya-grāmada oḷagaṇa Asaganahalliya Bukkarāya-
 purada mahājanaḷgaḷe ā-Niḍuvala-nāḍa gāgi ā-nāḍa haraḷiya oḷagaṇa
 koṭṭarāgi grāma ya barapa pramāṇināli Harihara-Rāyara
 nirūpadinde puri-śrīpādaṅgaḷa bhikṣhe yaraḍa Āragada-rājyada Sōvapa
 śilā-śāsanavanu ā-yaraḍu-grāmaka ā-chatus-simey-oḷagaṇa nidhi-
 nikshēpa-jala-pāshāna-akṣhiṇi-āgāmi-siddha-sādhyā-ashta-bhōga-tējas-svāmyaḥ ellavanu saluvantāgi
 sa-pramā sthāyiyāgi hiranyōḍaka-dāna-dhārā-pūrvakavāgi sukhadim
 bhōgisi baharu (*usual final verses*) Dēvēndrapuri-śrīpādaṅgaḷe Niḍuvala-nāḍa gaḷḷu-prajegaḷu
 ya gade dhāreyaṇ eḡadu ā-chandrārka-sthāyiyāgi koṭṭevu Virūpāksha-dēvara āṇe
 maṅgaḷa mahā śri

174

At the same village, on a stone near the Brahmanakaṭṭe.

namas tuṅga- &c. ||

vasti śri jayābhyudaya-S'aka-varuśa 1362 neya Raudri-sampvatsarada Hariha ..
 heggaḍeyaru .. hebbāruvana maga Kēśava-hebbāruvam ya kramav ent endare ..
 lu māḍida chhatra-dharmake Ummappaga daṇṇagaḷa kayalu ..
 krayavāgi koṭṭa bhūmiya chatus-simeya vivara (*rest contains details of boundaries and gift ; usual
 final verses and phrases*) haḷiya jana-nuta m oldu māḍidam

* As this portion is very much effaced, it cannot be put into a verse.

On a 2nd stone at the same place.

namas tuṅga-*&c.* ||

..... śvara śrī-vīra-pratāpa-Dēva-Rāya-mahārāyaru Vijayanagariya rājadhāniyalu mahā ...
 su dharmadiṁ pratipālisuttam yiralu tat-pāda-padnōpajīgala Rāyappa
 Āragada-rājyavannu dharmadiṁ pratipālisuttam yidandina Saka-varuśa sāvira-mūnūra
 pañchamī-Sōmavārada lu śrīmatu Āragada vēṇṭheyada oḷagaṇa Niḍuvala-nāda oḷage Hadī-
 nenṭu-kampapa halaru ā-sthānika-Dēvapna-ayyagaḷa makkaḷu Bōvapna-ayyagaḷige dāna-
 dhārā-pūrvakav āgi banda hāru ayyagaḷu śrīman-āḷva-prabhu-mukhyar-appa Bommiyakka-
 heggaḍitiyara makkaḷu Muttapara ... kraya-dāna-patrada kramav ent endare namma prasta-ni-
 mittavāgi namma yejamāna-bhāgi gaddeya oḷage nāḷ nimaga krayavāgi koṭṭevāgi (*here follow
 details*) ā-bhūmige tat-kālōchita-madhyastha-parikalpita varaha ga salsikoṇḍu
 nidhi-nikshēpa-jala-pāshāpa-akshinī-āgāmi-siddha-sādhyā-ashṭa-bhōga-tējas-svāmya-sahitavaha yi-
 bhūmiya heggaḍeya pūrva vanu nimma santati-parampare-
 yāgi sukhadiṁ bhōgisi (*boundaries &c.—much effaced*) bahiriy endu... ayya... yarige tsatra-dharmma-
 nimittavāgi nāḷ namma sva-ruchiyaṇḍa oḍambaṭṭu koṭṭa kraya-dāna-śāsana-patra yint-appudakke
 sākshigaḷu (*names*) yint-ivar-ubhayānumatadinda ... dasana baraha Nāgaṇṇa-ayyagaḷa su-hastada
 oppa svāmigaḷa voppa śrī-Lakshmi-Nṛisimha yī-dharmmakkaṁ
 māṅgaḷa mahā śrī śrī-Gaṇādhīpatayē namaḥ śrī-Sarasvatyai namaḥ śrī-gurubhyō namaḥ nir-vighnam
 astu

namas tuṅga-*&c.* ||

svasti śrī jayābhūdaya-Saka-varuśa sāviraḍa munnūra aṇuvattaneya Piṅgaḷa-samvatsarada Kārtti-
 ka-śu 5 Sōmavārada lu śrīman-mahārājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa-Dēva-Rāya-mahā-
 rāyaru Vijayanagariya rājadhāniyalu gaḷanū sad-dharmadiṁ pratipālisuttam yiralu
 ā-rāyara nirūpadim Sirigirinātha-heggaḍeyaru Āragada-rājyavannu
 dharmadiṁ pratipālisuttam yida mukhyarappa Bommiyakka-heggaḍatiya makkaḷu
 Muttapparsa-heggaḍeyaru satra-dharmmakke
 śrī-Rāmanātha-dēvara sannidhiyalli Tuṅgabhadra-tīradalli sūrya-grahaṇa-puṇya-kāla ...
 dhāreyaṇ eṇadu koṭṭa bhūmiya vivara geṇeya keḷage mūda
 ubhayam bhūmi makki halasu meṇasu
 satra-dharma bhūmiya-vaḷagaḷa nidhi-nikshēpa tējas-
 svāmya guttage kraya (*here follow details of gift*) Gaṅgādharaṇapūṇi-śrīpādaṅgaḷu
 Māḷyāḷa-maṭhāda Padmanābha-śrīpādaṅgaḷu voḷage maṭhavanu kaṭṭisikōṇḍu yi-yaradu-
 simeyanu ... tsatra bhūmiyaṇū ni. ... ādhi-kraya hoṇatāgi yi-dharma-
 vanū ... nimma santāna-pārampareyāgi .. baha ... yi-dharmmava namma stri-putra-jāti-
 sāvanta-dāyādy-anumati-purassaraṇvāgi ā-chandrārka-sthāyiyāgi pālisibahevu yi-tsatra-dharma
 .. Gaṅgādharaṇapūṇi-śrīpādaṅgaḷu avara sisya-pārampareyāgi naḍasikōṇḍu baharu yendu .. namma
 sva-ruchiyaṇḍa yint-appudakke sākshigaḷu (*names of witnesses & usual final verse and phrases*).

At Gattigere (same hobli), on a stone near Timma's house.

(8 lines gone) ya S'aka-varuśa 1338 neya Manmatha-samvatsarada Bhādrapada
 pura-rāya mahārāyaru Vijayanagariya
 .. varṇāśrama-dharmmaḷanū pālisuttam sukhā-saṅkathā-vinōdadim sāmājyaṁ geṭṭihali ā-
 āyara nirūpadim Brahma-Kshatriyarappa Hēmādri-prōkta-sakala-dāna-dīkshā-guru Āragada-

rājyavanu pālisuttihalli Aragadaolagana Niḍuvala-nāḍa-olagana Kōḍūra
 Biḍapa-heggaḍeyaru yajana-yājana-adhyayana pratigraha-śaṣu-karma-nirutaraha Ruku-śākh-
 ādhyāyigalappageya S'rivatsa-gōtrada Sidanātha-panḍitara makkaḷu Jannaappagalige Maduvara-
 sarige kraya-bhū-dāna-śāsana-kramav ent endare (*here follow details of land*) yint-i-chatu-simā-mud-
 rā-mudritav-aṣṭa-dikku-chatu-simeyalu naṭṭa-kalu-olaguḷa nruvari-nidhi-nikshēpa-tōṭa-tuḍike-
 gadde-baddalu-makki-hakkalu-kummari-kōhu-saruhu-māni-mandu-mane-hittilu-kāchi-halasu-mepasu-
 māyu-hallu-holuṣa ā-grāmada bījavariya māvattu-khaṇḍugakke prati-khaṇḍuga-ondakkam kraya
 hadinalu-lapaavinalli varaha nālvattaidu-honnige krayavāgi ā-Tirika-heggaḍeyaru Biḍappa-hegga-
 ḍeyaru konḍu stri-putra-jāāti-sāmānta-dāyādyanumatadinda Siddhanātha-panḍitara makkaḷu Janna-
 pagalige Maduvarasarige sa-hiraṇyōdaka-dhārā-pūrvakavāgi dhāreyaṇ eraḍu koṭevāgi ā-grāmada
 chatus-simey-olaguḷa nidhi-nikshēpa-jala-pāśāpa-akshṇi-āgāmi-siddha-sādhyā yint-i-aṣṭa-bhōga-tējas-
 svāmāya-sahitavāgi ā-Jannapagalu Maduvarasaru ā... santāna-pārampareyāgi ā-chandrārka-stāyi-
 yāgi sukhadiṁ bhōgisuvantāgi Kōḍūra Tirika-heggaḍeyaru Biḍapa-heggaḍeyaru tamma sva-ruchi,
 yinda oḍambaṭṭu koṭṭa kraya-dāna-silā-patra-śāsana yint-appudakke śakshigalu (*names of witnesses*)-

177

At Kōḍūra (same hobli), on a stone in front of the Mallikāṛjuna temple.

namas tuṅga- &c. ||

Saka-varusha 1176 Ānanda-saṁvatsarada Chaitra-suddha 10 Maṅgaḷavāradaḷu savsti śrīmanu mahā-
 maṇḍalika Haricha-veggade Chella-veggadeya aliya vairi-Nārāyaṇa kumāra Aṇṇama-veggadeyara mēle
 śrī-privi-rāya-Siṅghaḷa-Dēvana daḷavāya Sārāṅga-Dēva naḍadu bandu Kōḍūra suḍuvalli śrīmad-
 rājadhāni-Kōḍūra-biḍinalli luṭṭida Taṅgiyachi-veggadatiḡam Gaṅga-veggadeya Bammaṇaṅge uda-
 yisida Rāya-Nāyka | kaligala mokhada taḷa Sīvaṇa-kaṭaka-sūrekāṇa Rājikana Jakkana tanna mēle
 yēḍida kulare mirida kālīḷḷanu Javan okkiliḷḷidantīgi konḍu gaṇḍara hiḍḍan aṇḍaleven emba biridiṅ
 auvathanāgi taṭṭiṇḍu meḡadu sura-lōka-prāptan āḍanu || adhaṭina maṇḍalēsvararan aḷkisal etṭida
 kaligala mokhada kaiyyumam tēṭṭisi gaṇḍara hiḍḍan aṇḍaleva aggada Rājiga Jakkana virad oḷge-
 yaṁ bhāvisi nōḍal ā alevo yi-tri-jagadolū paḍe mecheche gaṇḍanam |

gaṇḍa-gali Rājigana Jakkana |

baṇḍapadol idiriche nilva ripu-vairigalām |

seṇḍāḍutidda talegaḷa |

muṇḍagaḷ oḷḍāḍutidavu iva kādida raṇaḍoḷ ||

yi-kallige biṭṭa bhūmi | Aytana gadde uppārakke Pambucha ka ... Aytapurada Sāvi-ōjana maga
 Sāta yi-kalla geyidānu (*some other grants to relatives*).

178

At Gōḷālapura (same hobli), on copper plates in possession of Subbā-bhaṭṭa.

(I. a)

namas tuṅga- &c. ||

śvasti śrī jayābhyudaya-Sālivāhana-śaka-varusha 1620 neya Yīśvara-saṁvatsarada Māgha-
 śu 15 lu (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nāyakarī Kāśyapa-gōtrada
 Āśvalāyana-sūtrada Ruku-śākhēya Soṇṇapana Veṅkapana prapautra Raṅgapana pautra Veṅkappana
 putra Raṅgaṇṇage barasikoṭṭa kraya-dāna-dharma-śāsanada kramav ent endare ninu ninna tande
 Veṅkapana hesaralli Muttūra-śimē Keḷakēriya-grāmadalu Tuṅgabhadra-tiradalli māḍida Veṅkaṭa-
 purada-agrahāradalli pratishṭhe-māḍida Lakshmi-Nārāyaṇa-dēvara dēvatā-vechake saha biṭṭa svāste
 (*lands & rates specified*) nūra-yippattu-mūru-varabhannu hāgada svāstheyanu S'ivārpitavāgi koṭṭevāg
 yi-bhūmige neṭṭa Vāmāna-mudrē-kallin-olaguḷa nidhi-nikshē(II b)pa-jala-pāśāpa-akshṇi-āgāmi-

sidha-sādhyaṅgaḷ emba ashṭa-bhōga tējas-svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhi-ka-phalav āhānte saha āgumāḍikoṇḍu grā-nagaḷallā buraḍa dēvatā-uttāraṇu pūrva-pramāṇu naḍasi-koṇḍu ninna santāna-pāraṁpariyav āgi ā-chandrārka-sthāyigaḷāgi dēvatā-vecha agraḥārada dharma saha sukhadiṇ naḍasibāḥad endu koṭṭa dharma-sāsana yidakke sākshigaḷu (*usual final verses*).

śrī-Sadāśiva

179

At Heddāru (same hobli), on copper plates in possession of S'āmāchāri son of Kaṁsāchāri.

(I a) namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1601 neya Kālayuktākshi-samvatsarada Jyēṣṭha-śudha 15 lu (*with titles and descent as in No. 73 of this taluq.*) Chennammājiyavaru Kauśika-gōtrada Āpastamba-sūtrada Yajus-śākheya Kōlālada Venkaṭayana putra Kōnapana putranāda Venkaṭapaga baraśikoṭṭa krāya-dāna-sāsanaḷa kramav ent endare ninna tande Kōnapana hesaralu Muḍekāra Heddūra-pila Tuṅgabhadra-tiradalu kaṭṭista Kōnēripurada-agraḥārada dēvastānagaḷige biṭa svāste ninna kaiya arāmanege krāyava tegadukoṇḍadu ga 1600 kke(*lands and rates specified*) nūra-yembhatta-yēlu-varahannu mupāgada bhūmiyanu S'ivārpitavāgi biṭidhēve yi-bhūmige neṭṭa-Vāmana-mudrē-kallinoḷaḷuḷa nidhi-nikshēpa-jala-pāshāpa-akshīni-āgāmi-sidha-sādhyaṅgaḷ-emba.ashṭa-bhōga-tējas-svāmyavānu pūrva-mariyādeyalli āgumāḍikoṇḍu yi-stāpitava māḍida kallinaḷaḷāgi yiha bhūmi Hedūra Mallikārjuna-dēvara svāste (*details of further gift*) vānu-varbana gadē bhūmiyanu agraḥārakke naḍasikoṇḍu dēvatā-vechha agraḥārada dharmavānu ninna santāna-pāraṁpariyavāgi ā-chandrārka-sthāyigaḷāgi naḍasibāḥa(III b)d endu koṭṭa dharma-sāsana (*usual final verses*)

śrī-Sadāśiva

180

At Bokkasr attached to Alamane (same hobli), on copper plates in possession of Rājāchāri.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1610 neya Prabhava-samvatsarada Vaiśākha-suddha 12 llū śrīmad-(*with titles and decent as in No. 73 of this taluq.*) Chennammājiyavaru S'rivatsa-gōtrada Āpastamba-sūtrada Yajus-śākheya S'rīnivāsayana putra Kōnapana putra Bokkasa-S'rīnivāsayage koṭṭa bhū-dāna-sāsanaḷa kramav ent endare ninu Ālumāni-simeyali Tuṅgabhadra-tiradali namma hesarallu kaṭṭista agraḥārada vṛttivantaru alli pratishṭhemāḍida dēvarugaḷa dēvatā-vechake saha biṭa svāste Ālumāni-sime Kūḍagōḷi-grāma 1 ke (*rates &c. specified*) yinnūra-yippatteṭṭu-varahānu āru-hāna-hāgaḍa bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhānte saha āgumāḍikoṇḍu ninna santāna-pāraṁpariyavāgi ā-chandrārka-sthāyigaḷāgi ninu barakoṭṭa paṭē pramāṇu dēvara dēvatā-vechha agraḥārada-dharma saha sukhadalli naḍasibāḥad endu koṭṭa dharma-sāsana yidakke dēva-sākshigaḷu (*usual final verses*)

śrī-Sadāśiva

181

At Tādūru (Mandagadde hobli), on a 1st copper plate in possession of Mañjappa.

namas tuṅga- &c. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1556 neya S'rīmukha-samvatsarada Jēṣṭha-ba 10 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinoḷagāda Akiyapēṭheya Sidhevira-dēvara siyāru Chenna vira-dēvarige Virabhadra-Nāyakarū koṭṭa bhū-dāna-tāmra-sāsanaḷa kramav ent endare | Keḷadi-simē Moḷasūralu Kappagaḷalē Basavānu nimage kaṭisikoṭṭa maṭha-

dharmake biṭa svāste Keḷadi-simē śūdravādada-vaḷagaṇa Moḍasūra-grāmada kāluyaḷi Hārōgopada-grāmadinda (*rates &c. specified*) aruvattu-vandu-varabanu nālku-ḥaṇa-ḥāgada bhūmiyanu nimma maṭha-dharmake Sivārpitavāgi koṭṭevāgi yi-bhūmige saluva sarva-svāmyavanu prāku-mariyāḍeyali āgumāḍikoṇḍu nimma siāya-parampareyāgi ā-chandrārka-sthāyigalāgi saivamānyavāgi atithi-maṭhada panda-stri-parigraha-māḍade śaḍ-daruśanakū niḷi-māḍikoṇḍu maṭhada dharmavanu sāṅgavāgi naḍasikoṇḍu bahiri yandu koṭa bhū-dāna-tāmra-śāsana (*usual final verses*)

śrī-Veṅkaṭāḍri

182

On a 2nd copper inscription.

namas tuṅga-*&c.* ||

svasti śrī jayābhyudaya-S'ālīvāhana-śaka-varuṣa 1564 neya Viśu-saṃvatsarada Vayisākha-śu 10 lu śrīnad-Eḍava-Murāri Kōṭe-kōḷāḥaḷa viśudha-Vaidikādvaita-sidhānta-pratishṭhāpaka Siva-guru-bhakti-parāyana-rāda Keḷadi-Veṅkaṭappa-Nāyakara paṭṭarārāda Bhadrappa-Nāyakara putrarāda Vīrabhadra-Nāyakarū Kollūra bhajanē-Sūranṇage koṭṭa tāmra-śāsanaḍa kramav ent endare ninu Dānivasada simē Ayidu-nāḷa-pāla Sittāralu Kollūra-ammanavara besaralu māḍava maṭha-dharmake S'ivārpitavāgi biṭṭa svāsti Koppada-simē Yitiganamahipāla Rāgōḍa-grāmadinda (*rates specified*) ayivattu-varahana svāsteya bhūmiyanu biṭṭevāgi ā-bhūmige saluva sarva-svāmyavanu pūrva-mariyāḍeyali āgumāḍikoṇḍu ninna santāna-parampareyāgi maṭha-dharmava naḍasikoṇḍu bāḥad endu S'ivārpitavāgi koṭa darma-śāsana yidake dēva-sākshigalū (*usual final verse*).

śrī-Veṅkaṭāḍri

183

On a 3rd copper inscription.

namas tuṅga-*&c.* ||

svasti śrī jayābhyudaya-S'ālīvāhana-śaka-varuṣa 1645 neya S'ubhaktippu-saṃvatsarada F hāḷguṇa-śudha 15 lu śrīnat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithivī-mahā-mahattina-vaḷagāda Maṇḍagade-simē Siṅganabidire-grāmadalu kaṭi .. Mahattina-maṭha-dharmake (*with titles and descent as in No. 72 of this taluq.*) Basavappa-Nāyakara putrarāda Sōmasēkhara-Nāyakara barasikoṭṭa bhū-dāna-dharma-śāsanaḍa kramav ent endare yi-maṭha-dharmake uttāra-koṭṭa svāstige śāsanaḍa barasikoḍabēk endu Nirvāpaia-māvanavaru hēḷidarinda barasikoṭṭadu Maṇḍagade-simē Talaūra-grāmadinda .. āgāmi-hechige-gade bīja kha 12 ke ga 9 vambhattu-varahana svāstheyanu (*back*) S'ivārpitavāgi koṭṭevāgi yi-bhūmige neṭṭa līṅga-mudre-kallinolaḷuḷḷa nidhi-nikshēpa-jalā-pāshāna-akshīni-āgāmi-siddha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svāmyāṅgaḷu yi-bhūmiyalli sasyā-rāma-muntāgi yēnu adbhika-phalav āhante sahā āgumāḍikoṇḍu Mahatu-pārampariyavāgi ā-chandrārka-sthāyigalāgi sukhadip anubhavisī bāḥad endu barasikoṭṭa bhū-dāna-dharma-śāsana (*usual final verses*).

śrī-Saḍāśiva.

184

On a 4th copper inscription.

namas tuṅga-*&c.* ||

svasti śrī jayābhyudaya-S'ālīvāhana-śaka-varuṣa 1597 neya Ānanda-saṃvatsarada Āśāḍa-śu 13 lū śrīnat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithivī-mahā-mahattina-vaḷagāda Māḷūra-simē Tūḍūra Tuṅgabhadra-tīradalu S'ivappa-Nāyaka-aiyyanavara hesaralu kaṭista S'ivārājapurada Mahattina-maṭha-dharmake (*with titles and descent as in No. 73 of this taluq.*) Channammā-jiyavaru barasikoṭṭa yetina-mānyada śāsanaḍa kramav ent endare maṭha-dharmake 15 hadinaidu-yetina-mānyava biṭṭidhēve aḍake-mepasu-jhali-paṭe-khobari-kavāḍa-muntāda ghaḍisina-saraku horatāgi

aki-bhata-rāgi-yapne-tuppa-bella-upu-viduḷa-būsa-muntāda jinusaḷaṇu Yikēri Durgada hōbaḷi Ghaṭa-keḷagaṇa suṅka-ṭhāṇegaḷali yetuḷaḷa varṇa vayasā barasi hērisikoṇḍu ā-luṭavali-haṇavininda śaḍ-daruśanakūṭṭu niḍi-māḍi Mahatu-parampareyāgi maṭa-dharmava naḍasikoṇḍu bāhad endu koṭṭa dharma-śāsana

śrī Sadāśiva

185

On a 5th copper inscription.

namas tuṅga-ṅc. ||

svasti śrī jayābhuyudaya-S'ālivāhana-śaka-varsha 1587 neya Krōdhi-saṃvatsarada Jyēṣṭha-śu 10 lu śrīmatu (*lines 4 to 11 correspond with lines 4 to 11 of previous No.*) Sōmasēkhara-Nāyakaru koṭṭa dharmā-śāsana kramav ent endare Mālūra-simē-vaḷagaṇa Yeḍechaḷi-pāla Tādūra-grāmadinda (*rates specified*) munūra-yipatteraḍu-vare-varahana bhūmiyaṇu S'ivārpitavāgi biṭṭevāgi yi-grāma-gaḷige neṭṭa liṅga-mudre-kallina-vaḷagāda bhūmige saluva nidhi-nikshēpa-jala-pāśāṇa-akshīṇi-āgāmi-sid ha-sādhyaṅgaḷ-embā aṣṭa-bhōga-tējas-svāmyavanu pūrva-mariyāḍeyallū āgumāḍikkoṇḍu yi-bhūmiya-vaḷage sasi-bāḷe-muntāgi bākikoṇḍu yēnāda huṭṭuvalḷiya haṇa saha anubhavisikoṇḍu bahiri | yi-maṭhada-dharmake biṭṭa yettina-mānya Ghaṭṭāda mēle | Ghaṭṭāda keḷage saha yettu 10 hattu-yettinalli āḍake-menasu-jhalli-paṭṭe-khobari-kavāḍa-muntāda ghaḍisina-saraku horatāgi mēlāda akki-bhata-rāgi-uppu-(II b)vidāḷa-būsa-ēṇe-tuppa-bella-muntāda jinusaḷaṇu hērisikoṇḍu maṭha-dharmake naḍasi | śaḍ-daruśanakūṭṭu niḍi-māḍikkoṇḍu Mahattu-parampareyāgi ā-chandrārka-sthāyigalāgi sukhadim anubhaviṣi bāhiri endu koṭṭa dharma-śāsana (*usual final verses*) mānyada ettinalli tanda jinasaṇu maṭha-dharmake māḍikoḷabēk allade horage mārikoḷabārādu

śrī-Sadāśiva.

186

On a 6th copper inscription.

namas tuṅga-ṅc. ||

svasti śrī jayābhuyudaya-S'ālivāhana-śaka-varusha 1645 neya S'ubhakritu-saṃvatsarada Phāḷguṇa-śudha 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna-dyāvā-prithvi-mahā-mahattina-vaḷagāda Āḍapanu Maṇḍagadeyalu kaṭṭista Mahattina-maṭhake (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nāyakara putrar āda Sōmasēkhara-Nāyakaru barasikoṭṭa bhū-dāna-dharma-sāsana kramav ent endare yi-maṭhada-dharmake uttāravāda svāstege śāsana barasikoḷabēk endu Nirvāṇaiya-māvanavaru hēliddarinda barasikoṭṭadu i-maṭhake uttāravāda svāsti Maṇḍagade-śimē Sadagavaḷi-grāmadinda (*rates specified*) yippata-āru-varē-varahana svāstiyaṇu yi-Mahattina-maṭha-dharmake S'ivārpitavāgi koṭṭevāgi yi-bhū(*back*)mige neṭṭa liṅga-mudrē-kallinoḷaḷuḷa nidhi-nikshēpa-jala-pāśāṇa-akshīṇi-āgāmi-sidha-sādhyaṅgaḷ-embā aṣṭa-bhōga-tējas-svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav āhante saḥā āgumāḍikkoṇḍu Mahattu-pāraparyavāgi ā-chandrārka-sthāyigalāgi sukhadim anubhaviṣi bāhad endu barasikoṭṭa bhū-dāna-dharma-sāsana (*usual final verses*).

śrī-Sadāśiva

187

On a 7th copper inscription.

namas tuṅga-ṅc. ||

svasti śrī jayābhuyudaya-S'ālivāhana-śaka-varusha 1625 neya Chitrabhānu-saṃvatsarada Mārga-śira-śu 15 lu śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinoḷagāda Mālūra-simē Tādūralli Tuṅgabhadra-tiradallū S'ivappa-Nāyaka-aianavara hesaralu katista S'ivārājapurada Mahattina-maṭhada dharmake (*with titles and descent as in No. 72 of this*

talug) Basavappa-Nāyakarū barasikoṭṭa bhū-dāna-dharma-śāsana kramav ent endare Mahattina-
vara kaiyalli kraya ga 809½ śāsana barisikoḍbage ga 178½ ubhayam ga 988 vambhainūra-yem-
bhatteṭṭu-varahannu aramaneg tegaduṅḍu biṭṭa svāsthe Dānivasada-simē Koṇakeri-pāla Koṇa-
keri-grāmadinda (*rates specified*) embhattu-varahannu vambhattu-haṇavaḍada svātheyanu yi-
Mahattina-maṭhāda dharmake S'ivārpitavāgi koṭṭevāgi yi-bhūmige neṭṭa līṅga-mudrē-kallinolaḷuḷla
nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyaṅgaḷ emba asṭṭa-bhōga-tējas-svāmyaṅgaḷu yi-
bhūmiyali sasyārāma-muntāgi yēnu adhika-phalav āhante saha āgumāḍikoḍḍu Mahattu-pāraparya-
vāgi ā-chandrārka-sthāyigalāgi sukhadiṁ maṭhāda dharmava naḍasikoṇḍu Tirumala-dēvara amrita-
paḍi-bage uttāra(*back*) barada bhattavannu pūrva-pramāṇa naḍasikoṇḍu hōhaḍ endu barasikoṭṭa
bhū-dāna-dharma-śāsana (*usual final verses*).

śrī-Sadāsiva

188

On a 8th copper inscription.

śrī-Gaṇādbipatayē namaḥ | namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1596 neya Pramāḍiḥa-samvatsarāda Māgha-śu 15
lū śrīmat-sajjana-śudha-S'ivāchāra-sampanna dyāvā-prithvi-mahā-mahattinolaḷāda Charamūrtti
Mēlanagavi Mahatta-dēvara sishya Basavalinga-dēvarige | chinna-bhaṇḍārāda Rāmākṛishṇapayana-
vara prapautraru Puruśōttamayānavara pautraru Rāmākṛishṇapayanavara putraru Lōkayanu koṭa
dharma-śāsana kramav est endare śrīmad-Bḍeva-Murāri Kōṭe-kōlāhala viśudha-Vaidikādvaita-sidh-
ānta-pratiśṭāpaka S'iva guru-bhakti-parāyanarāda Keḷadi-Virabhadra-Nāyakayanavaru tammage
kāṇa .. yāgi banda Āragada-rājyako saluva ... stūra-sime-vaḷage namma tandegaḷu Rāmākṛish-
ṇapayanavara kaya mālistā Triyambakapurāda-agrahārādolaḷe namma yajamāna ... pitarārjitavāgi
banda Sekharasiya (*back*) ... yinda rēkhe ga 20 varahana-bhūmi-vaḷage che .. nāvu S'ivārpitavāgi
koṭṭa ga . 12 lū hannerāḍu-varahana bhūmige saluva chatuṣ-simē gaḍi-vivara (*here follow details*)
chatuṣ-simege hākidā līṅga-mudrē-kalīna-vaḷagaṇa bhūmiyanu Keḷadi-Chennamājīyavarige anēka-
śrēyō-bhivṛiddhi āgabēk endu nimag S'ivārpitavāgi koṭṭevāgi yi-bhūmiyalli maṭava kaṭṭikoṇḍu |
dharṇava naḍasi pitarārjita-dhana ... mārgavanu pūrva-mariyādēli naḍasikoṇḍu nimma śīśya-pār-
ampariyāgi sukha līṁ anubhavi-ikoṇḍu ba'iriy endu koṭa dharmā-śāsana yidakke dēva-sākshi (*usual
final verses*).

śrī-Rāmākṛishṇa

189

At Mahishī-Satyānāthapura (same hobli), on copper plates in possession of
Amaragoḷa Gururāyāchārya.

(I a) namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuśa 1634 neya Khara-samvatsarāda Phālgūṇa-
ba 10 lū (*with titles and descent as in No. 72 of this taluq*) Basavappa-Nāyakaru Vasishṭa-
gōtrāda Āśvalāyana-sūtrāda Ruku-śākheya Bhānappana prapautra Śrāppana putra Nara-
sāppana putra Hōmmarāḍi-Narasāṇage barasikoṭṭa bhū-dāna-dharma-śāsana kramav ent endare
nīnu Mahise-agrahārāda samīpadalu ninna tande Narasāṇa hesaralu kaṭṭista Mudugaḷa-Narasi-
purāda-agrahāra Hanumanta-dēvara dēvatā-vechchake saḥā uttāra koṭṭa svāstige śāsana-va barasi-
koḍabēk endu Mariyappanavaru hēliddarinda barasikoṭṭadu Muṇḍekāra-simeyinda Hosagēri-pālu-
yindu Kontisaruvina-grāmadinda (*rates specified*) nūrayēlu-varahanu vandu-haṇavina-svāste rēkhege
horagāda Haraḍemāṇiy emba staḷa saha S'ivārpitavāgi koṭṭevāgi yi-bhūmige neṭṭa Vāmana-mudrē-
kallinolaḷuḷla nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-sidha-sādhyaṅgaḷ emba asṭṭa-bhōga-tējas-
svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adhika-phalav-āhante saḥā āgumāḍikoḍḍu ninna

santāna-pārampariyavāgi ā-chandrārka-sthâyigalāgi agra-hāra-dharma dēvatā-vecha saha sukhadim naḡasibāhad endu koṭṭa dharmma-sāsana yidake sākshigalu (usual final verses).

śrī-Sadāsiva

190

At Mahishi (same hōbli), on a stone near the grāma-dēvatā temple.

Vāpīśāna-Ramā-kānta-Gaurī-vara-S'achi-varāh |

dēvāḥ prītās sadā rakshāṃ kurvantu jagatām mudā ||

namas tūṅga-ē. ||

..... svasti śrī jayābhudaya-S'aka-varusha 1327 neya Vyaya-samvatsarada Māgha-suddha-pūrṇami-Ādivāradalu śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-pratāpa-Dēva-Rāya-mahārāyaru Vijayanagariyalu śrī-Virūpāksha-dēvara sannidhiyalu sakala-varnāśrama-dharma-vanu pālisuttā sukhā-saṅkathā-vinōdadiṃ sakala-sāmrajyaṃ geyuttidalli ā-rāyara nirūpadim Rāyaṇa-Voḍeyara Viṭhanṇaḡalu Āragada-rājyavanu pālisuttiha kālādalli Tippaṇṇa-ayagaḡu Bommaṇa-ayyaḡalige Āragada Hadineṇṭu-kampanada samasta-nāḡu mūru-paṭṭaṇada samasta-halarū tammoḡu sarvvaikamatyarāgi koṭṭa krāya-dāna-patraḡa kramav ent endure | namma Āragada-vēṇṭheyahad Muduvaṅka-nāḡoḡagaḡa Mayiseya-grāmada bhāḡeyalu aravatta-honnina sūsina bhūmiyau ā-Tippaṇṇa-ayyaḡalu Bommaṇa-ayya agra-hāravānu māḡidarāgi (here follow details of other land) ā-ayivattu-honnu-haṇa-muppāḡaṇ-visava teruva bhūmige tat-kālōchita-krāyavāgi prati-ga 1 kkaṃ teruva bhūmige krāya-ga 3 lekkadalu nāu koṇḡa-krāya-varaha-gadyāṇa 200 aksharadalu varaha-gadyāṇa yinnūru-honnanu salisikopḡevāgi ā-Mayiseya-grāmada dāna-mūḡigala kayiyālu ā-bhūmiya dāna-mūlada toḡasikoṭṭu ā-bhūmigaḡa chatuḡ-imeḡalige Vāmana-mudrē-kallagaḡanu naḡa-sikoṭṭevāgi ā-kimeḡala vivara (details of boundaries) Mayiseya grāmavanu nīvu agra-hāravānu māḡi nīvu dhāreyan eradu koṭṭanthā Brāhmaruḡalige sarvamānyavāgi ā-chandrārka stāyiyāgi pālisibitṭev endu ā-Tippaṇṇa-ayyaḡalu Bommaṇa-ayyaḡalige namma Āragada Hadineṇṭu-kampanada samasta-nāḡu mūru-paṭṭaṇada samasta-Halaru nammoḡu saivēkamatyavāgi namma sva-ruchi-yinda oḡambattṭu koṭṭa krāya-dāna-patra-sāsana śrī-Brāhmaruḡala gōtra-nāmaḡala vivara (names &c. of donees) yi-śāsanakke phala-granthagaḡu |

gaṇyāntē pāmsavō bhūmēr gaṇyāntē vrishtī-bindavaḡ |

na gaṇyātē Vidhātṛāpi Brahma-saṃsthāpanā-phalaṃ ||

(usual final verses and phrases) yint-appudakke Muduvaṅka-nāḡa sēnabōva Kēsavanāthana baraha Hadineṇṭu-kampanada samasta-nāḡu mūru-paṭṭaṇada samasta-halara oppa Āragada mūla-sthānada śrī-Kallinātha-dēvaru yi-śāsanakke māḡala māḡa śrī antu vṛitti 17 (other final verses).

191

At Dānasāle (same hōbli), on a tomb stone near the basti, to the north.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

namō Arihantāṇa || svasti śrīmatu S'aka-varṣa 114 .. neya Sārvadhāri-samvatsarada Kārttika-sudda 10 Śōmavāradandū śrīman-mahā-maṇḡalēsvaram kaligaḡ-āṅkusa Maṇḡala-mahipālana sarvvādhikāri-Padmāprabha-dēvara guḡḡa Vaijaṇa-sēnabōvana putra Bayla-sēnabōvana tamma Chāḡiga-sēnabōvanu nijāyuśānanam aridu || poreḡā ... age para-maṇḡalaḡa mahipālār-abhiprāya (2 lines gone) sukhadim Vaijaṇa-sēnabōva || tanujātam Kādambaliga yint-isahitaṃ mantri divak oḡedam

192

On a stone near the same basti, to the south.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāṅchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvanâsrayam śrī-prithvi-vallabham mahārājādhirājam paramēśvara parama-bhaṭṭā-
raka Satyâsraya-kuḷa-tiḷaka Chāḷukyābharaṇam śrīmat-Tribhuvanamalla-Dēvara vijaya-rājyam utta-
rōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram saluttam ire tat-pāda-padmōpajīvi || sam-
adhigata-pāñcha-mahā-śabda mahā-maṇḍalēśvaran Uttara-Madhurādhīśvara Paṭṭi-Pomburchcha-
pura-varēśvaram mahōgra-vamśa-lalāmaṇ Padmavati-labha-vara-prasādāsādita-vipula-tuḷāpurusha-
mahādāna-hiranyagarbha-trayādhika-dāna vānara-dhvaja mṛigarāja-lāñchhana-virājītānvayōtpanna
bahu-kaḷā-sampanna S'āntara-kuḷa-kumudini-śasānka-mayūkhānkura ripu-maṇḍalika-pataṅga-dipā-
kuram Topḍa-maṇḍalika-kuḷāchala-vajra-daṇḍam biruda-bhēruṇḍam Kandukāchāryyam Mandara-
dhairyyam kīrti-Nārāyaṇam śauryya-pārāyaṇam Jina-pādārā ḷhakam para-bala-sādhakam S'āntarā-
dityam sakala-jana-stutyam nīti-śāstrarājyam biruda-sarvajñam nāmādi-samasta-prasasti-sahitam
śrīman-mahā-maṇḍalēśvaran Tribhuvanamalla-Sāntara-Dēva ||

vṛtta || kanakādrindrakkam ambhōnidhigam avanigam pempinoḷ guppinoḷ tiṇ- |
pinoḷ entum tāne pōpāsaṭi sari saman endand ad āvam sama-skan- |
dhan ad āvam pōlvan āvam paḍiy yenisuv avam rāja-sarvajñanoḷ Tai- |
lanoḷ arthti-stōma-chintāmaniyoḷ akhila-bhū-bhāgadoḷ nōrppaḍ entum ||

va || ant enisida Kali-kāla-kalpāvanijaṅg ā-mahānubhāvaṅge janma-niḷayam enisida akhila-Kshatriya-
kuḷōttamamum advityamum enisid Uṇḡanvayāvatāram ent endade Pārśvanātha-santānadoḷ anēka-
samara-sammarddita-ripu-vyūha Rāhan emban Uttara-Madhurā-puri-bhujāṅganum pratipālita-chatus-
samudra-mudrita-ruhvāri-raṅganum enisi rājyam geydan ātanind anantaram arthti-jana-kalpabhūru-
hākāra-Sahakāram rāja-bhara-dhurandharan ādan ātana tanaya ||

ka || jagadoḷagaṇa nṛipar ellam |
mṛigadant iral ātma-vikrama-prābhavadim |
mṛiga-ripuvuian ir esedaṇ |
negaḷd Ugrānvaya-nagēndradoḷ Jinadattaṇ ||

va || ā-nṛipēndra-chūḍāmaṇi durvvara-Bhārata-samara-samaya-samudirṇṇa-sauryyātiratha-samaratha-
mahārathārdharatha-samāha-samarddita-labha-lha-vijaya-lakshmi-vivāhōtsavanum Trivikrama-
kāruṇya-labha-lasad-ēka-śaṅkhanum Dhanañjaya-datta-śākhāmṛiga-dhvajanum atarkkya-vikra-
mōpātta-kaṇṭhīra-va-dhvajanum āgi dig-vijaya-yātrā-nimittam dakṣiṇa-diśābhīmukhan āgi bijayam
geydu samasta-daitya-vamśa-dhvamsanam miḍi Padmavati-padārādhana-labha-saptāṅga-rāja-rāja-
dhāni-Pomburchchadoḷu Sāntara-paṭṭanam tāḷi S'antaliga-śīyiramuman ēka-chhatra-chehhāya-
yind āḷdu S'āntaram-emb-eradaṇeya pesaram paḍedan andim baḷikkam Ugrānvayam S'āntarānvayābhi-
dhānamam paḍeduḍ ātanim baḷikkam anēka-rāja-santānakam atikrāntam āge tad-anvayadoḷu ||

vṛi || birudara mṛityu birada tavarmane chāgada janma-bhūmi S'ā- |
ntara-kuḷa-vārdhi-varddhana-śarat-samayēndu samasta-sat-kalā- |
paripatan aṅganā-jana-Manōbhavan end osed arththiyim budhō- |
tkaram abhivṛṇṇisalke negaḷdam dhareyoḷ vibhu S'āntar-Oḍḍuga ||

ka || nava-jaḷadadalli miṇch um- |
muvuduv adam S'āntar-Oḍḍugam bāḷ gittan- |
tevol ādud endu pogaḷvam |
bhuvanādhipan ātma-sabhayoḷ ā-bhūpatiya ||

ātan-anuja ||

ka || adaṭin idirānta-bhūpara- |
n adaṭaled eraḷ-arthti-nikaramam tanipi jagaḷ- |
vidita-yaśam negaḷdam bhū- |
pa-Diḷipam vairi-vīra-Kāḷam Taila ||

tat-putra ||

ka || āyada kaṭṭale madavad- |
 dāyāda-nṛipāḷa-darppa-vichchhēdanan a- |
 tyāyata-dōr-ddarppam jaya- |
 j āyā-pati daḷita-vairi-viram Vīra ||
 avana manōrame Gaṅgā- |
 nvavāya-piyūsha-vārdhhi-sambhave lāva- |
 ṇyavati Manōbhava-rājyō- |
 dbhava-viṣaṣaj-jaṇma-bhūmi Bīrala-Dēvi |

avar-irvarggam ||

Bhujabala-S'āntaran atyu- |
 dgba-jaya-śrī-lalita-ghana-bhujā-daṇḍam bhū- |
 bhujā-vandyan avargge tān ā- |
 tmajan ādam ripu-baḷāṭavi-dava dahana ||

ātaniṃ kīriya ||

vṛi || śaraṇāyāta-śaraṇyan artthi-jana-kalpakshmājan anyāvani- |
 śvara-sainyārṇpava-bāḍavānaḷan aśēshāśāvadhi-nyasta-bhā- |
 sura-kalbāra-surāpagā-nibha-yasas S'rivallabham Nanni-S'ān- |
 tara-Dēvam jagad-ēka-dāni negaḷdam viśvambharā-bhāgaḍoḷ ||

tad-anujanman Odḍugan āta ||

ka || Vikrama-chakriya puṇyade |
 chakram puruṣa-svarūpadim puṭṭit-enal |
 vikramadind esed ātam |
 Vikrama-Sāntaran enippa pesaram paḍeda ||

va || ātana manōrame Pāṇḍya-kuḷa-viyat-taḷa-chandra-lēkheyu S'apharapatāka-jaya-patākeyum
 enisida Chandala-Dēviga ||

ka || udayāchalaḍoḷ ahimakaran |
 udadhiyoḷ amṛitakaran udayipant iral avargg and |
 udayisidam sakaḷa-kaḷā- |
 sadanam mahimā-niḷimpa-śailam Taila ||

antu jagaj-janada puṇyadim kalpavṛikshame Kshatriya-svarūpadim puṭṭit-enisi puṭṭi Sāntalige-
 sāyiramuman ēka-chchhatra-chchhāyeyim sukham rājyam geyyutt ire ||

ka || Arumuḷi-Dēvana Gāva- |
 bbarasiya sute Vīra-bhūpan-attige Bīra- |
 bbarasiyar-agraje Tailapa- |
 dharanīśvaran-ajji negaḷda-Chaṭṭala-Dēvi ||
 Bhujabālana Goggiy-Oḍḍuga- |
 na jaya-śrī-kāntan enipa Barmmana tāyi vi- |
 śva-jagad-vandye tān Ava- |
 niḷegam Arundhatigam adhike Chaṭṭala-Dēvi ||
 Kāñchi-nātha-manal-priye |
 chañchaj-Jina-samaya-kāmadbhēnu dig-anta- |
 prāñchita-kīrtti-patāke Vi- |
 riñchi-ramā-sadriśe negaḷda-Chṭṭala-Dēvi ||

va || â-Jiṇa-samaya-nidāna-dīpa-vartti Bhujabala-S'ântara Nanni-S'ântara Vikrama-S'âtaram Barmma-Dēvaṃ modalāgi nija-nandana-samētam sukham rājam geyuttirddu rājadhāni-Pomburchchadoļu Pañcha-vasadiyaṃ māḍisi yā-basadiya khaṇḍa-spuṭita-jirṇpōddhārakkam all-irppa rishi-samudā-yakk āhāra-dānārtham āgi Bhujabala-S'ântara Nanni-S'ântara Vikrama-S'ântaranuṃ mūvarum irddu biṭṭa grāmaṅgaļu Rāva-nāḍ-oḷagaṇa agrahāram(m)^āĀnandūrum (*other villages named*) biṭṭar ā-Pañcha-basadiya pratibaddham āgiy Ānandūralu Chaṭṭala-Dēviyuṃ śrīmat-Tribhuvanamalla-S'ântara-Dēvanuṃ Birabbarasiyarge parōksha-vinayam āgi yi-basadiyaṃ śrīmad-Draviḷa-saṅghaḍ-Aruṅgaḷān-vayada Vādi-gharaṭṭan enisida śrīmad-Ajitasēna-paṇḍita-dēvara nāmōchchāraṇaḍim kesar-kall-ikki-sidavar-āchāryyāvaliy ent endaḍe śrī-Varddhamaṇa svāmigaḷa tirttham pravarttise Gautamar ggaṇa-dharar āge tat-santānadol anēkar atikrīntar āge Kali-yuga-gaṇadharaḥ dDayāpāla-dēvar ādar avariṃ baḷikka Shaṭ-tarkka-ṣhaṇmukhāpara-nāmadhēya Jagadēkamalla-Vādirāja-dēvar avariṃ Oḍeya-dēvar avariṃ S'rēyāṃsa-paṇḍitar avariṃ baḷikka ||

ka || dūrikṛita-dur-agham nir- |
ddārīta-maḍanam sva-tarkka-vidyā-bala-sam- |
hārīta-para-samayaṃ vāk- |
śrī-ramaṇi-ramaṇan Ajitasēna-munindra ||
Pradyumna-mada-vidāraṇan |
udyad-guṇa-ratna-vārdhhi negaḷdam peṇad ēn |
adyatana-gaṇadharam nir-a- |
vadyam śrīmat-Kumārasēna-bratipa ||

tārkkika-chakravarttiyuṃ vādibha-pañchānam enisida śrīmad-Ajitasēna-paṇḍita-dēvara guḍḍa ||

ka || nṛipa-vidyāmbudhi-pārāṇan |
aparimita-tyāga-guṇan arāṭi-mukhēndu- |
glāṇa-Ruhā-rāhu ripu- |
dṛipa-siṃham S'āntarānvayāmbara-chandra ||
chāgaḍ ad agunti yāchakar- |
āgisidudu palabar arsaram bīrad ad ond |
ōgaḍisad-ēlge vanacharar |
āgisidudu palabar-ahitam Tailugana ||
avan-anuṇam nija-nistṛim- |
śa-vidārīta-vairi-nṛipa-madēbha-śīraḷ-pi- |
ṭha-vimukta-mauktika-dyuti- |
dhavalīta-bhū-bhuvan anupamaṃ Gōvinda ||
avanim kīriyam Boppugan |
avan abita-Kshatra-putra-vitrasanam bhū- |
bhuvana-prastutyam ripu- |
yuvati-vaidhavya-śīla-śikṣhā-dakṣha ||

va || yint-iy-arasaḷaḷum irldu Saka-varṣhi 1025 yēneya Subhānu-saṃvatsaraḍa Chaitrada puṇṇamē Budhavāra-sōma-grahapāda tāt-kālaḍoļu pratishṭheyam māḍi ā-basadiya khaṇḍa-spuṭita-nava-karmakk āhāra-dānakkam dēvar-asṭha-vidhārchchane kāraṇam āgi ā-vūroḷ āḍa sēse birddu biyaṃ dēvidero aḍigarchchu kāṇike kaygūṇike hālāvu habbaḍa biyya kumāra-gadyāṇam modalāgi dhārā-pūrvvakam sarva-bāḷhā-parihāram māḍi biṭṭar (*usual final phrases*)

idan ā-chandrākkam-bara- |
m uḍitōditamāgi kāḍavaṃ parama-sukhā- |

spadan akkuṃ pāpadin aji- |

da durātmam naraka-gatige gaḷagaḷan iligu ||

(usual final verses).

193

At Bekse-Keñjeggudde attached to Heggāru (same hobli), on a stone in Timma's kān.

śubham astu svasti śrī jayābhūdaya-S'aka-varusa sâ . ға yembhatta eraḍaneya Sādhāraṇa-sam-
vatsarada Jēṣṭha vāradalu ari-rāya-vibhāḍa bhāsege tappuva rāyara gaṇḍa pūrva-pāścima-
dakṣiṇa-samudrādhipati śrī-vīra-Bukka-Rāya Oḍeyara rājyābhūdayada
.. Kōḍūra Nāgaṇṇa Bekkaseya Bayacham tiya ha bhaṇḍiya haḷa
mukhyavāda aṇavattu-hallī gavuḍu-prajegaḷu tammolage ēkamatyavāgi Hiriyā-Heggāranu . .
. siddhāyavanū nāḷu pari . risikonḍu ā-mūliga-ja konḍu ā-Heggāra chatu-simeya oḷagaḷa
nidhi-nikshēpa-jala-pāshāna-ashṭa-bhōga-tējas-svāmya adake saluva tamma ārādhisuva
ishṭa-dēvate bhūmi-chandra-sūriyaru sākshiyāgi ā-pariyantara yi-dharmmavanu pālisi bahavendu . .
ya Rāmarasarge ā-Hegāranu tamma sva-hastāṅgaḷim dhāreya eṇadu koṭṭu barasi naḍasikoṭṭa
śāsana dharmmō jayatu (usual final phrases and verse) śrī-Rāma śaraṇu maṅgaḷa mahā

194

At Heggāru (same hobli), on a stone in front of the Mallikārjuna temple.

(The first part is gone) Viṭhaṇṇagaḷu Hariyappagaḷu avara santāna rka-sthāyiyāgi yi-bhūmi-
yalu aḍakē-maravanu suvantāgi śrōtra-agrahāda kaṭṭuguttigeya vṛtitiya mariyādeyalu
pālisi bahavendu ā-Tammeya-Nāyakaru āma bhakta aḷiya Kāmappagu tamma strī-putra-jñāti-
sāvanta-dāyādānumata aḷiyandirumakkaḷu sahita sarvvaika matyavāgi tamma sva-ruchiya
vōdambattu koṭṭa kaṭṭuguttigeya patra-śāsana śilā-śāsana tāmbraḍa śāsana yint-appudake sākshi-
gaḷu (names & usual final verses) maṅgaḷa mahā śrī

196

At Anugere attached to the same village, on a stone near S'ānubhōga-Subbarāya's wet land.

śrī-Gaṇādhipatayē namaḷ

Vāpīsa-Kamalā-kānta-Gauri-vara-S'achi-varāḥ |

. dēvāḥ prītāḥ sadā rakshām kurvantu jagatām mudā ||

namas tuṅga-ēc. ||

namō Brahmanya-dēvāya gō-Brāhmaṇa-hītāya cha |

jagadd-hītāya Kṛishṇāya Gōvindāyēti śāsanaṃ ||

svasti śrī jayābhūdaya-S'aka-varsha 1327 sandu ēḷaneya vartamāna "Tāraṇa-samvatsarada Mārga-
śira-ba 13 S'a śrīman-mahārājādhīrāja rāja-paramēśvara ari-rāya-vibhāḍa bhāsege tappuva rāyara
gaṇḍa śrī-vīra-pratāpa-Harihara-mahārāyaru kumāra Virupāksha-mahārāyaru Vijāyanagariya-
paṭṭaṇḍalu sakala-varṇāśrama-dharmmaṅgaḷanu pālīsutta sāmrājyam geyyutt-iddalli ā-rāyara
nirūpaḍim Rāyappa-Vōḍeyara Bommaṇṇa-Vōḍeyara makkaḷu Viṭhaṇṇa-Vōḍeyaru Āragada-rājyavanu
pālīsuttiddalli śrīman-āḷuva-prabhuḷu Āragada vēṇṇeyada Hadineṇṭu-kampanada samasta-nāḍū
mūru-paṭṭaṇḍa samasta-halarū Rāū-nāḍa nālku-mandu aṇavattu-hallige mukhyarappa Mālūra
Kēśava-dēva-heggaḍeyarū (others named) muntāda-samasta-nāḍavarū ā-Kobaḍeya dāna-mūli-
gaḷu nammoḷu sarvvēkamatyavāgi sarvānumatadim Ātrēya-gōtrōtṭannaraha Ruk-sākhādhyāi-
gaḷumappa Yīṅgaḷēśvarada Māyanṇagaḷa makkaḷu "Virupannagaḷige . ā ā-Virupannagaḷa makkaḷu
Kallappagaḷige Māyanṇagaḷige dāna-dhārā-pūrvakavāgi koṭṭa-bhū-dāna-śilā-śāsanaḍa kramav
ent endare (here follow details of boundaries and gift &c) ā-bhūmige Kēśava-dēva-heggaḍeyara

tāya hesaralu Nāgalāpurav-emba-hesara-agrahārava mādi ā-bhūmiyanu Virupannagalu Kallappa-gaḷu Māyanṇagaḷigeṁ mūgu-vṛttiyāgi sarvamānyada agrahāravāgi mādi Āragada mūla-sthāna-Kalinātha-dēvara sannidhiyalū sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi dhāreyaṇ eṇadu koṭṭu ā-bhūmige modalu Rāṭṭ-nādu dhāreyaṇ eṇadu naḷsikoṭṭa kalla voḷagumāḍikoṇḍu ā-bhūmiya-chatus-simege Vāmana-mudreya-kalla naḍasi koṭṭevāgi ā-chatus-simeya vivara (*details of boundaries*) yint-i-chatus-simā-mudrā-mudritav-aha bhūmiyoḷagulla gaddo-beddalū-tōṭa-tuḍike-makki-hakkalu-kummari-kōhu-hittilu-mane-hajasu-menasu-nidhi-nikshēpa-jala-pāshāna-akshīpi-āgāmi-siddha-sādhyā-modalāda aṣṭa-bhōga-tōṣa-svāmya-sahitavāgi ēn-uḷḷadanū hullu-holananū ā-Virupannagalu-Kallappagaḷu-Māyanṇagaḷigeṁ bhōgisuvantāgi avara santāna-pārapareyāgi ā-chandrārka-sthāyiyāgi pālisibahav endu namma Hadineṇṭu-kampanāda samasta-nāḍu mūgu-paṭṭanāda samasta-halarū Rāṭṭ-nāda nālku-mandu aṇavattu-haḷḷiya samasta-nāḍavarū Kobāḍiya dāna-mūlīgaḷu namma svānuruchiyaṇ oḍambaṭṭu koṭṭa bhū-dāna-silā-sāsana ||

197

At Kaṇave near Maṇḍagaḍḍe, on a stone in the Kallu-basti.

śrī-Mūla-saṅgha-Dēsi- |
gaṇa .. ka-gachchha Koṇḍakundānvayadoḷ |
bhūmiyoḷ akhīla-kalā .. |
kāma-haram Chārukirtti-paṇḍita yatipaṇ ||
śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svastī śrīman-mahā-maṇḍalēśvaram ari-rāya-vibhāda bhāsege tappuva rāyara gaṇḍa samudra-trayā-dhīśvara śrī-Saṅgamēśvara-kumāra śrī-vīra-Bukka-mahārāyaru rājyaṇ geyyuttire avara kumāra Virupanna-Voḍeyaru Male-rājyavan āḷuvalli Heddūra-nāḍoḷage Taḍatāḷa Pārśva-dēvara dēva-svada śīmā-sambandhakke ā-Heddūra-nāḍavarū āsthānada āchāriyaru sūrigaḷa kuḷe saṁvājaya māḍidaḍe śrīman-mahā-pradhānaṇ Nāganṇagaḷu pradhāni-Dēvarasarū ā dā Dēvarasarū Jaina-Mallappaṇū Āragada chāvaḷiyalli mūgu-paṭṭanāda halaranū Hadineṇṭu-kampanavanū karasi vichārisi ā-nāḍuṇ oḍambaḍisi paḍakoṭṭu pūrvva-mariyāḍeyali mūḍalu beṭṭa teṅkalu beṭṭa paḍavalu haḷḷi baḍagaḷu hoḷe simeyāgi Taḍatāḷa vottu maṇṇu-maṇḍāna-sahita sarvamānyavāgi Pārśva-dēvara dēvasavav endu chatus-simeyanu vivarisi S'aka-varsha 1284 S'ubhaktir-saṁvatsarada Māgha-suddha-paṇchami-Guruvāradaḷu ā-arasu pradhānananū (*others named*) Taḍatāḷanu ā-chandrārka naḍavahāge śāsanava naḍasi koṭṭaru (*usual final phrases*).

akshaya-sukham i-dharmamanam |
ikshisi rakshisuva puṇya-purushargg akkuṇ |
bhakshisu-ātana santā- |
na-kshayam āyu-kshayam kula-kshayam akkuṇ ||

śrī-Mūla-saṅgha-Dēsi-gaṇa-Pustaka-gachchha-Koṇḍakundānvaya

198

On a tomb stone in the same basti.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

*sāhasa mahimam jita-sātru dhi Hoysalā nileyam samyaktva-chūḍā-maniyane negaḷdam bhaṇḍāri-Chandimayyana priyeyam Jina-pādāmubujamam snariyasuta divak

*As this portion is much effaced, it cannot be put into a verse.

eydidar endoḍe kṛitārthar inn ār viśvāvaniyoḷu ||

svasti samasta-praśasti-sahitam Jina-gandhōlaka-pavitrikṛitōttamāṅganu bhavya-ratnākaraṇa
Sarasvatī-dēvi-karṇya-kuṇḍalābharaṇaṇ appa śrīman mahā-pradhāna Hoysala-Dēvana bhaṇḍāri
Chandimayyana heṇḍiti Eppavveyu S'ukla-saṃvatsarada Pauśya-māsadallu sanyāsanam geydu
samādhi-sahita Sōmavārad-eraḍaṇeya-jāvadalu svargga-prāpitar ādaru

199

At the same place, on another tomb stone.

śrīmat-parama-gambhīra-syād-vādāmōgha-lāñchlanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

śrī-Mūla-saṅgha Kouḍakundānvaya Dēśiya-gaṇa Pustaka-gachchha Lokkiyabbe hasadiya pra

Taḷatāḷa basadi

baḷa . . . ram baḷalchuvā latānta-saṅgi . . . di sañ- |

chaḷisi paḷaṅchi tū . . . rana naḍisi meyvageyāda-dōsarim |

kaḷayade ninda kabunada kaggida biṭṭin-amarkkevetta ka- |

ttāḷam enisittu putt-aḍarda meyya malam Maladhāri-Dēvara ||

svasti śrīmad-Āṅgīrasa-saṃvatsara-Paushya-māsa-baḷa-saptamiy-Ādityavārad-andu avara śiśhyaru
S'ubhachandra-dēvar samādhi-vidhiyim svarggasthar ādaru ||

200

At Tūḍuru (Māṭūr hobli), on copper plates in possession of Mañjappa.

(Nāgarī characters).

(I b) śubham astu

ālambē jagad-ālabam Lambōdara-padāmbujam |

śuśhyanti yad-rajasa-sparśāt sadyaḥ pratyūha-vārdhayaḥ ||

Brahmādayō Vighnavināśanasya

yatnēna pādāmbujam archayanti |

namāmi bhaktēpsita-kāmam īśam

Vināyakam nāga-vibhūshitāṅgam ||

tasyai namas Sarasvatyai vimala-jūṇa-hētavē |

vichitrā lōka-yātrēyam yat-prasādāt pravartatē "

vidyā-kairava-kaumudim śruti-śiras-simanta-muktā-maṇim

dārān Padmabhuvas tri-lōka-jananim vandē girām dēvatām |

yat-pādābhja-namaskriyās sukrītinō sāravata-prakriyā-

bija-nyāsa-bhuvō bhavanti kavītā-nātyaika-jivātavaḥ ||

pāyād Gajēndravadanah sa imām trilōkim

yasyōddhṛitēna gaganē mahatā karēṇa |

mūlāvalagna-sita-danta-bisāṅkurēṇa

nāḷiyitam tapana-bimba-sarōruhasya ||

kalyāṇam āvahatu vaś Sīvayōś śarīram

ēkam yadīyam asita-chchhavi kaṇṭha-mūlam |

vāmētarē'pi kurutē sita-bhāsi bhūgē

prārabdha-S'ailatanayā-parīrambha-śaṅkām ||

Harēr līlā-varāhasya dampsitrā-daṇḍaḥ sa pātu vaḥ |

Hēmādri-śikharā yatra dhātrī chhatra-śriyam dadhau ||

asti Srikāṇṭha chūḍāṇapir akhila-janānanda-dāyī sudhāmśuḥ
 tasmād astōka-kirtti-stabakita-bhuvanā bhūbhṛitāḥ kēchid āsan
 tēśhām āśidd hi bhūpō Yadur atha Yadutō Yādavas tatra jātō
 *jāgarty uddāma-tējās śrī-Saṅgama-nripatir bhūbhṛitām ādibhūtaḥ ॥
 tasmād āvirabhūd Bukka-bhūpālō bhuvī viśrutaḥ ॥
 guṇānām ākaraḥ prājūō vārdhīś cha saritām iva ॥
 Vṛishadhva-ja-Haribhyām cha kṛita-sva-vibhavō yataḥ ॥
 tatō Hariharō nāmnā tat-putrō'jani gūḍha-dhīḥ ॥
 Dēvarāja iti kīrtiyatē bhuvī
 kshamāpatis samajanishṭa tat-sutaḥ ॥
 yatra śāsitarī sādhu mahīm sā
 dasyutā śravapa-mātra-samsṛitā ॥
 arin vijayatē yuddhē virō viśṭ[h]a . . ta-prabhaḥ ॥
 . . nō Vijayō nāmnā nripas tan-nandanas tataḥ ॥
 putrō'bhūd asya tasya Smara-hara-charaṇa-dhyāna-santāna-punya-
 śrēṇi-mākanda-vāṭī-samadhika-śushumādhāna-Chaitrāgama-śrīḥ ॥
 sṛīman-Nārāyaṇāmbā-su-charita-kusumāmōdanah . . tārō
 [rājā] rājādhirāja-sphuṭatara-birudō Dēva-Rājāḥ pratāpaḥ ॥
 (II a) yasyōddhē yuddha-raṅgē vidadhātī paritas tāṇḍavam maṇḍalāgrē
 vaktre śushkās Turushkā bhaya-bhara-bharitāḥ Kōṇkanāḥ śaṅkayārtāḥ ॥
 Āndhrā randhirāṇi yātā drutam avadhi-girēr Gurjarā jarjarāṅgāḥ
 Kāṇḍjās chhinna-dhairyās sapadi sanabhavan prāpta-bhaṅgāḥ Kālīṅgāḥ ॥
 vikramē Vikramādityam bhōgē Bhōjam ivāparam ॥
 Rājārājāṃ vitaranē rājāṇam yaṃ prachakshatē ॥
 Aṅga-Kāṇḍja-Kāmbhōja-Vaṅga-Nēpāla-bhūbhujāḥ ॥
 chehhatra-chāmara-vētrāsi-bhṛīṅgārair yaṃ sishēvirō ॥
 rājādhirājās tējasvī yō rāja-paramēśvaraḥ ॥
 bhāshōllāṅghi-mahīpāla-bhujāṅgama-vihaṅga-rāt ॥
 vairi-bhūpati-vētaṇḍa-chaṇḍa-khaṇḍana-kēsari ॥
 gajaugha-gaṇḍabhērūṇḍō gajēndra-mṛigayā-rataḥ ॥
 tri-rāja- . . . ḍaḥ para-rāja-bbayaṅkaraḥ ॥
 Hindu-rāja-Suratrāṇa ity-ādi-birudōnnataḥ ॥
 śrī-Tuṅgabhadra-parighē nagarē Vijayābhavayē ॥
 pitṛyam siṃhāsanaṃ prāpya pālāyann avanm imām ॥
 punya-ślōkāgra-gaṇyō'sau Dēva-Rāja-mahīpatiḥ ॥
 sindhv-adri-Rāma-chandrē cha śakābdē S'ālīvāhanē ॥
 Krōḍhanākhyē hāyanē cha mahā-Vaiśākhakē śubhē ॥
 paurnamyām Guru-samyuktē punya-kālē mahā-tithau ॥
 śrīmat-paramahamśas cha parivrād iti kirtitāḥ ॥
 āchārya-varyas tējasvī pada-vākya-pramāṇakāḥ ॥
 yama-niyamāsanaṇi prāṇāyāma-parāyaṇāḥ ॥
 pratyāhāra-dhyānakau cha dhāraṇās cha samādhayaḥ ॥
 anushṭhāna-paras tēshu vēda-mārga-pratishṭhakaḥ ॥
 kshirāhāra-paras śishya-prāśishyō'nanta-samjñakāḥ ॥
 Tirtha-śrīpāda-parishad-Ānandētī su-kirtitāḥ ॥
 tasya śishyō Virūpākshō grihitō' nanta-samjñakāḥ ॥

^A
 Aragākyē mahā-rājyē nāḍu-Niḍu(ni) vala-nāmakē |
 grāmam nāma Menāṅgi cha vyavahāre prakirttitāḥ ||
 *Lakṣmīnārāyaṇapuram nūtanam nāma samjñakam |
 nidhi-nikshēpa-salilam pāshāpākṣhīṇayas tathā ||
 āgāmi-siddha-sādhyam cha samasta-bali-samyutam |
 tējas-svāmyēna sahitaṃ sa-hiraṇyōdakēna cha ||
 ā-chandrāsthāyikam prādāt sukhēna paribhōgāyēt |
 rājānam āśisham chakrē chiramji(II b) vi bhavēd yatiḥ ||
 tais tais samanvitās chibnair dikshu prāchy-ādishu kramāt |
 simānō'syāgrahārasya likhyantē dēśa-bhāshayā ||

(here follow details of boundaries) int-i-chatus simē |

(III a) tvashṭā śrī-Muddapāchārya-sūnuś śāsana-lēkhakāḥ |
 Vīraṇaḥ su-guṇō dhīmān vṛittim ēkām avāptavān ||
 bhūṣṇuḥ śrī-Vijaya-kṣhitindra-tanayō bhū-lōka-chintāmaṇiḥ
 pushyat-kirti-vibhūṣita-tri-bhūvana-sphūrjat-pratāpōdayaḥ |
 ā-chandrārkaṃ imām avan vasumatim ā-Chakravāḷāchalam
 śrīmān āhata-śātravō vijayatē śrī-Dēva-Rāyō nripaḥ ||

(usual final verses) śubham astu śrī-Virūpākṣha

201

At Virupāpura (Bhadraṛājapura hobli), on copper plates in possession of Kollarabhatta.

(Nāgarī characters).

(I b) śrī-Gaṇādhīpatayē namaḥ | namas tuṅga-āc. ||
 avyād a-vyāhataisvarya-kāraṇō Vāraṇāṇanaḥ ||
 śrīmān ādi-Varāhō yaḥ śriyam diśatu bhūyasam |
 gādham ālīngitā yēna mēdīnī mōdatē sadā ||
 asti kaustubha-kalpadru-kāmadhēnu-sahōdaraḥ |
 Rāmānujaḥ sudhānāthaḥ kṣhīra-sāgara-sambhavaḥ ||
 udabhūd anvayē tasya Yadur nāma mahāpatiḥ |
 pālitaṃ yat-kuliyēna Vāsudēvena bhūtalam ||
 abhūt tasya kulē śrīmān a-bhaṅgura-guṇōdayaḥ |
 apāsta-duritāsaṅga-Saṅgamō nāma bhūpatiḥ ||
 āsan Hariharāḥ Kampa-Rāyō Bukka-mahāpatiḥ |
 Mārapō Muddapa's chēti kumārās tasya bhūpatēḥ ||
 pañchān. tēshām prakhyātāḥ Bukka-bhūpatiḥ |
 prachandā-vikramō madhyē Pāṇḍavauṇām ivārjunāḥ ||
 dik-karindra-durādhāra-dakṣhiṇa-skandha-bandhuraḥ |
 Bukka-Rāyas tatas śrīmān āśid āhava-karkaśaḥ ||
 yasyōddhē yuddha-raṅgē vidadhāti paritaḥ tāṇḍavam maṇḍalāgrē
 vaktre śushkāś Turushkā. . . . bhaya-bharitaḥ Koṅkaṇas S'ankapā |
 Āndharā randhrāṇy adhāvan drutam avadhi-girēr Gurjarā jarjarāṅgāḥ
 Kāmbōjās chhinna-dhairyās sapadi samabhavan prāpta-bhaṅgāḥ Kālīṅgāḥ ||
 rājādhirājas tējasvi yō rāja-paramēśvaraḥ |
 mūru-rāyara-gaṇḍākhyāḥ para-rāya-bhayaṅkaraḥ ||

Hindu-râya-Suratrâpa-dushta-sârdûla-mardanaḥ |
 tasya Gaurâmbikâ nâna mahishî samajâyata ||
 mânaniya-gupâ Mâyâ-vallabhasya yathâ Ramâ |
 Kapardinô yathâ Gaurî S'achîva Namuchi-dvishah ||
 Pitâmahasya Sâvitri Châyâ Dinamaṇṇîva |
 vilâsa-vibhramôllâsa-tiraskrita-Tilôttamâ(h) ||
 Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ |
 a-hina-bhôga-samsiddhir asau râja-śikhâmanih ||
 tasyâm Hariharam Gauryâm kumâram udapâdayat |
 śishtân samprakshitâ yasya dushṭânâm api nigrahaḥ ||
 labdhârthair vidushâm sârthais ślâghyô Hari-Harâtmataḥ |
 yasmin shôḍaśa dânâni yaśasâ dig-vihârîṇâ ||
 dânanambu-dhârâyâ(IIa)tasya varddhantê dharma-pâdapâḥ |
 (śrî)-S'akâbdê sapta-chandrâgui-vidhunâ yuta-vatsarê ||
 Bhâva-sampvatsarê mâsi ch'âshâj'hê sita-pakshakê |
 dvâdaśyâm puṇya-kâlê tu śrî-Virûpâksha-sannidhau ||
 nânâ-śâkhâbbhidhâ-gôtra-sûtrêbhyaś śâstra-vittayâ |
 vikhyâtêbhyô dvijâtibhyô vêda-vidbhyô viśêshataḥ ||
 S'riraṅgapaṭṭaṇṇê râjyê Tuṅgabhadrà-sadêśakê |

(some hamlets named).

Viruppâpuram ity-âkhyam Virûpâkshasya samśritam |
 chatus-sîmâ-yutam sarvamânyam châpi samanvitam ||
 nidhi-nikshêpa-pâshâpâdy-ashṭa-bhōga-samanvitam |
 imam Harihara-kṣmâpô dhârâ-pûrvam adân mudâ ||
 chatus-chatvârîṃśa-vṛitti-(sankhyâ)-yuktam grâmam suśôbhitam |
 vṛittimantô vilikhyantê viprâ vêdânta-pârâgâḥ ||

(names &c. of vṛittidars).

asya grâma-dêvatânâm amritôpahârârtham tîsrô vṛittayah | Pampâ-Virûpâkshasyâmrîtôpahârâr-
 tham vṛitti-dvayam Bhâradvâja-^Aśvalâyana-sûtrasya S'irigirinâtha-suta-Sômanâthasya vṛittir êkâ |
 Sômanâtha-Vodeyavararige dasavanda nâ-khaṇḍuga-gade âḍakeya-mara sâvira-mara

idam akhila-râja-śekhara-madhukara-jhaṅkāra-gita-mâhâtmyam |
 śrî-Hariharêndra-nṛipatêḥ śâsanam achalaika-pârîjâtasya ||
 tvashṭrâ tat-śâsanam svâmi-śâsanêna vinirmitam |
 śâsanâchârya-varyêṇa Nâgi-dêvêna śilpinâ ||

(usual final verses).

*śrî-Virûpâksha ||

204

On copper plates of the Puttigê-maṭha.

(Nâgarî characters).

(The first plate is gone).

bandanu nâṁ nimage kraya-dânavâgi koṭṭu nimma kayyallu tegadukonḍadu | kâla-parivartanakka
 saluva Priya-S'râhe nija-ghaṭṭi-varaha ga 1000 akshâradallu yivê sâvira-varahannu tegadukonḍu yi-
 maulyakkâgi î-Hiriya-Kallaballi-grâmavanu | Keḷudi-Sudâśiva-Râya-Nâyakara pautraru Râma-Râja-

*In Kaṇṇaḍa characters.

Nāyakaru | Upamanyu-gôtrada Âśvalāyana-sûtrada Ruk-sâkheya Mâlênahallīya Sahavâsi Mâdarasayya-
yagaḷa makkaḷu | Mallarasayyagaḷige tathâ-tithiya sûryôparâga-punya-kâladalli sa-hiranyôdaka-
dâna-dhârâ-pûrvakavâgi kraya-dânavâgi koṭṭevâgi â-grâmada chatuṣ-sfneyoḷagâda nidhi-nikshôpa-
jala-pâshâpa-akshîpi-âgâmi-siddha-sâdhyangal emba ashta-bhôga-têjas-svâmyavanu âgumâdikopdu
â-grâmadalli pûrvadalli yidda sthâna-mânyagaḷ ên-uptâgiddarû avanu pûrva-mariyâdeyalli
naḍasikondu nî (II b) ù nimma putra-pautra-pârapareyîgi â-chandrârka-sthâyigalâgi dânadhi-kraya-
parivarttanagaḷige yôgyavâgi sadyaḥ-parichchhêdavâgi dhâreyaṇ eṇadu koṭṭevâgi nîṭu sukhadalli anu-
bhavisi bahiri yendu Keḷadi-Sadâśiva-Râya-Nāyakara pautraru Itâma-Râja-Nāyakaru | Upamanyu-
gôtrada Âśvalāyana-sûtrada Ruk-sâkheya Mâlênahallīya Sahavâsigala Mâdarasayya makkaḷu Mallara-
sayyagaḷige koṭṭa kraya-bhû-dâna-śâsana yint-oppiddakke sâkshigalu

âditya-chandrâv &c. ||

(usual final verses).

* śrī.Sadâśiva

205

At Âraga, on a stone in front of the Banas'aukarî temple.

(The inscription is much effaced) svasti śrī vijayâbhyudaya-Sâlivâhana samvatsarada
dvitīya-Âshâḍha-ku 2 Gu .. mahârâjâdhirâja bhâshege tappuva râyara gaṇḍa mahâ-
râyara kunâraru śrīmat-Pratâpa-Dêva-Râya-mahârâyaru Vijayânagariyalu simhâsanâ
..... dēvara sannidhiyalī varṇâśrama-dharmaṅgalanū sudharmadim pālisuttā sukha-
saṅkathâ-vinôdadim rāyaṃ Râyara nirôpadim Brahma-Kshatriyarappa Râyappa-Voḍe-
yara Bommaṇṇa-Voḍeyara ṇa-Voḍeyarrû Âragada-râyavanu sudharmadim
pālisuttīhâ-kâladalu Âragada-paṭṭapada Hiriyangadiya śrī-Banada-dēviyar-amṛitapadi dēyarū
koṭṭa dharna-śâsanada paṭṭeya kramav ent endare (here follow details of gift and
boundaries & witnesses; signatures) maṅgala mahâ śrī

206

At Tirthahallī, on copper plates of the Puttigē-maṭha.

(Nāgarî characters).

śrī-Gaṇâdhipatayê namaḥ ||

avyâd vaḥ prathamah Pôtrī sa-rasam udvahan rasam |
priyâṅga-saṅga-saṅjâta-sândra-svêḍodayam iva ||
ringann utsaṅga-raṅgê nija-radana-dhiyâ S'âṅkarasyôttamâṅgâd
âkarshan indu-lêkhâṃ pitari gata-rada-stēyam ârôpayamś cha |
mâtuh prôtsâbhayantyaś smita-śuchi-vadanam vikshamâṇas sa-hâsam
bâlô vâtsalya-bhûmih kalayatu muditô maṅgalâny Êkadantaḥ ||
asti svastimad-udayô
muktâmaya-sûti-sambhavan-mahimâ |
annnatya-mûla-nilayah
suparva-mahitô Yadôr varô vaṃśah ||
tatrâsīt Saṅgamô nâma bhûmipâlô guṇôttarah |
yêna Karnâṭa-dêsa-śrī[h] sthira-tâṭaṅkavaty abhût ||
tasmâd ajâyata nijâyata-khadga-dhârâ-
sampâtâ-pâṭita-paraśśata-vairi-râjah |
vaṃśê viśêsha-kavi-lâsa-karair yaśôbbhis
samprakshita-kshiti-talah kila Bukka-Râyah ||

āsīd ā-sīma-bhūmīśa-mauḷi-mālita-sāsanaḥ |
 rājā Hariharas tasmād Yadu-vamśābhi-chandramāḥ ||
 āsīd a-sīma-uahimā himadhāma-kīrtēs
 sphita-śrīyō Hariharān nṛipatēr udāraḥ |
 uddāma-vāma-narapāla-kulābhi-mantha-
 Manthāchala-sthira-bhujō bhuvi Dēva-Rāyaḥ ||
 tasmād udanvata ivēndur udāra-kīrtir
 jātāḥ kalāvali-vilāsa-ni (II a) vāsa-bhūmiḥ |
 jai-vātrikaḥ kalita-kīrti-kalāpa-chañchach-
 chandrātāpō Vijaya-Rāya-mahi-Mahēndrah ||
 tatō'jani mahārājō Dēva-Raya ivāparah |
 sumanaḥ-sēvitō jishṇu-Dēva-Rāyō dharādhipaḥ ||
 Dhanañjaya-dhanur-vidyā-nishad(h)ayāyām dharādhipaḥ |
 kṛitahastō divi khyātāḥ sthūlalakshō mahi-talē ||
 dripyan-matta-dvirada-karaṭa-ch[yō]tad-uddāma-dāna-
 sphāyat-pāthaḥ-prasīmara-jhart-jāla-jambāla-janmā |
 chitram vīra-(h)pratibhaṭa-nṛipa-(h)prāṃsu-vamśān dāhanti
 nāsyē nyastam dahati tṛipakam yat-pratāpānalārchiḥ ||
 tējō-nidhēr ajani bhūmipatēr amushmāch
 chhri- Mallikārjuna iti prathitāḥ kumāraḥ |
 śauryādibhiḥ guṇa-gaṇair ādhikam cha tātāch
 chhamsanti yaṃ nṛipatim Immaḍi-Dēva-Rāyam ||
 dhānyam nijam vitaranam kshitiṛ ālavāla m
 sēkōdakam jaladhayaḥ chhadanāni mēghāḥ |
 tārā prasūnam Amarādrir u[pa]ghna-yashṭiḥ
 chandraḥ phalam bhavati yasya cha kīrti-valyāḥ ||
 yasya pratāpānala-jṛimbhamāṇa-
 jvālā-jaṭālē bhuvanāntarālē |
 paran-tapaḥ prāpad anupravēśam
 pratyarthi-prithivīpati-hṛid-darīshu ||
 vadānya ēśhō'rthi-janāya dadyāl
 lakshmīm iva kshmām iva mām apīti |
 bhiyēva yat-kīrtir udāra-vēgād
 vigāhatē'ntam kakubhā (II b) m anantam ||
 sa virō rāja-śārdūlah sarva-dharma-kṛitārtha-dhīḥ |
 tōyais sārthāhṛitaiḥ puṇyaiḥ su-snātas śuchi-mānasaḥ ||
 dhārīta-kshauma-yugaḷō dhavālākshata-mālya-dhṛik |
 dharma-sthāna-gatais sadbhiḥ saṃyutō dharañi-suraiḥ ||
 S'ālīvāhana-nirṇita-śaka-varsha-kramāgatē |
 rasāshta-guṇa-bhū-yuktē Svabhānv-ākhyē cha vatsarē ||
 Vasantartau cha Vaiśākhē śukla-pakshē śubhē dinē |
 ēkādaśyām S'ukravārē putrōtsāha-mahā-tithau ||
 śri-Mallikārjuna-mahā-bhūpāla-tanayasya cha |
 Dēva-Rāyābhidhānasya śri-nāmakaraṇōtsavē ||
 pavitrē Bhāskara-kshētrē Hēmakūṭa-girēs tatē |
 Tuṅgabhadra-nadī-tirē śri-Virūpāksha-sannidhau ||

puṇya-dēśē puṇya-kālē Chandramaulēs cha sannidhau |
 Āragākhyā-mahā-rājya-śrī-Sāntalīga-māgaṇē ||
 Niḍuvalla-nāḍu-madhyaśtam mahā-grāmaṃ mahōdayaṃ |
 Gajebeṭṭē-Dēvarāyapuram ity-atisiddhi-dam ||
 navina-nāma-samyuktam Haḷḷivānēna samyutam |
 vikhyātam Sarabaliḡēty ēkaṃ grāma-varaṃ prati ||
 phala-saṅkhyā cha nishkāṇām chatuḥ-pañchāśad-uttaram |
 dvi-śatam tat-Sāntalīga-nāḍastham Mattivāninah ||
 Koḍatālōr Nāvapiya-bhāḡēbhyaḥ parikalpitā |
 phala-saṅkhyā cha nishkāṇām śat-chatvāriṃśad-uttaram |
 śatam mīlitvā nishkāṇām chatuḥ-śata-phala-pradaṃ |
 nidhi-nikshēpa-vāry-aśma-siddha-sādhyaakshipīti cha ||
 āgāmīty aṣṭa-bhōḡāḍhyam tējas-svāmya-samanvitam |
 kulyārāmādi-samyuktam samasta-bali-samyutam ||
 agrahāram imam sarvamānyam Āchandra-tārakam |
 sa-hiraṇyōdakam dāna-dhārā-pūrvam yathā-vidhi ||
 śrīmad-Bharadvāja-mahā-rushi-gōtrōdbhavāya cha |
 Rik-sākhādhyāyinē sarva-śāstra-pāraṅgatāya cha |
 (III a) śat-kūla-S'iva-pūjādi-śat-karma-niratāya cha |
 śrīmad-Harihara-bhūpāla-dāyādāya dayāvatē ||
 śrīmad-Rāyapa-mantrīśa-mahā-vamśōdbhavāya cha |
 śrīmach-Chhīrigrināthārya-jyēshṭha-putra-varāya cha ||
 Āragākhyā-mahā-rājya-rakṣā-tatpara-chētasē |
 Dēvappa-danḍanāthāya vidvā-rakṣā-ratāya cha ||
 natvā tasmai dvijēndrāya bhōktuṃ dātum yathēchchhayā |
 samprādād Immaḷi-Praudha-Dēva-Rāya-mahīpatih ||
 Dēvappa-danḍanāthas cha vidvadbliḥ Brāhmaṇais saha |
 bhūpālāyāśisham chakrē chiram jivī bhavatv iti ||
 S'rigirinātha-tanayō Dēvapāmātya-puṇḡavaḥ |
 Dēva-Rāya-mahārāya-nāmadhēyasya bhūpatēḥ ||
 vijñāpya tad-anujñātas tach-chhāsana-purassram |
 agrahāram Sarabaliḡēty-ākhyātam sarvamānyakaḥ |
 pāda-yugmādhikāśīti-vṛitti-saṅkhyām vidhāya cha |
 Brāhmaṇēbhyaḥ sapta-chatvāriṃśadbhyō dattavān[. . .] |
 chatur-vēda-vidaḥ sapta-chatvāriḥ śati-saṅkhyakāḥ |
 Brāhmaṇās chāśisham chakrur ittham Dēvapa-mantrināḥ ||
 chiram jivī prabhō tatrabhavān hi bhavatād bhavān |
 vṛttimantō'tra likhyantē gōtra-nāmābhavāis saha ||

(names &c. of vṛttidars).

tvasthā śrī-Muddanāchārya-sūnas śāsana-lēkhakāḥ |
 Viraṇas su-guṇō dhīmān grāmē'smin ēka-vṛttimān ||

(usual final verses).

*śrī-Virūpāksha

208

At Bhāratipura, on copper plates in possession of Teikāḡagiriappa.

(I b)

namas tuṅga-ēc. ||

Harēr līlā-varāhasya dāmsṭrā-laṇḍaḥ sa pātu vaḥ |

Hēmādrī-śikharā yatra dhātī chhatra-śriyam dadhau ||

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varuṣa 1624 neya Viṣṇu-saṃvatsarada Māgha-ba 5 yu Guruvāradallā śrīmatu Aruvattu-agrahāradinda viṅgaḍisi hoṣṭāgi māḍida Bhadrarājapurada-agrahā-rada-oḷagaṇa Bhāratipurada aśeṣha-vidvan-mahājanaṅgalige (*with titles and descent as in No. 79 of this taluq*) Sōmasēkhara-Nāyakara dharma-patūiyārāda Channaminājīyavara putraru Basavappa-Nāyakaru barasikoṭṭa bhū-dāna-śāsana-kramav ent endare (*here follow details of gift and names &c. of shareholders*) āru-nūru-tombhatta-āru-varahannu mūru-haṇa-muppāgada svāstheyanu prāku S'ōbha-kṛitu-saṃvatsarada S'rāvāṇa-śu 15 yu Sthiravāra-sōmōparāga-puṇya-kāladallā sa-hiraṇyōḍaka-dāna-dhārā-pūrvakavāgi koṭṭa-bageyallū sarvamānyavāgi S'ivārpoitavāgi biṭṭevāgi yi-grāmada chatuṛgaḍiḷaḷ-uḷḷa nihhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-siddha-sādhyagaḷ-emba-ashta-bhōga-tējas-svāmyaṅgaḷu yi-bhūmiyalli sasyārāma-muntāgi yēnu adlika-phalav āhante saha āgumāḍikoṇḍu nimma santāna-pāraṃparyavāgi ā-chandrārka-sthāyigalāgi sukhadim anubhavisikoṇḍu dānādhi-kṛaya-parivarttanage salisikoṇḍu bāhiri yendu koṭṭa bhū-dāna-dharma-śāsana

āditya-chandrāv &c. ||

śrī-Sadāśiva

(usual final verses),

213

At Maṇḍagadde (Maṇḍagadde hobli), on a stone to the east of the Travellers' bungalow.

(The first part is effaced, and then come details of gift and names &c. of vṛttidars) yint-i-chatus-śimeyogaḷ uḷḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-siddha-sādhyagaḷ-emba-ashta-bhōga-tējas-svāmya-sahavāgi Harita-gōtrada Drāhyāyana-sūtrada Sāma-śākhya Maḷigeya Saṅkappa-voḍeyara makkaḷu Timmarasaiyyanavaru Tirthahalliya Amarēndrapurī-voḍeyaru-modalāda nānā-gōtrada nānā-sūtrada nānā-śākhya mahājanaṅgalige Umā-Mahēśvara-Lakshmi-Nārāyaṇa-pritiyāgi sa-hiraṇyōḍaka-dāna-dhārā-pūrvakavāgi Tipparasaiyyanavarige dharminnav āgabēk endu dhāreyan eḡadu koṭṭevāgi niū nimma santāna-pāraṃpareyāgi ā-chandrārka-sthāyigalāgi sukhadim bhōgisi-bahiri yendu namma sva-ruchyā oḍanibaṭṭa agrahārada dharma-śāsana int appudakke śākshi-gaḷu (usual final verses) ā-kartaru Maḷigeya Saṅkapa-voḍeyara makkaḷu Timmarasaiyyanavara su-bastada voṇṇa Kollāpurada Mahā-Lakshmi maṅgaḷa mahā śrī

215

At Hēchalabailu attached to Kōkkōḍu (Maḍhuvaṅkaṇḍu hobli), on a stone by the river side.

... namas tuṅga- &c. ||

svasti śrī jayābhūdaya-S'ālivāhana-śaka-varuṣa sāvīrada munnūra yippat-eḡaḍaneya Pra-māthi-saṃvatsarada ... 15 Sukravāra-sōma-grahaga-puṇya-kāladalu śrīman-mahārājādhārāja rāja-paramēśvara śrī-vīra-pratāpa ... [Harihara-]mahārāyaru Vijayanagariya-paṭṭaṇḍalu śrī-Vīrūpāksha-dēvara sannidhiyalu sukha-saṅkathā-vinōḍadim pālisuva kāladalu ā-rāyara nirūpaviḍidu.. voḍeyaru ha-kāladalu Sāntāḷige-sāvira gaṇa samasta . mahatti-ge kamatyavāgi tamage .. lōka-prāptiy āgabēkendu Bhāradvāja-gōtrada khā-dhyāyi-Rāmappa koṭṭu purassaravāgi dāna-patra-śāsanaḍa kramav ent endre Kōkkōḍige saluva bayala sōmōparāga-puṇya-kāladalu sa-hiraṇyōḍaka-dāna-dhārā-pūrvakavāgi sarvamānyavāgi kaḷavana tamma ke saluva bijavari kham dhāreyan eḡadu koṭṭevāgi ā-hadimūru mige salluva chatus-sime (*here follow details of boundaries*) ā-naṭṭa-kallugaḷa-oḷage hakkaḷu-mandu-mane-kāna-halas-u-mēnasu-tōṭa-tu kāḍārambha (15 lines gone) yint appudakke sā dyanāṭhana baraha tāḷigeya samasta-nāḍa. Nārasimha dēva-mahādēvaru śrīma dēvaru śrī .. likārjuna-dēvaru .. (usual final verses).

216

On a stone at Hālūḥichchu attached to Hālavusāle, (Maḥuvukināḍu hobli).

(Nāgarī characters).

(1 lines illegible) ma-Oḷeyara makkaḷu S' riginātha-Oḷeyaru Āragada ..
Vināyak-Oḷeyaru Āragada-vēṇṭheya Hālavu nāḷa-voḷagaṇa Hālavu hāḷi hittilu
Āragadalu sarva-bhōgada agraḥāraṇu dhāreya erasikoṇḍu .. (here
follow details of gift and names of the Brahmans) antu i-hattu-mandi-Brāhmarige Hālavusāle...
sarvamānya-agrahāravāgi ā-Balavaṅka-nāḷige bhāgi vondu pramāṇina bēle-
yannu brahmaliyavāgi nāḷa siddhiyake koḍuva Hālavusāleya-grāma (stops here).

217

At Beḷaḷi (Araga hobli), 1st inscription.

(Nāgarī characters).

(The first part is gone) hārājadhīrāja rāja-paramēśvara śrī-vīra-pratāpa-
Dēva-Rāya-mahārāyaru Vijayanagarīyalu śrī pālisuttā sukha-saṅkathā-vinōdadim
sāmrajyaṇ geyutt-iha-kāladalli ā-rāyara nirūpadinda yanu pālisutta ihalli Āragada Hadi-
neṇṭu-kampanāda samasta-nāḍu mūru-paṭṭapada samasta-halaru tammoḷu karasara makkaḷu
Viṭṭhappagalige koṭṭa krāya-bhū-dāna-śilā-śāsana kramav eut endare Āragada-vēṇṭheya ... vaḷa ..
nāḍa voḷagaṇa Beḷaḷiya vivara (details of boundaries) Kittaḍūra-grāma I kam chatus-
simeya vivara (details of boundaries) akshāradalu varaha mūnduru-honnana koṇḍa ā-grāmakke
saluva galde-beddalu-makki-hakkalu-kunimari-kōhu--halasu-megasu-koppa-mandu--mane-muntāda
yēn-uḷḷa sarva-svāmya i-bhūmiya-vaḷag-uḷḷa nidhi-nikshēpa-jala-pāshāna-akshīpi-āgāmi-siddha-
sādhyā int-i-ashta-bhōga-tējas-svāmya-sahitavāgi namma Hadineṇṭu-kampanāda samasta-nāḍu
mūru-paṭṭapada samasta-halarū ā-vūrugala dāna-mūligala sahita tamma stri-putra-jñāti-sāmanta-
dāyādya-āliya-santāna-muntāgi ā-Kāsyapa-gōtrada Rik-śākheya Baṅkarasara makkaḷu Viṭṭhappagalige
sa-hiranyōdaka-krāya-dāna-dhārā-pūrvakavāgi dhāreya eḍadu koṭṭa ā-grāmaṅgaḷa siddhaya-sunka-
sahavāda varahana yeppattu-aidu-honnanū namma Hadineṇṭu-kampanāda nāḍu mūru-paṭṭapada
halaru teḍuva sūsina varahana honnina-mēle haḍidukoṇḍu ā-mūligala mūlavanu koḍisi-koṭṭerāgi ā-
Baṅkarasara makkaḷu Viṭṭhappagaḷa santāna-pārapareyāgi pāḷisi-bahav-endu namma Hadineṇṭu-
kampanāda nāḍu mūru-paṭṭapada halaru namma sva-ruchiyinda voḍambaṭṭu koṭṭa krāya-bhū-dāna-
śilā-śāsana int appudakke Honna-Gauḍiya sēnabōva Mallappana baraha Hadineṇṭu-kampanāda
samasta-nāḍu mūru-paṭṭapada samasta-halara voppa *Āragada śrī-Kallinātha-dēvaru (usual final
verses and phrases) śubham astu śrī

218

At the (same place), 2nd inscription.

namas tuṅga-āc. ||

(After repetition of the grant as in No. 217 above) ā-Baṅkarasana makkaḷu Viṭṭhappagaḷu tamma
stri-putra-jñāti-sāmanta-dāyādānumatadim Manmatha-sarvatsarada Māgha-ba 14 Maṅgaḷavāra
Sivarātrē kṛishṇāṅgāraka-chaturdaśē-puṇya-kāladalu Tuṅgabhadra-tira-Bhāskaraksheṭra-śrī-Vir-
pāksha-dēvara sannidhiyalu ā-Beḷaḷi-Kittaḍūr-emba yerāḍu-grāmavanū tamma tāyigala hesaralu
Akkāmbikāpurav-endu agraḥāraṇu mādi ippattu-yerāḍu-vṛittiya vaṭṭaḷeyanū mādi Brāhmarugalige
dhāreya eḍadu koṭṭa vṛittigala gaṇa-saṅkhyeya vivara (names &c of vṛittidars) int-i-śāsanastharaḍa
ippatta-yerāḍu-mandi Brāhmarugalige Akkāmbikāpuravāda Beḷaḷi-Kittaḍūra-grāmavanū sarvamānya-

*In Kannada characters.

agrahāravāgi ippatta-yaraḍu-vṛttiyaṇ mā li 'sa-hiranyōdaka-dāna-dhārā-pūrvvakavāgi koṭṭevāgi ā-chandrārka-sthāyiyāgi sukhadiṇ bhōgisūdu yandu ā-Baṅkarasara makkaḷu Viṭhaṇṇagaḷu Akkāmbikā-purada mahājanaḡaḷige koṭṭa bhū-dāna-silā-sāsana sthāna-mānya-pūrva-mariyāde | (*usual final verse*) ā-Baṅkarasaru Akkāyavvegaḷa magā Viṭhappana su-hastada oppa śrī-Virabhadra-dēvaru (*usual final verses and phrases*) śubham astu maṅgaḷa mahā śrī

220

Inscription of Hirali village (same hobli).

śrī-Gaṇādhīpatayē namaḥ śrī nama

namas tuṅga- &c. ||

svasti śrī jayā man māha rāja-paramēśvara
ari-rāya-vibhāda bhāshege tappuva rāya rājādhirāja rāja-paramēśvara śrīman . .
. Yimmaḍi-Pratāpa-Dēva-Rāya bhū-dānakkē Āragada-vēṇṭhe-vaḷa-
ge saluva ya nūḡa honna staḷuvanu sarvamānya dāna-dhārā-
pūrvvakavāgi dhāreyaṇ eḡa naḍisi
rāya na chitta nāyaku adhikāriḡaḷa naḍe-
ya koṇḍu ḷiya-grāmavanu rāya n eḡadu rāyasavanū kaḷiḷi
Brāhmaranū kaḷiḷi vari-grāmava nāḍavara munde avarige ba
. rāyasava mā chatus-simege Vāmana-mudreya kaḍidu sarvamānya
. yelidu sarvamānya-vahantāgi pāshāṇa-akshinī-āḡāmi-siddha-
sādhya sahitavāgi ā-chandrārka-vāgi Yimmaḍi-Pratāpa-Dēva-Rāya-
mahā gōtrada Ruku-śākhyaVirūpāksha-bhaṭṭara yara makkaḷu Lakshmi-
dhara-bhaṭṭaru (*others named*) ḷaḷiya-grāmavanu sarvamānyada nīrūpadim
Pratūḍha

221

Inscription of Marahalli village (same hobli).

(*The first part is gone—and then come details of boundaries &c of gift; and usual final verse*) int appu-
dakke Mudavaṅkanāḍa sēnabōva Siṅgaṇṇana baraha ā-Hadineṇṭu-kampāṇada samasta-nāḍu mūru-
paṭṭaṇada samasta-halaru koṭṭa silā-sāsana || svasti śrī jayābhūdya-S'aka-varusha 1328 neya Pār-
thiva-saṃvatsarada Pushya-bahula 5 Ā śrīmatu Gautama-gōtrada Yajuh-śākhya Māsivāḷada Māyi-
bhaṭṭara makkaḷu Jagannātha-dēvaḡaḷu Prasanna-Viṭhalapurada mahājana koṭṭa dāna-patrada
kramav ent endade tamma ranali Āragada Hadineṇṭu-kampāṇa mūru-paṭṭaṇada halarū
tammoḷu ēkatravāgi dhārā pūrvvakavāgi Baṅkavāḍa-nāḍ-olagaṇa Morahāḷiya-grāmavanu Pushya-
bahula 5 ā-Makara-saṅkrānti-puṇya-kāḷadalu Tuṅgabhadra-tīradolu śrī-Rāmanātha-dēvara sann-
idhiyalu tamma śrī-putra-jnāti-sāmanta-dāyādy-anumatadinda sarvvaṇumata-purassara-vāgi dhāre-
yaṇ eḡadu koṭṭa-vṛttige mahājana-vivara (*names &c of Brahmans*)

222

Inscription of Surali village (same hobli).

(*Nāgarī characters.*)

śrī-Gaṇādhīpatayē namaḥ

namas tuṅga- &c. ||

svasti śrī jayābhūdya-S'aka-varsha 1329 sandu vartamānavāda Sarvadhāri-saṃvatsarada Jēshta-
śuddha-paurṇimāsē Maṅgaḷavāra śrīmatu yajana-yājana-adhyayanādhyaḷaṇa-dāna-pra

Sūralīya-grānavanu Nāgasamudra..... da kramav ent endare śrīmad-rājādhirāja rāja-paramē-
 śvara ari-rāya-vibhāḍa bhāshege tappuva rāyara gaṇḍa śrīmatu Rāya-mahārāyaru Vijay ā-
 nagariyalu varnāśrama-sad-dharmagaḷu pālisuttā sukha-saṅkathā-vinōdadim Āragada-rājya-
 vanu..... pālisutalīhali Āragada Hadineṇṭu-kampapada samasta-gavuḍu-prajegaḷu mūru-paṭṭapada-
 samasta-halaru tammoḷu ēkamatyavāgi sarvānumatadim Āragada Hadineṇṭu bhāgeya-voḷaga-
 ṇa Sūralīya-grāmada va-ga 13 ā-nāḍa dharmada grāma-gadyāṇa-sahava-
 āgi... yaraḍu ḍikoṇḍu... grāmada paḍuvalu neṭṭa-Vāmana-mudreya-
 kallu nidhi-n ikshēpa-akshīṇi-āgāmi-jala-pāshāṇa-siddha-sādhyā-ashta-bhōga-tējas-svām-
 ya-suṅka-kāruka sarvva-bādhe-parihāravāgi Āragada-vēṇṭheya Hadineṇṭu-kampapada-
 gavudu-prajogaḷu mūru-paṭṭapada halaru tammoḷu yalu sa-hiranyōdaka-
 dāna-dhārā-pūrvakavāgi dhāreya... gaḷa hesaralu Nāgasamudrav-empa-agrahārava mādi.....
 Sarvadhāri-saṃvatsarada Jēshṭha-śudha 15 Maṅgaḷavāra-śomōparāga-punya-kāladalli śrī-Tuṅga-
 bhadrā-tīradalli śrī-Viṭhalēśvara-sannidhiyali sa-hiranyōdaka-dāna-ēhārā-pūrvakavāgi ā-chandrār-
 ka-sthāyiyāgi yajamāna..... jana-yājanādhyaya-a-adhyāpana-dāna-pratigraha-shaṭ-karma-nira-
 ta (names &c. of vṛttidars and details of gift).

āditya-chandrāv &c. ||

(usual final verses and phrases) Narasapagaḷa-vopa... śrī-Viṭhala.....

TRANSLATIONS.

SORAB TALUQ.

1

Date ? 797 A.D.

Be it well. When the favourite of the earth, mahārājādhirāja paramēśvara bhaṭṭāraka, Goyin-dara-Ballahā was ruling the kingdom of the world :—

And Madanāga-arasa was ruling the Vana[rā]si Twelve Thousand ;—seeing that Kalimmarān had taken Viṭṭigeregaḷa's village of Eḍenāḍ out of the hand of Mandhangeḷa and was ruling it,—the nāḍ villagers made a stand, seized Vasavūru, and in taking the fort all gave up their strength at the Korakōḍ Koṇṇindara tank.

By the victor is gained spoil ; by the slain also the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter ?

Poleyamma attacking and slaying all, conquered, died and ascended to svargga. With him died Angara. Their praises.¹

2

Date about 1180 A.D.

(Most of the inscription is effaced). In order to attack ...vīr the daṇḍanāyaka came with a force, when Balāḷu-Dēva's going smote and slew the brave warriors, and (in the month specified) Bijja-Gauḍa's son Bamma-nāyaka attained to the world of gods. Final verse as in No. 1.

3

Date 1130 A.D.

Obeisance to S'ambhu, his lofty head kissed by the chāmara-like crescent moon, the original foundation pillar of the city of the three worlds.

Be it well. (On the date specified), when the mahā-maṇḍalēśvara Ekkalarasa-Dēva was ruling the kingdom in peace and wisdom :—The nāl-prabhu of Māyile in the Jiddulige Seventy of the Banavāse Twelve Thousand, Echa-Gauḍa's son Chāuḍa-Gauḍa,—when the mahā-maṇḍalēśvara Siṅgi-Dēvarasa came and attacked Māyile and carried off the cows,—recovered the cows and gained the world of gods. Verses in his praise.

Final verse as in No. 1. The āchāri Malōja made this viragal.

4

Date 1211 A.D.

Be it well. (On the date specified), he gained the world of gods.

Be it well. The Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Hoysaṇa vira-Ballāḷa-Dēva's kingdom, may it be firmly established on all sides and victorious.

Obeisance to S'ambhu, &c.

¹The meaning in some parts is doubtful.

When he was making his residence in Gavuda, Yereyana-dannāyaka's son Balla . . . Chandaya marched, and laying siege with an army of horse and foot, was beating down,—in Bilivūr, Mâyile Chāvūḍa-Gauḍa's son Taiyla-Gavūḍa, slaying and distinguishing himself, gained the world of gods. His praises. Final verse as in No. 1.

Kupageḍe Rāmōja's son Masanōja made this stone.

5

Date 1130 A.D.

Corresponds with No. 3 above, but records the death of Boppa's son Divama-Gauḍa, who like Chāvūḍa-Gavūḍa went to the world of gods.

6

Date 1165 A.D.

Obeisance to S'ambhu, &c. When Echa-Gauḍa's son Chauḍa-Gauḍa was holding the lordship, by his order the good warrior Kālīga got to *svargga*.

Be it well. In the sun to the lotus the Kalachuriya-kula, the bhujabala-chakravarti Bijjaṇa-Dēva's 10th year, the year Pārthiva, &c.,—When the mahā-maṇḍalēśvara Ekkala-Dēvarasa was ruling the kingdom in peace and wisdom :—According to the custom of their class, by means of plundering, Da'saratha-daṇḍanātha and Kālarasa having carried off the cows of Hosavalli, the good warrior Kālīga performed prodigies of valour (described). The flowery car, with shining finial and crystal frame, descended, the heavenly drums sounded, and the celestial nymphs, waving chāmaras, bore off the good warrior Kālīga and entered Amarāvati-pura to show him the delights of the Indralōka. Thus did the tiger cub born in Mâyile to Honneya-nāyaka and his wife Sômarve, their good son the brave warrior Kālīga, attack and slay and gain the world of gods. Santōja made (this stone); and the Brahmans of Hosavalli made a grant of land. Imprecation.

7

Date 1130 A.D.

Obeisance to S'ambhu, &c. Be it well. (On the date specified), when the mahā-maṇḍalēśvara Ekkalarasa-Dēva was ruling the kingdom in peace and wisdom :—Sindhi-Dēvarasa, entering Mâyile in the Jiddulige Seventy, carried off the cows, on which Bilōja attacking him, recovered the cows and gained the world of gods. Having fallen with Chauḍa-Gauḍa

Final verse as in No. 1.

9

Date about 800 A.D.

Be it well. When Prabhūtarsha Gōvindarasa was ruling the kingdom of the world :—And Ereyamarasa ruling Vanavāsi-nāḍ :—a villager of Mâyile, Āridara-Poleyamma, and after him his son the royal tiger Kulamudda, made grants of a thousand cows, gifts of virgins, set up swings, and gave a field of 8 *mattar*. Bādōvōja made (the stone).

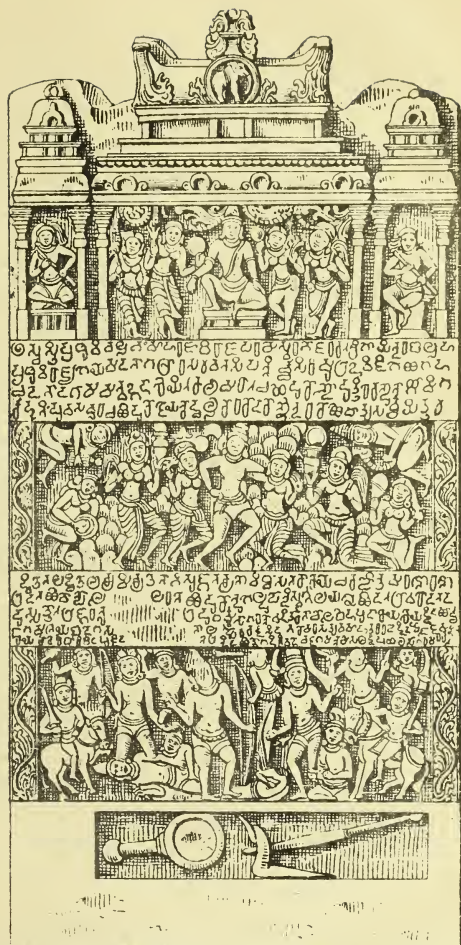
10

Date about 800 A.D.

Be it well. When Prabhūtarsha, favourite of earth and fortune, mahārājādhirāja param-ēśvara bhāṭṭāraka, Gōindarasa was ruling the world bounded by the four oceans under the shadow of his sole white umbrella :—And Rājādityarasa was ruling the Banavāsi country as far as the ocean :—



SCALE 12 6 . 1 FOOT.



SCALE 12 6 . 1 FOOT.

VĪRAKAL AT MĀVALI (Sb 9 and 1)

Chitravāhana, ruling the Aluvakhēda Six Thousand, not listening to orders, Kolli-Pallava-Nolamba being angry,—at the bidding of Nolambarāditya, that Kākarasa arose, and throwing the Perggunji fort into confusion, the brave warriors of both armies eagerly came out, and bow closing with bow, horse with horse, a most exciting battle arose. Seeing Chitravāhana on the right hand fighting as if overpowered, he ordered Kulamudda, saying, "You go and fight on this hand,"—who, accepting it as a favour, closed in, fought, brought down the enemy's pride, put them to headlong flight and defeated that hand. He himself and many others shooting arrows and approaching close, were caught up as in a cage of arrows, and fell as Bhisma fell, without touching the ground. The celestial nymphs came forth to meet him, holding offerings, and bore him away to the world of heroes. The skilful carpenter Vādapuli made (the stone).

The 2 bondmen of Parige came to this town and in Āridara by fraud destroyed the strength of four bullocks and made it six bullocks, but unable to stand, fled. After that, for the villager Kulamudda, the king, showing favour, having it ploughed with four bullocks as formerly,¹ measured the rice field and showing favour granted it, along with Kundagesevi Kaliyamma and others (named), and the *s'ri-karāṇa*. Imprecations.

11

Date ? 1155 A.D.

Corresponds with No. 12 below, but relating to Jakki-Setti.

12

Date ? 1155 A.D.

Obeisance to S'ambhu, &c. Be it well. (On the date specified), Kālarasa having carried off the cows of Māyile in the Jidvadiḡe Seventy of the Banavase Twelve Thousand,—Utta-Gāvunḡa fought, recovered the cows, and attained to the world of gods. Verses in his praise.

Kuppaya Sāvagōja made the stone.

13

Date ? 1196 A.D. *Anduge*

Be it well. In the 19th year of vira-Ballāḷa-Dēva, the year Rākshasa &c,—when Gōparasa, the official of Ulare, came suddenly to Jambūr,—Chittavar Pūḡiyana-gaunḡa's chief man Anduge Pārisa-gaunḡa's bond-servant, the fisherman Lakiyana's son-in-law Beḡeya-Nāyaka, showed great bravery, slew many and attained to the world of gods. Verses in his praise. Final verse as in No. 1.

15

Date about 690 A.D. *Kodakani*

Be it well. Vinayāditya-Satyāśraya, favourite of earth and fortune, mahārājdhirāja paramēśvara bhaṭṭāraka, made a grant, free of all imposts, to the Brahmins of Koḡakani (the rest unintelligible). *C*

16

Date 1015 A.D.

Be it well. When (with usual Chāḷukya titles) Jayasimha-Dēva was ruling the kingdom of the world : (on the date specified), when . . . ndayya was holding the *perbbāru* (or Brahman managership); Chattāya-Dēva came suddenly and raiding the town, (carried off the cows)—. . . going after the cows and stopping them from running, fought and gained the world of gods.

By the victor is gained spoil, &c. Verse praising his valour. Verse in praise of a good son.

¹The whole of the foregoing passage is difficult to understand.

Grant of land for the blacksmith Arjjuna. Arjjunôja's son Chattiôja had this stone made and built this pond.

17

Date 1371 A.D.

Be it well. When, the destroyer of hostile kings, master of the four oceans, vira-Bukkanna-Odeyar was ruling the kingdom :—(on the date specified), in the direction of Bandalike, Sâdôja, carpenter of Koḍakani, was attacked by robbers and killed, and gained the world of gods.

18

Date 1449 A.D.

Obeisance to S'ambhu, &c. (On the date specified), in the year Vibhava, &c. (1448 A. D.) the Prithuvi-Setti at the head of the Chandragutti Eighteen kampana, Lâyadakeṛe Sirumi-Setti, who was in the Hiryakeṛe town,—Dêva-Râya-mahârâya having come to his setting (or end), and become a mahârâjika (or demi-god)—coming secretly to Koḍakani, in the presence of the god Râma, he gained the feet of the god (i. e. died). His sons (named), in the year S'ukla, &c. (1449 A.D.) on the day on which he came to his setting (or end), at the moment of Vrishabha-lagna, set up the god Vrishabha, and made grants (specified) for the offerings to the god, and for a chhatra for five odeyar. And to Bommi-dêva, son-in-law of the god Râma's pûjâkâri Râmayi-dêva, they made a gift of a virgin and married her to him. If he does not know how to conduct the worship and chhatra, Râmayi-dêva and Sanni-dêva will conduct them. Imprecations.

19

Date ? 1441 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, worshipper of the feet of the god Billêśvara, hunter of the Koṅkaniga-Râya, setter up of the Tuḷu-Râya, champion over chiefs who obtain horses by giving money, shears to the group of chiefs, surrounder of the three worlds, son of the Chêra king 's wife Honnala-Dêvi, destroyer of the Kâdamba-Râya,—Bommarasa-Dêva was in the residence of Hosagunda, ruling the kingdom of the world :—

And, a dweller at his lotus feet, Koḍakani Masani-Gauḍa's son Kirtti-Gauḍa (with various epithets), son of Mâchala-Dêvi, husband of Kejadi, brother of Boppa-Mâdarasa, was on pleasant duty in all the thâṇas of the Koḍakani hill-fort ;—Nizalankamalla Tailarsa's son Kâva-Dêva's minister, a second Râhutta-râya, a Bayirava to opponents, Kalla-verggaḍe, getting angry, marched and came and laid siege to the Koḍakani hill-fort in three circles,—on which Kirtti-Gauḍa, in order to disperse it, ordered his army to take up their shields and draw their daggers, and advanced in unshaken order. Seeing the impetuosity of the hostile force in front, with excessive fury, like a male lion on an elephant, he wiped out the long line of foot-soldiers, pounded them to ruin, made the energy of the spearmen fail, and calling up the cavalry, annihilated the whole of Kalla's army, and (on the date specified) gained the world of gods.

Verses in praise of his valour. Written by the very learned great poet (*kavindra*) Senkara.

20

Date ? 1179 A.D.

When, the bhujabala-pratâpa, shears to the . . champion chieftains, worshipper of the feet of the god Billêśvara, vira-Bîrarasa was ruling the kingdom of all the countries in peace ;—(on the date specified), when stationing the thâṇas of Hebbi in that nâḍ , all the Nâyakas of the nâḍ unit-

ing came and laying siege were fighting, when Kodakani ... Gâvūḍa's younger brother Biṭṭega distinguished himself, and the celestial nymphs bore him with songs to the Indra-lōka. Verses in his praise. Kuppagaḍe Rāmōja's son Bīrōja made the stone.

22

Date about 800 A.D.

Be it well. When the favourite of earth and fortune, Jagatunga was ruling the kingdom of the world :—and Rājāditya-rāja-paramēśvara was ruling the Banavāsi Twelve Thousand ;—when Penarai besieged and ruined Manamae, ... 's son Aṅgara-Siṅga distinguished himself, slew many wrestling warriors, and was borne to Indra's world, being carried through all the paths of the seven Jambu-dvīpas and the twelve disks of the sun. His praises.

The stone work and writing was by Kundavāsi's son Maramma. Several persons (named) granted land. Imprecation.

24

Date 1429 A.D.

(In the year specified), when pratāpa-vīra-Dēva-Rāya was ruling the kingdom of the world :—Manavane Mīlīgā went to *svargga*, and his wife also went to *svargga*.

25

Date 1391 A.D.

Obeisance to S'ambhu, &c. (On the date specified), ... Gauḍi went to *svargga* with her husband Chokka-Gauḍa.

26

Date 1411 A.D.

(In the year specified), in the time of the mahā-pratāpa-vīra-Dēva-Rāya,—when Manavane Viṭharaka died, his wife Ami-Gauḍi went to *svargga* with him.

28

Date ? 1208 A.D.

Having the supreme profound *syūḍ-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina-śāsana.

In the lotus pond the ocean, like a stalk for the lotus Janabu-dvīpa was the golden mountain ; south from which, with ruddy hue, shone the Bharata-kshētra ; an ornament to Bharata was the Kuntapa-dēsa ; as the chief jewel in which, of distracting brilliance, was the Banavāsa-dēsa.

The master of that country and of many other countries surrounded by the ocean :—When, desiring to give this chief place in the world to Saḷa of the Yadu-kula, Sudatta-munipa made Padmāvatī appear,—on her coming as a tiger, seeing and recognizing her, he said *poṃ Saḷa* (strike, Sala), whereupon he smote it with the munipa's rod (*sele*), and displaying his courage to the goddess, that king acquired the name Poysaḷa.

After Sudattāchāriya had thus obtained from the goddess Padmāvatī and bestowed it, many in that line ruled the kingdom in succession. After whom was born the king Ballāja ; praise of his fame, the streams of whose brilliance washed away the collyrium from the eyes of his enemies' wives.

When Ballāja-Dēva was in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom :—

Koḍakani was distinguished as a mine (*kaṇi*) of the gems of learned men and beautiful women in the Rôhana mountain Banavâse. Its ruler, an ornament to the Vanavâsa-dêsa, a gâvunḍa glory, his pure fame like saffron to the breasts of the ladies the points of the compass,—was Masana. His son, (with praises) was Kirtti-gâvunḍa. His sons were Sôma, Masana, Mahâdêva and Râma. His son-in-law was Mahâdêva-daṇḍanâtha; (his praises).

To Malla-Setṭi and Mâchâmbike was born Nêma, whose guru was Guṇachandra of the Mûla-saṅgha and Kânûr-gaṇa. Nêmi-Setṭi, of the Nunna-vanśa, raised up many Jinêndra temples in Jidvalige-nâḍ and Ede-nâḍ. And in Koḍakani he caused to be made the S'ântinâtha Jinâlaya.

Thus Nêmi-Setṭi (on the date specified¹) at the time of setting up the god S'ântinâtha, surrounded by Kirtti-gâvunḍa, with his sons and his son-in-law Mahâdêva-daṇḍanâyaka, made a grant of 50 poles of rice-land for the eight kinds of ceremonies of the god, and for the food of the rishis.

And S'rikanṭha-bratipa gave to the priest of the S'ânti-Jina temple a suitable abode, which was like a cage of adamant.

29

Date ? 1227 A.D.

(The first part is gone). (On the date specified), when ? to attack the mahâ-maṇḍalêsvara Kirtti-Dêvarasa and Chikka-Bommana, the mahâ-maṇḍalika Chiṇṇa-Dêva marched forth,—Ifukuḷi Boppana's son Iḍukana slew, and gained the world of gods.

30

Date 1193 A.D.

By the victor is gained spoil &c.

Be it well. When, with all (titles), Ekkalarasa-Dêva was ruling the kingdom of the world :—at the time when vira-Ballâḷa-Dêva paid a visit to the Banavâse Twelve Thousand, (on the date specified). Kâva-Dêvana-Nâyaka of Hiryya-Sakuna in the Jidvalige Seventy, having killed the betel-bearer Mâcheya and carried off the cows, Bira-Gauḍa and others (named) recovered the cows, slew many, stabbed the horse, brought in the head of the chief servant, and gained the world of gods. A grant of land was made. Imprecation.

31

Date 1284 A.D.

Obeisance to S'ambhu, &c.

Be it well. In the 12th year of, with all titles, the Yâdava-Nârâyana, the bbujabala-prauḍha-pratîpa-chakravartti Râmachandra-Dêva's victorious reign, the year Svabhânu &c,—when the officer Nâru-Nâyaka, Sôya-Dêva and Gôvinḍa-Dêva besieged Kuppe and were coming along worsted in the fight, Kuppe Ekkali-Gauḍa's sister's son Hiryya-Sakuna Bela-Gauḍa's son Kâla-Gauḍa fought like a brave man, slew and gained the world of gods.

By the victor is gained spoil, &c. Satôsaga of the Satôjana branch (or sect) did the work.

32

Date 1176 A.D.

Obeisance to S'amthū, &c. Be it well. In the 10th year of the refuge of the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, the Kaḷachuryya

¹ S'âva-varshada nârî-mânaleneya,—the thousands are omitted.

chakravartti ? Rāyamurār-Sōvi-Dēva :—by order of the mahā-maṇḍalēvara Tailaha-Dēva, Hiriya Sakuna Māla-Gauḍa's son Kāḷa-Gauḍa's younger brother Beḷa-Gauḍa, when Vikramādityarasa was coming along worsted in the battle of Tavanidhi, attacked, slew many and gained the world of gods. And for that brave one Tailarasa made a grant of land (specified) in Uddbare.

Imprecation. By the victor is gained spoil, &c.

Sātōsaja of the Sūtōjana branch (or sect) did the work.¹

33

Date about 420 A.D. *Hire-Sakuna 12*

S'ri-Mrigēśvaravarmma (on the seal).

Be it well. In Vijaya-Vaijayanti,² —of the Kadambas, purified by meditation on Svāmi-Mahāśēna and the group of Mothers,³ of the Mānavya-gōtra, Hāriti-putras, versed in the views they have formed on the sacred writings,⁴ protected by Ambā,—śrīmat Kākustha's dear son's son, śrī-Mrigēśvaravarmma,—in this manner, in his eighth victorious year, on the full moon day of Vaiśākha, with water and a gift,—to the pious Sōmaśarmmarya, born in a family well acquainted with the śāstras, [donors of] a crore of virgins, of the Gautama-gōtra,—gave the Kadalakalanī village, with the Vāstuka-kshētra (its boundaries),—requisite notice having been given to the occupants of the country and the several villages,—freed from all imposts, and not to be entered by troops. Usual benedictions and imprecations.

34

Date 1284 A.D.

(Front)—Corresponds with No. 31 above.

Date ? 1524 A.D.

(Back)—A number of persons of different villages are named who made grants, including Sadāsiva-Nāyaka.

35

Date ? 1524 A.D.

Obeisance to S'ambhu, &c. Usual final verses.

Be it well. (On the date specified), Sadāsiva-Nāyaka, son of Chauda-gauḍa, of Keladi in the Banavase Twelve Thousand, conferred upon Adappa-gauḍa, proprietor of Hire-Sakuṇa, Chikka-Sakuṇa and Moraṭṭ, certain titles.

Here follows another copy of Nos. 31 and first part of 34.

39

Date 1529 A.D.

May it be fortunate Obeisance to S'ambhu, &c.

Be it well. (On the date specified), the rent-free village of Amritapura, otherwise called Ankuravalli, in the Chandragutti-venṭhe-nāḍ belonging to the Banavase Twelve Thousand,—in order that a secure empire might be to the mahārājādhirāja rāja-paramēśvara vira-pratāpa vira-Achryuta-Rāya,—the Ankuravalli village which Harihara-mahārāja had granted for the god S'rikanṭha having gone to ruin,—it was rebuilt and given to the same god by Tavanidhi Tippana-gauḍa.

¹ If the same person is intended as in No. 31, their dates seem too far apart to be reconciled. ² Banavasi.

³ The six mothers of Svāmi-Mahāśēna, the god of war,—identified with the Pleiades.

⁴ This phrase is translated by Dr. Kielhorn,—"studying the requital (of good or evil) as their sacred text." (*Ep. Ind.* VI, 17).

Date 1182 A.D.

Obeisance to S'ambhu, &c. (On the date specified), the Kaṭachuryya-chakravartti Bijjana-Dēva's son Saṅkama-Dēva having come in the fight at . . . in the Jiddage-nād, . . . 's younger brother Masana-Gāvunḍa . . . and gained the world of gods.

By the victor is gained spoil, &c.

Mallayya, sēnabōva of Naḍuhalḷi, wrote it.

Date 971 A.D.

The minister for peace and war, Kannayya, wrote it.

Be it well. (On the date specified), when Sāntivarmmarasa was king of the Twelve Thousand :—Kannayya, born to Kaṇṇamma of Kosigavallī and to Piḍuvabbe, having had two temples made and built a tank, the king coming and seeing them, granted a mattal of rice-land to the priest, —Kannayya washing the feet of Goṭṭegaḍi Bhadrayya of the two temples. Benediction and imprecation.

Date 1093 A.D.

(On the date specified), the mahā-maṇḍalēśvara S'rivalla-Dēva's chiefs having entered into Naḍuhalḷi in Ede-nād and carried off the cows,—Erahi-Setṭi's son Māki-Setṭi attacked them, slew many, recovered the cows, and gained the world of gods. Verse in his praise.

Date? 1018 A.D.

Obeisance to S'ambhu, &c. Be it well. In the pratāpa-chakravartti Jagadēkamalla's . . year, the year Kāḷayukta &c,—in the war of Goravarasa, boon lord of Banavāsi-pura, obtainer of a boon from the god Javanti-Madhukēśvara,—Soraba Huliyajanḍuli Biraṇa's son Mūvaḍi, when the fight spread to Koṇḍuraṭe, slew many and gained the world of gods.

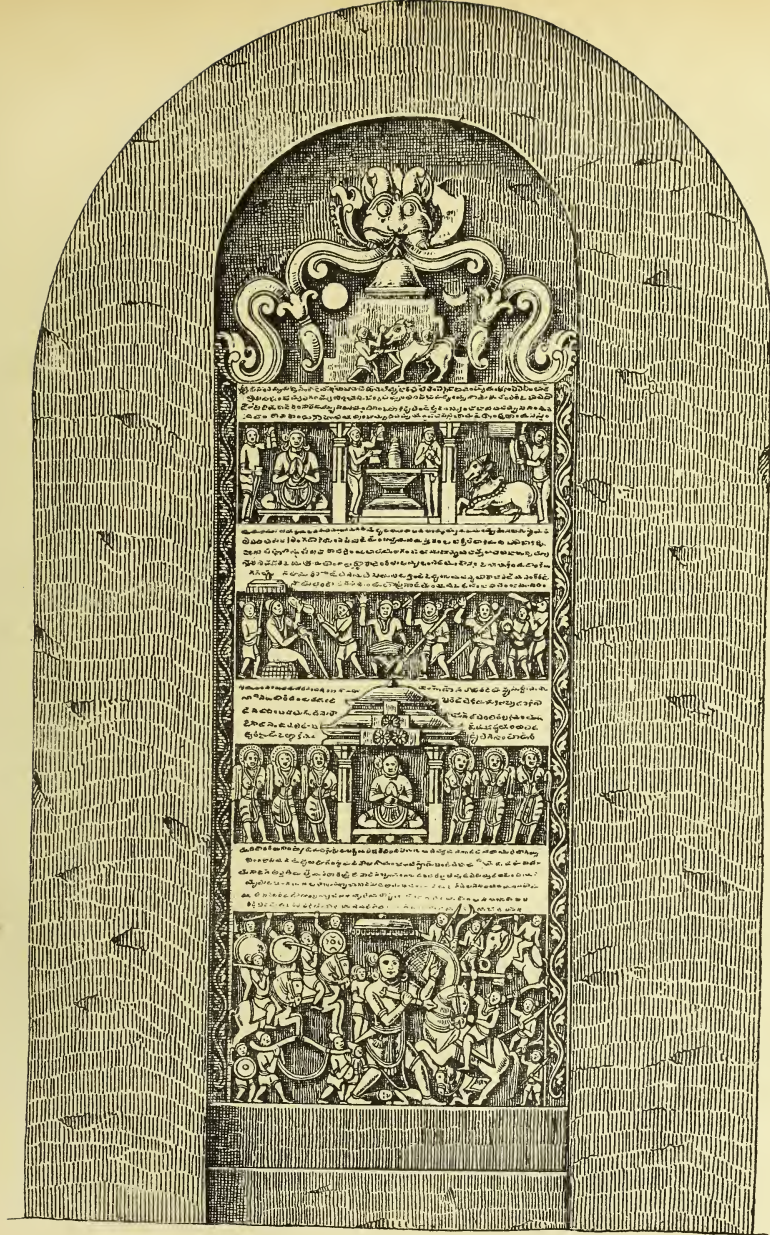
His elder sister Sōviyabb, making submission to the other world, set up the stone and gained the world of gods.

By the victor is gained spoil, &c.

Date 1187 A.D.

Obeisance to S'ambhu, &c. Be it well. In the Chālukya emperor, favourite of the earth Sāmēśvara-Dēva's reign, (on the date specified),—When, entitled to the band of five chief instruments, the mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, (with other epithets), the Kādamba-chakri Koṇḍemarasa was ruling the Banavase Twelve Thousand kingdom in peace and wisdom ;—when the whole of Jidvalige-nād, headed by Kole-Koḍakaṇi, secretly ran and came to the mahā-maṇḍalēśvara Uddhara Frabarasa's (son) Oḍeyarasa, and entered Soramba,—Masana-Gāvunḍa's son-in-law Kāma-Gavunḍa, thinking on the maxim—"This body is for doing good to others"¹—saying ' I will end the hidden deceit,'—when all the southern chiefs with Tāvarehalḷi Sōvi-Setṭi carried off the cows, he attacked them, slew, recovered the cows and gained the world of gods. Verses in his praise.

¹ Parōpakārārtham idam ś'aritam.



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BARDDAVALLI VĪRAKAL (Sa 45)

attacked them, slew, recovered the cows and gained the world of gods. Verses in his praise.

¹ *Paropakārārtham idam ś'arīram.*

48

Date about ? 1018 A.D.

Be it well. When, the favourite of earth and fortune, the mahārājādhirāja paramēśvara parama-bhaṭṭāraka, chandra was ruling the kingdom of the world :—

And, a dweller at his lotus feet, (with titles as in No. 47 above) the Kādamba-chakri, Gorava-Dēva was ruling the Banarāsi Twelve Thousand ;—(on the date specified), some Gauḍa fell in S'ri-vallabha's fight.

49

Date ? 1129 A.D.

Om. Obeisance to S'ambhu, &c.

Be it well. When, (with usual Chālukya titles), [? Sô]mēśvara-Dēva was ruling the kingdom of the world :—

And, entitled to the five big drums, the [Kadamba] chakrēśvara, obtainer of a boon from the god Jayanti-Madhukēśvara, consecrated by the performance of eighteen horse-sacrifices, having the sounds of the *permaṭṭi* and *tūryya*, and the monkey flag, (with other epithets), [? Tailapa] Dēva's eldest son [? Mayūdrava]rmaya was ruling the kingdom ;—and, with all titles, the mahā-maṇḍalēśvara was ruling the nāḍ in peace and wisdom ;—(on the date specified), a grant was made for the god Kali.

The temple priest Boppaya-jiya wrote this with the approval of sēnabōva Biṭṭimaya ; ... nayōja did the work.

50

Date 1183 A.D.

Be it well. (On the date specified), when the mahā-maṇḍalēśvara, obtainer of a boon from Jayanti-Madhukēśvara,—~~Kīrtti-Dēva~~ was ruling the kingdom ; the glory of the great minister... ..

51

Date 1405 A.D.

Praise of the Jina śāsana. (On the date specified), the Sorab mahā-prabhu Dēva-Rāja's wife Mēchaka went to the feet of Jina. Verses in her praise, saying that she was the daughter of Bayicha-Rāja of Uddhare in the Eighteen-kampana, the first of which was Ede-nāḍ, dependent on the strong city Chandragutti.

52

Date 1394 A.D.

Praise of the Jina śāsana. (On the date specified), Tamma-Gauḍa of Sorab being in consumption, went below the Ghats to Nogileyakoppa in order to take medicine. But as the disease would not leave him,—as directed by Siddhānti-dēva, with repetition of the five obeisances, he went to the service of the feet of Jina.

54

Date 1154 A.D.

Be it well. (On the date specified), when Bammarasa, the chief of Gutti, entered Naḍuhalī in Ede-nāḍ and carried off the cows,—Chela-Gāvuṇḍa, son-in-law of Naḍuhalī Gorava-Gauḍa, the son born to Kammarūr Chenna-Gauḍa and to Muddiyēbe-Gavuṇḍi, fought, slew many, recovered the cows, and gained the world of gods. Verses in his praise.

55

Date 1571 A.D.

May it be fortunate. Obeisance to S'ambhu, &c.

Be it well. (On the date specified), at the time when the rājādhirāja rāja-paramēśvara vira-Tirumala-Rāya-mahārāya was on the throne in the residence of Penugundi belonging to Hampe-Hastināvati, protecting the whole kingdom with royal power :—

A dweller at his lotus feet, Keḷadi Sadāśiva-Rāya-Nāyakayya's ... Rāma-Rāja-Nāyaka made to Krishṇa-dēva of Uḍupi, to the parama-hamsa Vādirājatirtha-śrīpāda, and to Raghunidhitirtha-śrīpāda of Bankāpura, the grant of an agrahāra with a stone śāsana as follows ;—The village of Kenchanahalli belonging to the Soraba-śime in Ede-nād, which has come down to me by written grant in the Chandragutti-vēthe belonging to the Banavase Twelve Thousand,—on this date, in order that Sadāśiva-Rāya-Nāyaka may obtain union with Siva,—have we given (with all usual rights) as an agrahāra, composed of the following shares,—for Uḍupi Krishṇa-dēva 5 shares, for Vādirājatirtha-śrīpāda 4 shares, for Bankāpur Raghunidhitirtha-śrīpāda 3 shares,—total 12 shares. Usual final verses. (*signed*)—śrī-Sadāśiva.

57

Date 1282 A.D.

Om. Obeisance to S'iva. Obeisance to S'ambhu, &c

Be it well. In the Yādava-Nārāyaṇa, the bhujabala-vira-pratāpa-chakravartti, vira-Rāma-Dēva's victorious reign :—1 the mahā-maṇḍalēsvara (with various epithets) ? Rājarāya-Dēva was ruling the ? Twenty ;—(on the date specified), fought and gained the world of gods

58

Date 1228 A.D.

Be it well. When, (with usual epithets), the glory of the Kadamba-kula, Malli-Dēvarasa, (on the date specified), and the . . . of Kūrale and Uddhare in Ede-nād, came and fought,—Koḷakaṇi Bhīma fought among the cows and gained the world of gods.

59

Date 1211 A.D.

Obeisance to S'ambhu, &c. Be it well. When, (with usual epithets), the Kadamba-chakrēsvara Kāva-Dēva was ruling the Banavase Twelve Thousand kingdom in peace and wisdom :—(on the date specified), Ballāla-Dēva's raiders besieged Bīraūr in Kabbuūālige-nadu-nād, and fought,—Kancha-Gavuḍa and others (named) attacking them at the moment, slew and gained the world of gods.

60

Date 1032 A.D.

(The first part is gone). Be it well. When, (with usual Chālukya titles), Jayasīṅgha-Dēva's victorious kingdom was extending on all sides :—

And, entitled to the five big drums, the mahā-sāmantādhipati, boon lord of Trikunda-pura, born in the Mānūra (or Mātūra) vamśa, a Brahma-Kṣatriya, distinguished by pleasure garden.

From this point the copy of this inscription is very corrupt and cannot be made out with certainty.

umbrella, water, crest, mirror and flag,¹—Maderūr Sântayya-Dēva was ruling Ede-nād;—And when the perggade-Mādinayya, ruling the Banavāse Twelve Thousand, came against Kadambayya-Dēva of Banavāsi,—(on the date specified), Kadamba Sântaya-Dēva having entered Guḍuve and carried off the cows,—stopping the cows, the Gāvūḍa Lōkayya Bikkayya, slew and gained the world of gods.

61 to 64

Date 1032 A.D.

All duplicates of No. 60 above, but each the memorial of a different man who fell.

67

Date ? 1145 A.D.

Obeisance to S'ambhu, &c. Be it well. When, (with usual Chālukya titles), Jagadēkamalla, Dēva's victorious kingdom was extending &c. :—Verse in his praise.

A dweller at his lotus feet, entitled to the five big drums, the mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, . . . having established Lalātalōchana (Śiva) and Chaturbbhuja (Viṣṇu) in 48 cities, purified by the performance of 18 horse-sacrifices, having set up a pillar of rock crystal on the great peak of the Himavat mountains, (with various other epithets, including) adorning the line of the Kadamba-chakri the great king Mayūravarmā, having the sounds of the *permmaṣṭi* and the *tūryya*, conspicuous with the monkey flag, having the lion crest, ornament of the Kadambas, Bangāra-Bappa's warrior,—with these and all other titles, was the mahā-maṇḍalēśvara Gorava-Dēvarasa :—

Surrounded by (with praises of their virtues and learning) the 32000 Brahmins of the immemorial *agrahāra* of Elase, encircled by abodes of Brahma, is the Rāmēśvara temple.—

Thinking to do obeisance to that Paramēśvara, one day, when the mahā-maṇḍalēśvara Gorava-Dēvarasa was ruling the kingdom in peace and wisdom, a discourse on *dharma* having arisen,—in order that his senior queen S'āntale-Dēvi who had gone to *svargga* might have happiness,—(on the date specified), washing the feet of the 32000 Brahmins, he remitted certain dues (specified).

Usual final phrases.

68

Date 1509 A.D.

Be it well. (On the date specified), an invincible Garuḍa-Nārāyaṇa, establisher of the path of the vēdas, (with other epithets), worshipper of the feet of the god Tiruvengala, rendering obedience to Tirumale Tātāyīyarkal, Hampe Virarāja-āyīya's noble disciple, Kaliya-Dāsari Kapaṇṇa-āyā, when the raiders came, fought like a hero and went to *svargga*.

70

Date 938 A.D.

Be it well. When Kannara-Dēva was ruling the kingdom of the world :—And, (with titles as in No. 60 above), Māchīyarasa was the officer over the Banavāsi Twelve Thousand ;—Nākiya-Chattaya, hereditary perggade of Ede-nād, ruling Chattaraṭṭehallī Ōtūr ? by ancient right,² caused the temple to be made and granted land (specified) for it. And his younger brother perggade-Vēleyama had a well constructed and a *maṭha* made. And Poleyamma's wife Gombabbe had (the gods) Kēśava and Āditya set up, and made grants of land (specified) for them, washing the feet of Īśvarayya.

Benediction and imprecation.

¹This sentence seems doubtful.

²Māligan-abhyantara-siddhīyinda.

71

Date 938 A.D.

Be it well. (On the date specified), the whole was given to ^AIśvarayya. The sēnabōva Nākayya wrote this. Biyalā made it.

72

Date ? 1034 A.D.

Be it well. In the Chālukya pratāpa-chakravartti Jagadēkamalla's ? 14th year, the year S'ri-mukha, &c., Chitraṭeṇaḷḷi Kirtti-Gavūḍa's son Miṇḍa-Gāvūḍa, when the cows of Oṭūr were harried, recovered the cows, slew many and gained the world of gods.

By the victor is gained spoil, &c.

Chāka-gauḍa and Māja-gavūḍa set up this stone.

73

Date ? 1139 A.D.

Obeisance to S'ambhu, &c. Be it well. When, with all titles, Tayilapa-Dēva was ruling the kingdom of the world :—(on the date specified), Sittaraṭeṇaḷḷe Bārasindha, when the tribute was demanded, refused to give it, so they trampled on his shoulder¹ and he went to *svargga*.

Ayōja did this work.

74

Date 1139 A.D.

(On the date specified), the ancient of Oṭūr, Rāja-Gauḍa, all the subjects being present, with worship of their feet obtained and gave as *bittuwaṭṭa* for the tank, 10 koḷagas of paddy per family. And Bāgiyabe-Gauḍi, for the prosperity of Rāja-Gauḍa and Sanka-Gauḍa, granted land (specified) under the tank. And Dāseya-jīya made a grant. Imprecation.

Rāja-Gauḍa's elder brother's wife's son Goydi-Seṭṭi wrote this.

75, 77

Date 940 A.D.

Be it well. (On the date specified), when Kannara-vallaha was ruling the kingdom of the world :—Binkeya was ruling the nāḍ ;—Manchiga becoming an officer of the Banavāsi Twelve Thousand, stayed in Peldese, ruling the kingdom ;—and Oṭhūr perggēde-Chaṭṭaya was nāl-gāvūḍa ;—
.....

78

Date 1457 A.D.

Obeisance to Gaṇādhīpati. (On the date specified), the Vōtūr dānamīli Visa-Gauḍa's son Bommarasa-Gavūḍa, on going to Soraba and returning, fought with robbers and gained the feet of the gods.

79

Date 1147 A.D.

Obeisance to S'ambhu, &c. In the 31st year of (with usual epithets) the Kadamba-chakravartti vira-Kāra-Dēva's victorious reign, the year Prabhava, &c.,—when the great minister Kala-verggāḍe's
..... Maravūr Masaneyya-Nāyaka and Balugi Palavayya were returning from having taken

¹ Perhaps he was trampled by an elephant being buried up to the neck in the ground.

Gōkarṇṇa,—Sata-verggaḍe and Kaḷu-Gāṇḍi having attacked them in, Maravūr Masapeya-Nāyaka, piercing many of the horse and slaying the men, gained the world of gods. His son Baiche-Nāyaka made a *bīraḡḡila* and set up this stone.

80

Date ? 1131 A.D.

When Bhūlōkamalla was ruling the kingdom of the world :—And, a dweller at his lotus feet, the maṇḍālka Masanarasa was ruling the kingdom :—And, the mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, the Kadamba lion, Mayūravarmma-Dēva was ruling the Banavāsi Twelve Thousand kingdom in peace and wisdom ;—(on the date specified), Chittarutavallī Kiri-Gauḍa's son Gorava-Gauḍa himself and his junior uncle Chanda-Gauḍa gave 100 galyāṇa, and paid the fine of 50 ga for killing his son. By act of the town, the father's shoulder was trampled.¹ The son went to *sagga*. His junior uncle Bāvi-Gauḍa (*stops here*).

83

Date 941 A.D.

Be it well. When Kannara-Vallaha was ruling the kingdom of the world ;—And, entitled to the five big drums, the sāmanta Kaliviṭṭa was ruling one division (*ondu-bhāḡavam*) of the Banavāsi Twelve Thousand ;—(on the date specified), the thousand of Kumbise made the following settlement,—for each *mattal* of low land on the old channel, the paddy of the two channels ; for the paddy fields from which the water is cut off, cultivation to cease :² thus did they give (decision) for all time.

Benediction and imprecation.

85

Date 876 A.D.

Be it well. When Amōghavarsha-vallabha, mahārājādhirāja paramēśvara bhāṭṭāraka, was ruling the kingdom of the world :— And Indara ruling the Banavāsi Twelve Thousand ;—(on the date specified), for the waterman (or turncock) of Kumbise, Indara and Māramayya granted 5 *mattal* of rice-land according to the royal measure in Kilalasunga. The seller of it, Śrīpurusha's son Dēvāti, will use and enjoy one *paḡi*. Benediction and imprecation. This stone was made by Kanvilla.

86

Date 1150 A.D.

Be it well. When, (with usual Chālukya titles), Jagadēkamalla-Dēva's kingdom was extending &c :—(on the date specified), when Ekkalarasa of Uldhare in the Jiduvāḷige Seventy, being angry with the Brahman Gumbase,³ surrounded it,—in the woods of the town, the blacksmith Māchōja's son Mallōja, opposing him, slew many and gained the world of gods. The thousand, approving of his bravery, made a grant of land (specified) for him. Imprecation. Praise of his end.

87

Date 1053 A.D.

Be it well. When, (with usual Chālukya titles), Ahavamalla-Dēva's victorious kingdom was extending, &c :—(on the date specified), Mūkimayya of the Kuttara-kula made certain gifts (specified) to the Brahmins of Kumbise.

Mādhavayya wrote this. Gujja engraved it.

¹ See the same expression in No. 73 above.

² Such seems to be the meaning.

³ That is, the Brahman village of Gumbase.

88

Date 912 A.D.

Be it well. When, (with usual titles), Akālavarsha-Dēva's victorious kingdom was extending on all sides :—And, the mā-sāmanta, (with various epithets), Kaliviṭṭarasa was ruling the Banavāsi Twelve Thousand ;—(on the date specified), Kaliviṭṭarasa having slain the Banavāsi-Gaḷamba (or Kadamba) Āyavarimma and being in the fort in peace,—the nāl-gāvaṇḍa of the Jiḍavālge Seventy, being opposed to Kaliviṭṭa, preparing to go from the nād to Gaṅgavāḍi, was in Ponnāvūr,—Porivayya of Manavane in Kumbesa, Kēśimāni and Kenchiga upbraiding him, Kenchiga directed his servants to stop him in the lands of Kumbise (*rest of the stone broken off*).

(*At top of the stone*). The stone of Kēśwāpi, grandson of Bisantu, of the Vasisṭha-gōtra and Kavavḍiḷa-pravara.

91

Date about 910 A.D.

Be it well. Akālavarisha, favourite of earth and fortune, ... Sēnāvarisa ruling the Vanavāsi Twelve Thousand ;—Kosigara Jayamalla, *magāṇ* of the thousand of Kumbise, made certain gifts (specified) to them. Benediction.

93

Date 1288 A.D.

In the 19th year of vira-Rāmachandra-Dēva's victorious reign, the year Sarvadhāri, &c.,—the mahā-maṇḍalēśvara Perimāḍi-Dēva having given the ... of this town to Siddheya Bomma-gaṇḍa, Beḷa-gōva went and died among the cows. Various persons (named) granted land for him as a *nettaru-goḍige*.

94

Date ? 1253 A.D.

Be it well. (On the date specified), when Haḍavaḷa-Māchaya of Beḷuvāpi was carrying off the cows, Kariya-Kanchaya coming, recovered the cows, slew many and gained the world of gods. Verse in his praise.

97

Date 1132 A.D.

Be it well. (On the date specified), a lay-disciple of Māghanandi-bhaṭṭāraka-dēva of the Māla-saṅgha and Dēsi-gaṇa,—Gingavāḷi Dāsa-gāvaṇḍa's son Boppaya, expiring by means of the tomb, went to *svargga*.

98

Date 1196 A.D.

Obeisance to S'amblu, &c. Be it well. In the reign of the ... chakravartī vira-Ballāḷa-Dēva ;—(on the date specified), the mahā-maṇḍalēśvara Yakkalarasa-Dēva sending for Chatradahāḷi Daṇḍali-Nāyaka's son Bammaya-Nāyaka, directed him to and despatched him,—on which, attacking, distinguishing himself, and slaying many, he gained the world of gods. Pleased with his service, Ekkalarasa-Dēva, dappāyaka-Bammayya, the minister for peace and war Mahādhēvaṇṇa, with all the ministers, and many others (specified) being present, made for him a grant of land (specified) as a *nettaru-koḍige*.

99

Date 1159 A.D.

Be it well. In the Kaṣachuryya bhujabala-chakravartti Bijjana-Dēva's 2nd year, the year Bahudhāya, &c.,—when Uddhare Ekkularasa burnt Satradahalli and was departing, Ereyama-Gāvūḍa's son Maṇḍiyama-Gāvūḍa slew and gained the world of gods. Usual final verse.

101

Date 1295 A.D.

Be it well. In the ? 23rd year of the Yādava-Nārāyaṇa, the bhujabala-praṇḍha-pratāpa-chakravartti Rāmachandra's victorious reign, the year Manmatha, &c.,—the nāḷ-prabhu Āvali Kāḷa-Gāvūḍa,—lay-disciple of Dēvanandi-dēva of the śrī-Mūla-sangha, Koṇḍakundāuvaya, and Sūrasta-gaṇa,—expired by means of the tomb, and went to *svargga*.

102

Date ? 1366 A.D.

When the supreme lord of Vijayanagara and all other cities, Abhiuava-Bukka-Rāya was ruling the kingdom :—

Siddhānta-dēva's lay-disciple, Āvali Bēcha-Gauḍa's son Chanda-Gauḍa's younger brother, (on the date specified), by means of *śunmyasana* and the tomb, expired and gained *svargga*. Verses in his praise.

103

Date 1395 A.D.

Praise of the Jina śāsana. When the supreme lord of the royal city Hastināpura-Vijayanagara and all other cities, destroyer of the Aśvapati Gajapati and Narapati hostile kings, refuge of all the world, favourite of the earth, mahārājādhirāja Harihara-Rāya was ruling the kingdom :—in the time of his minister Haripa-Rāya, (on the date specified), Kāna-Rāmana's wife Kāmi-Gauḍi, by means of *śunmyasana*, expired and went to *svargga*. Verses saying that the rājaguru Siddhānti-yaśīśa was her priest ; the master of Āvale in Jiddulige-nāḍ, Bēcha-Gauḍa, her uncle ; Bommarā, her mother-in-law.

104

Date 1354 A.D.

A similar record, in the reign of the mahā-maṇḍalēśvara, destroyer of hostile kings, the Suratāla of Hinduva kings, Hariyappa-Voḷeyar,—for Mala-Gavūḍa who went to *svargga*, and his wife Chennakka who performed *sahāgamana* and also went to *svargga*.

105

Date 1398 A.D.

Corresponds with No. 103 above, but referring to Chanda-Gauḍa's wife Chanda-Gauḍi, whose priest was Vijakirtti.

106

Date 1376 A.D.

Be it well. (On the date specified), Āvali Chanda-Gauḍa's son Bēchi-Gauḷa, lay-disciple of Rāmachandra-Maladhāri,—in the reign of vira-Bukka-Rāya,—expired with the five obeisances and

went to *svargga*. His junior wife Muddi-Gaunḍi performed *sahāgamana*, and both obtained *mukṭi*. The ^AĀvali prabhus (several named) set up this monument, made by Gōrabhōja's son Mādōja Nāgōja.

107

Date 1408 A.D.

Praise of the Jina śāsana. Be it well. When, (with usual titles), vira-Harihara-Rāya's son Dēva-Rāya was ruling the kingdom of the world:—(on the date specified), in ^AHiri-Āvali, the chief village of the Jiddulige-nāḍ, the ruling mahā-prabhu Rāma-Gauḍa's son Hāruva-Gauḍa went to *svargga*.

Verses stating that his priest was Munibhadra-dēva, and his elder brother Gōpaṇṇa, and praising his liberality and Jaina devotion.

108

Date about 1408 A.D.

A similar memorial for Chandrama, son of Chibaya.

109 to 125

All similar memorials.¹

	A.D.	Reign of		A.D.	Reign of
109	Date 1367	..	118	Date 1421	Dēva-Rāya
110	„ 1353	Hariyappa-Voḍeyar	119	„ 1418	„
111	„ 1392	..	120	„ 1421	„
112	„ 1388	..	121	„ 1396	Hariyappa-Voḍeyar
113	„ 1290	Rāma-Dēva	122	„ ? 1299	Kōṭi-Nāyaka
114	„ ? 1296	Kōṭi-Nāyaka	123	„ ? 1346	..
115	„ 1374	Bukka-Rāya	124	„ 1295	Rāmachandra
116	„ 1389	Harihara-Rāya	125	„ 1143	Jagadēkamalla
117	„ 1403	„			

126

Date 1434 A.D.

Obeisance to Sambhu, &c. (On the date specified), at the time of the eclipse of the sun,—in the reign of (with usual titles) Dēva-Rāya,—the worshipper of the divine lotus feet of the gods Mallikārjuna-Mahālinga dwelling in Kayilāsa, of Nandinātha, Bhṛinginātha and Virabhadra, obtainer of the pure Sīvāchāra, chief of the mahā-mahantas of heaven and earth, .. . Mukṭinātha-Voḍeyar's officer Sālipalli Mallinātha-Voḍeyar made to ^AĀvali Basavaṇṇa a grant, from the maṭha, of the dues received from 150 areca trees.

127

Date 1131 A.D.

Be it well. (On the date specified), Mādhasēna-bhaṭṭāraka-dēva, disciple of Chandraprabha-siddhānta-dēva of the Mūla-saṅgha, Sēna-gaṇa and Pogari-gachcha, with his mind fixed on the feet of Jina, thinking on the five steps, by means of the tomb, went to *svargga*.

¹ Nos. 119 and 125 have verses containing genealogy.

128

Date 1288 A.D.

Be it well. In the Yādava-Nārāyaṇa, the bhujabala-chakravartti Rāma-Dēva's reign, (on the date specified), ^AAvali Kāma-Gauḍa's workman (*besa-vaga*), the washerman Nāga's son-in-law Bayicha, when some one the god Sômēśvara of Balligāve, fought, slew, and distinguishing himself, gained the world of gods.

130

Date 1129 A.D.

Be it well. (On the date specified), when Jigalikere Mali-Dēva entered Nirili and carried off the cows, ^AAvali Hariyama-Gāvuḍa's son-Bira-Gāvuḍa slew many and gained the world of gods. By the victor is gained spoil, &c. Kālōja's work.

131

Date 1159 A.D.

Be it well. In the Kalatsuryya bhujabala-chakravartti Tribhuvanamalla Bijjana-Dēva's 4th year, the year Pramāthi, &c.,—the ^AAvali workman (*besa-magam*), the blacksmith Sântōja's son Tailōja, when going to Hannipalli on work,—in front of Geḍdevanāla town, Jayasinga-Maiyaka's . . . coming and falling upon him, he slew many and gained the world of gods. The prabhu and gauḍas made a grant of land for him.

132

Date 1151 A.D.

Obeisance to S'ambhu, &c. Be it well. When, (with usual Chālukya titles), Jagadēkamalla-Dēva's victorious kingdom was extending &c.—A dweller at his lotus feet, with all titles, to the mahā-maṇḍalika Kirtti-Dēvarasa's eldest son Mārasinga-Dēva was born, (with various epithets, including) the sun to the lotus the Ganga-kula, boon lord of Kuvaḷāla-pura, Nanniya-Ganga, jayad-uttaranga, with these and all other titles, [Ekkala]. Verses in his praise,

When, thus celebrated in all the world, he was protecting Jīḍuvalige, Ede-nāḍ and Hannipalli, ruling the kingdom in peace and wisdom:—(on the date specified), seeing the Avali tank and directing that it should be strengthened, he sent for Tadda-Gāvuḍa and the panchāyit of the place, and in their presence ordered Bidiyōja's son . . . to increase the upper area of the tank, and made for it a grant of land (specified), with washing of the feet.

Written by Kēsirāja. Goydōja [engraved it].

134

Date 1393 A.D.

(On the date specified), in vīra-Harihara-Rāya's reign, ^AAvali Gōpa-Gavūḍa's workman (*besa-maga*) Baichi-nāyaka's son Rāya went to *svargga*; on which his wife performed *sahāgamana* along with him.

135

Date 1217 A.D.

Obeisance to S'ambhu, &c. Be it well. (With usual titles, including) boon lord of Dvārāvati-pura, sun in causing the lotus the Yādava-kula to unfold, wrestler with Mājavī, an elephant-goat to Gūrtjara-Rāya, plucker up of the lotus the head of Telunga-Rāya and re-establisher of

him, melter down of the cage of adamant the Pannâji hill-fort, a rutting elephant in destroying the lotus garden Ballâja-Râya,—was the prauḍha-pratâpa-chakravartti, Râya-Nârâyana, Singhana-Dêva : to describe the might of whose arms ;—Neither grass nor water, when Simha set out on an expedition of victory, remained except in the mouths of his enemies,¹ and in the eyes of their wives,—what can he be compared with ?

When, thus celebrated, Singhana-Dêva was ruling the Banavase Twelve Thousand kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, (with various epithets), was Mâyi-Dêva-dannâyaka : to describe whose valour ;—verse in his praise. By his order, a great minister, sênâdhipati, sarvâdhikâri of the Banavase-dêsa, (with other epithets, including) establisher of Manneya, worshipper of the lotus feet of the god Viṭṭhala, was Dasavanta-dannâyaka : to describe whose energy,—verses in his praise.

In the Jiddulige-kampana of the Banavase Twelve Thousand which is reckoned a crest-jewel to Jambu-dvîpa,—with orange and plantain groves, and areca palms which meet overhead and create a shade, Uddare appeared as if decked all round with flags.

When in this Uddare, Dasavanta-dannâyaka was ruling the kingdom in peace and wisdom :—there, with all titles, was the mahâ-maṇḍalika, the gaṇḍa-bhêruṇḍa, Ekkalarasa ; his praise. That Ekkalarasa, with all his retinue, Uddare Singa-Garuḍa, the five maṭhas there, the five *maṇṇigars*, and all the citizens headed by Sâti-Setṭi,—with the consent of all these, that Dasavanta-dannâyaka, (on the date specified), at the time of an eclipse of the sun, washing the feet of (with the usual ascetic virtues) the Brahmans of the Brahmapuri of the god Lakshmi-Nârâyana of Uddare, made to them grants of land (specified).

136

Date 1255 A.D.

(Nâgarî characters).

Be it well. (On the date specified), in, (with usual titles, including) the boon lord of Dvârâvatî-pura, born in the Vishnu-vamśa, a sun in causing the lotus the Yâdava-kula to unfold, Mâlavi wrestler, elephant-goad to Gûrjjara-Râya, establisher of Telunga-Râya, displacer of Handari-Râya, a wild-fire to the forest the Abhîra-kula,—the prauḍha-pratâpa-chakravartti Kâṇha-Dêva's victorious reign :—

A dweller at his lotus feet, the râya-haḍapa-Nârâyana, Sâranga-Dêva, bargaining with the head of the Panchâlas, obtaining it from his hand, made a grant for a perpetual lamp for the great temple of Svayambhu-Bopêśvara of Jadaradurgga.

Further details of grants. The Kâyastha Mâi-dêva wrote this śâsana. Imprecation
(in Mahrattî).

137

Date 1272 A.D.

In the reign of Râma-Dêva, the same person as in no 136 above made another grant for the same god.

138

Date about 1145 A.D.

Obeisance to S'ambhu, &c. The śâsana delivered by the power of Viśvēśvara the creator of all things, the Boppêśvara S'iva-śâsana, may it be indestructible and endure for ever. S'ambhu.

¹ Holding grass in the mouth is a sign of submission.

Be it well. When, (with usual Chālukya titles), Jagadēkamalla-Dēva's victorious kingdom was extending, &c. :—

1092 An ornament to the face of the fine Veṅgi Kālīṅga Vaṅga Magadhā Āndhra Kāsmīra Lāṅgaḷa Nēpāḷa Varīḷa Mālava Mahārāshṭra Aryya Saurāshṭra Kēraḷa Kānbbhōḷa Turushka Pāṇḍya Male-yāḷa and Drāviḷa countries truly was the Kuntala country. Adorned with great oceans, to the exulting earth goddess like carefully formed curls (*kuntala*) did the Kuntala country appear ; to which the Banavāsi country was a mine of enjoyment, an ocean of happiness, a source of gladness, a settled abode of good fortune. In that nāḍ, with rows of rice fields from town to town ; with running channels from place to place ; with flower gardens filled with the fragrance of areca, *punnāga*, *nāga*, *vakula*, *champakā*, jasmine, screw-pine, sandal, *kaṇavīra* and white rose ; with groves of areca, cocoa-nut, plantains, jack, mango, rose-apple and other trees ; with darkly shaded gardens of betel leaf, and plantations of sugar-cane trickling with juice ; with lines of gardens of waving lotus and waterlilies ; most beautiful to behold, devoted to yōgis and pleasure, a pleasing jewel-mirror to that nāḍ, was Jidvalige-nāḍ. In which the royal city was Uddhare ; its praises.

The master of Uddhare, a glory of the Ganga-vamśa, was Kirtti-Dēvarasa's dear son Mārasiṅga-Dēva ; to whom and to Nannala-Dēvi was born the mahā-maṇḍalēśvara Ekkala-Dēva, (with numerous epithets, including) a sun to the lotus garden the Ganga-kula, *jayaḍ-uttaraṅga*, Nanniya Ganga, having the flag of a bunch of peacock's feathers, possessed of a hundred thousand tokens of good fortune conferred by Brahman benedictions, boon lord of Kōḷāḷa-pura, his body purified by the water from the feet of Viṣṇu, delighting in gifts of land, virgins, gold and food, obtainer of a boon from the god Singēśvara, &c. Verses in praise of his bravery. His wife was Boppā-Dēvi or Borppala-Dēvi-rāpi ; her praises. (*stops here*).

139

Date 1173 A.D.

Be it well. In, the sun to the lotus the Kalatsuriya-kula, bhujabala-malla, Rāyamurāri-Sōvi-Dēva's 5th year, the year Vijaya,—the emperor Sōvi-Dēva having sent the daṇḍanāyaka Kāvapa and Sōvapa with orders to collect the fixed rent of Banvāse-nāḍ,—both came, and entering the nāḍ, were going round it,—when, encamping to the east of the city on the bank of the Tungabhadra, the emperor of his favour sent a royal order granting the *mannēya* of the twelve chieftains to Kirukuḷa-Nāyaka, and he, saluting, had accepted it :—One day Kirukuḷa-Nāyaka, saying let the mahā-maṇḍalēśvara Sōvi-Dēvarasa, Vikramāditya-Dēva, S'āntarāditya, Chinnē-Dēva, and the Gutti chief Bammana witness one day's manoeuvres,—marched with all his feudatories and army to the east, and was surrounding daṇḍanāyaka-Kāvapa and Sōvapa's camp on the north, south and west,—when, through an unfortunate collision, a fight took place, the ocean of men roared, and ... were being killed,—then, while the mahā-maṇḍalēśvara Sōvi-Dēvarasa, the chiefs of the twelve principal camps, and the rulers of the country were looking on, (with various epithets) saluting the whole army, came mounted on the jewel of a horse, and in sight of both armies, Kongeya-sāhaṇi, leaping his horse, placed the bowmen and spearmen in shelter, and charging the horsemen of the surrounding force, slaying many, distinguished himself, scattering the horses and throwing off the braves, making the hot blood flow and performing prodigies of valour (as described) Kongeya-sāhaṇi gained the world of gods. Various sāhaṇis (named) ? set up this stone.

140

Date 1198 A.D.

Praise of the Jina śāsana. When, (with usual titles), Hoysaḷa vira-Ballāḷa-Dēva's kingdom was extending &c. :—Verses in praise of his bravery, ending with the statement that this emperor of the

South made good his title of unassisted hero when with only his one body on one elephant he by himself destroyed the forces of the hostile Sêvuna king containing countless elephants, horses and good warriors.

Among the many countries which that pratâpa-chakravartti vira-Ballâla-Dêva had by the might of his own arm brought into subjection and was ruling with energy,—the Banavâsi country (its attractions described) was an abode for the god of love. And the forehead-ornament to the face of that lady Banavâsi was Jiddulige; the rulers of which had as their defence and treasure-house the town of Uddhare; its beauties. Among its rulers were many highly celebrated, among whom Bittiga gained a great name for his bravery. Burning the city of the fleeing hostile kings he gained the title of *hariva-kanchiga* (a destroying kanchiga¹). That king's son, foremost in the Ganga-kula, was the king *Mârasinga*; whose son was the king *Kirtti*, whose son was *Mârasinga*, whose eldest son was the king *Ekkala-Dêva*. That celebrated *Ekkala-Dêva's* younger sister, Dasavamara's wife, was the world-renowned *Chattâla-Dêvi*, who had three sons,—*Eraga*, *Kêsava* and *Singa-Dêva*. Praise of *Eraga*, whose only god was *Achyuta*. His younger brother, boon lord of *Kôlâla-pura*, *Nanniya Ganga*, was *Narasinga*, whose wife was *Lakmâ-Dêvi*. And to her was born the king *Ekkala*. His titles (as in No. 132 above). Verses praising his exploits in battle.

Among his ministers, (with praises) was the *chamûnâtha-Mâla*. To whom and his wife *Mâdêvi* was born *Boppa-Dêva-chamûpa*. His wife was *Boppiyakka* or *Boppâ-Dêvi*, and their son was *Sôma-chamûpa*, whose wife was *Sôvala-mâdêvi*. She had the sons *Mahadêva*, *Râma* and *Kêsava*. Praise of the middle one, *Râma*, and his devoted younger brother *Kêsava*, who was their elder brother *Mâdhava's* rutting elephant. Praises of *Mahadêva-mantri*. When he leaned his stout arms on his two younger brothers, one on each side, he appeared to the world like the four-armed *Mâdhava*. (His titles, including) great minister, a bee at the lotus feet of the instructor in Jainâgama, *Sakalachandra-bhaṭṭâraka-dêva*, ever glad from the erection of a splendid Jina temple, delighting in gifts of food shelter medicine and learning, skilled in the three powers (of government), the four modes of policy, and the five branches of ministerial knowledge. *Mahadêva-daṇḍanâtha's* wife was *Lôkala-Dêvi*. Her praises, saying that in intelligence she was equal to all the Jina *śâsana-dêvatis*, in devotion to Jaina dharma equal to *Attimabbe*, &c.

To describe the âchâryya descent of *Mahadêva-daṇḍanâtha's* guru *Sakalachandra-bhaṭṭâraka-dêva*;—*Padmaṇandi-muṇipa's* disciple was *Râmanandi-yatipa*, whose disciple was *Munichandra-saiddhânta-chakrêsa*, whose disciple was *Kulabhûshana-brati* *traividya-Vidyâdharam*. His disciple was *Sakalachandra-bhaṭṭâraka*; his praises.

(On the date specified), the great minister *Mahadêva-daṇḍanâtha* having caused to be made the *Eraga Jinâlaya* and set up the god *Sântinâtha*,—the *mahâ-maṇḍâlêśvara Ekkalarasa* and all his retinue being present,—for the repairs of the basadi, for the food of the rishis, the ceremonies, anointing and decorations of the god,—washing the feet of *Sakalachandra-bhaṭṭâraka-dêva* by the *śrî-Mûla-sangha*, *Kâṇûr-gaṇa*, and *Tintriṇi-gachcha*,—made grants of 3 mattal of rice-land by the *bhê-runda pole* under the *Hiḍagaṇa* tank, 2 oil-mills, 1 shop. And the *Uddhare patṭaṇa-sâmi*, *Sômi-Setṭi* and all the citizens and oilmongers granted the dues of the ladle (*saṭṭug-âya*) and oil for the lamps. *Mâdhava* of the *hejjunka*, and *Mâra-veggade* of the *kudavisa* being present, the customs officers granted the customs duties on 15 bullocks. Boundaries of the temple precincts. And *Ekkalarasa* and his attendants granted the ancient dues on sheep folds (or pens for cattle) in the villages and encampments around *Uddhare*. Specification of the villages.

¹ According to the dictionary, *kanchiga* is a form of *kambiga*, meaning an asura.

141

Date 1127 A.D.

Be it well. When, (with usual Chālukya titles), Bhūlōkamalla-Dēva's victorious kingdom was extending &c:—

And—Be it well. When, the mahā-maṇḍalēśvara, (with usual titles), the Kadamba-chakrēśvara, Tailapa-Dēva was ruling the Banavāsi Twelve Thousand and the Sāntalige Thousand in peace and wisdom;—A dweller at his lotus feet, the great minister, mane-vergaḍe-daṇḍanāyaka Masanaiya, (on the date specified), having ordered the whole of his army and his brother-in-law Kālīga-Nāyaka to Isāpura, and Permmāḍi-Sāntara, completely surrounding it, had besieged it, and brandishing his hands, was laying waste the thousand and loosing the waists of the women,—seeing it, and saying they must not be taken away, Bammu-Sānta put Kālīga-Nāyaka's rutting elephant to flight.—On which the crowd of the hostile Sāntara king's officers closing round Isāpura to besiege it, were brandishing their hands to fight, when, running at this wonderful sight, Bammu-Sānta slew (them). Greatly infuriated, Bammu-Sānta, taking a leather shield and cutting Sāntara's servants to pieces, went on fighting, and the enemy's force was destroyed from off the earth. This Sūdraka of the battle field, a good warrior with big arrows, struck off the heads of the raging enemy's forces with ringing blows, so that all were immediately likē corpses, and the whole of the enemy's army was driven away. Thus he attacked the foremost of the Sāntara king's officers with the fury of a burning fire, and Bammu-Sānta himself cutting off their heads, gained the world of gods, being borne away by celestial nymphs ...

... Sāntale set up this stone, Kālōja's work.

146

Date 1388 A.D.

Obeisance to S'āntinātha. Praise of the Jina śāsana.

The glory of Vṛishabhasēna-munipa, reckoned to be Vṛishabha-tīrthaka's gaṇaḥara, and of the āchāryyas of the Uddhura-vamśa, who can describe? The foremost of them were Jinasēna and Virasēna. In that line were descended Lakshmisēna-bhaṭṭāraka, whose disciple was Chandrasēna-sūri. His disciple was Munibhadra-dēva; his praises. He had the Hisugal basadi made, and the Mulugunda Jinendra temple extended. When Harihara-Rāya was established in Vijayanagari, the elders of the Sēna-gaṇa bowed down to the virtues of that yati. After his performance of penance, elucidating his chosen āgama, having driven away sin, Munibhadra-dēva was for long without anxiety. At length, having added to his virtue, Munibhadra-dēva becoming aware that his end was approaching, as the leaf of the lotus in the water casts off the drops so having severed himself from all outward things, the great Munibhadra-dēva, practising the prescribed rites, prepared for the higher state, and quitting this life (on the date specified) with all the rites of *saṃnyāsana*, through the tomb entered upon the enjoyment of eternal happiness. His monument was set up by his disciple Vārisasēna-dēva. Fortune be to the Jina śāsana.

147

Date 1132 A.D.

Be it well. (On the date specified), when the mahā-maṇḍalēśvara Ekkalarasa-Dēva was in the residence of Uddhare, ruling the kindom in peace and wisdom:—a raid being made into the Sāntalige Thousand, Haṭṭegāra Bicha slew many, distinguished himself and gained the world of gods.

148

Date? 1204 A.D.

Be it well. In Hoysana vira-Ballāla-Dēva's ? 14th year, the year Raktākshi &c.,—the U dare daṇṇāyaka Ekkaliyaṇṇa expired by means of the tomb and attained to *svargga*.

149

Date 1129 A.D.

Be it well. (On the date specified), when the mahā-maṇḍalēśvara Ekkalarasa-Dēva was in Uddhare, ruling the kingdom in peace and wisdom :—The supreme Jinēśvara his lord, Harinandi-dēva-muni his guru, the great daṇṇāyaka Boppana his father, Nāgiyakka his mother,—how fortunate in the world was Singana-daṇḍanāyaka. A mine of virtue, a Jaina crest-jewel, the foremost of good warriors to face the enemy in the battle,—meditating on the feet of Jina, Singana-daṇḍādhipati went on high.

152

Date 1380 A.D.

Praise of the Jina śāsana. Doing his master's service to the end, and driving back the hostile force, Baichappa went to the feet of Jina : which was as follows :—Description of Bharata, to the south of Amaragiri in the middle of the ocean-girdled earth. An ornament to it was the Kuntala country, in which was the unequalled Banavase Twelve Thousand, and the royal city of the Eighteen kampapa therein was Uddhare. In it was Baichappa celebrated.

When, established in the residence of Vijayanagari, vira-Bukka-Rāja's son Harihara-Rāya was ruling the kingdom :—A dweller at his lotus feet, was Mādhava-Rāya ; his praises. Some base persons born in the Konkana country having risen against him, in the war (which followed) Baichappa greatly distinguished himself, sent many of the Konkanaigas to destruction, gained the heavenly world, and (on the date specified) attained to the feet of Jina.

153

Date about 1400 A.D.

Praise of the Jina śāsana. Description of Uddhare as above. In it was born Bayichappa's son Siriyappa, a devoted Jaina, whose wife was Varadāmbike. While these two were in the enjoyment of peace and wisdom (*sukha-sankathā-vinōḍadāindam iruta-yiralu*) :—on a certain day Aruhat Paramēśvara [? made known to] Munibhadra that he would grant the happy state to Siriyappa, who was a perfect lay-disciple. At that favourable time, when the rain of flowers was falling, and with a noise like thunder the sounds of great drums¹ were rolling, singing songs to himself, the sādhu Siriyappa swiftly clung to the feet of Jina, never to leave them,—how fortunate was he.

154

Date 1393 A.D.

The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

¹ The drums mentioned are *dhēri*, *duṇḍubhi*, and *mahā-muraḥa*.

Be it well. His lotus feet adorned by the crowns of hosts of hostile kings, glory of the kings who rule the earth, when Bukka-Râja's son was in Vijayânagara, ruling the empire with unbroken splendour:—(on the date specified), a grant was made to a learned man (*most of this part is effaced*).

155

Date ? 1506 A.D.

(On the date specified), Paṇḍita-guru's disciple Malla-gauḍa's son, the famous Morasânka, went to the hill of the immortals, to *svargga*.

158

Date 1402 A.D.

A dependent on the feet of Nallâ-chakravartti, (on the date specified), his servant Jakkadêva-Nâyaka's son Bommaṇṇa went to *svargga*, and his wife Nâgâyi performed *sahagamana*.

160

Date 1282 A.D.

Be it well. In the 11th year of the Yâdava-Nârâyana, the bhujabala-prauḍha-pratâpa-chakravartti vira-Râma-Dêva's victorious reign, the year Vishu &c.—Bidirageri Tayilaiya-Bommaïya-Nâyaka's son Jakka-gâvunḍa, fought with Taravûr Bîreya haḍavaḷa, and performing exploits of valour (described), took *svargga* by force. A grant of land (specified) was made for him.

162

Date ? 1314 A.D.

Be it well. In the ? 24th year of, with all titles, Hoysana vira-Ballâla-Râya's victorious reign, the year Ananda &c,—when... paya-Râya carried off the cows of Kû . . li in Kiriya-Jiddulige-nâḍ, Mahadêva roused up the people of Hiriya-Jiddulige-nâḍ, and fighting, recovered the cows and went to the world of gods.

163

Date ? 1442 A.D.

(On the date specified), Amma-gauḍa of Hiraûr in the Chandragutti-vēṇṭe of Vijayanagari Mallikarjana-Râya's vēṇṭe, with his wife Bayirava-gauḍi, departed in company (i. e. died together).

165

Date ? 1509 A.D.

(On the date specified), when Haraûr Châunḍa-gauḍa's son Bomma-gauḍa went to *svargga*, his wife Bommi-gauḍi, sitting in the tomb, went to *svargga*.

166

Date about 1450 A.D.

Obeisance to S'ambhu &c. When the mahârâjâdhirâja Mallikârijjuna-Râya-mahârâya was ruling all the kingdoms:—to describe his glory (*rest effaced*).

167

Date 1454 A.D.

Obeisance to S'ambhu &c. Be it well. In the time of the master of the four oceans, vijaya-śrî-Dêva-Râya's son Mallikârijjuna-mahârâya,—when the treasurer Lingappa-Voḍeyar was protecting

Chandragutti belonging to the Vijayanagari thâpa,—on the cows of Puleya Haraûr in Hiriya-Jidd-ulige-nâd being impounded, the Kuḷavâḍi gauḍas who fought and died were (here follow the names). (On the date specified) this combined *virakal* was set up for those who died.

168

Date 1416 A.D.

Be it well. When the mahârâjâdhirâja râja-paramêśvara vira-pratâpa Dêva-Râya was ruling the kingdom :—(on the date specified), Haraûr Mûlitemaram-Nâyaka being attacked by robbers in the Sigga road, ought like a hero, placed the robbers in custody of the ferry-men, and went to the world of gods.

170

Date 1126 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet,—with all titles, the great minister, superintendent of the *sâvâsis* (or guards of the female apartments), the Kannaḍa minister for peace and war, general of the army, the mane-verggaḍe-daṇḍanâyaka Bhôgayya was ruling the Banavâse Twelve Thousand :—(on the date specified), at the time of an eclipse of the moon, the great minister,—the vaḍḍa-râvuḷa-daṇḍanâyaka Mêdimayya and a number of others (named) being present,—for the offerings and perpetual light of the god Grâmêśvara of Mûvaḍibidu to the south of the Baradâ river,—granted 1 load in 100 loads of salt, and on loads of grain 1 *hâga* for 200 loads. And the *vaḍḍa-râvuḷa* and *per-jjunka* officials granted 1 load in 100 loads of salt, and on loads of grain 1 *hâga* for 200 loads. The fifty families gave oil for the lamp. And they and Bammacha-Setṭi granted land (specified).

Usual final verses.

The grants were made with washing of the feet of Gangarâsi-paṇḍita.

171

Date 1207 A.D.

Be it well. In the time of the Yâdava-Nârâyaṇa, the pratâpa-chakravartti bhujabala vira-Ballâla-Dêva, (on the date specified), when the Kadamba-chakravartti Kâva-Dêva raided Mûvaḍibidu, the plasterer Bava, slaying, recovered the cows, and went to the world of gods. A *nettaru-godage* was granted for him, and . . . from the temple offerings. Imprecation.

172

Date 1077 A.D.

Be it well. In the Châlukya pratâpa-chakravartti [Tribhuvana]malla-Dêva's 2nd year, the year Pingala,—when Mallikârjuna-Dêva was ruling in Hânungal,—the Mûvaḍi-Mûlasthâna Sômêśvara-paṇḍita's son Masapaia-Nâyaka attacked the enemy, slew and gained the world of gods.

173

Date 1400 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), when vira-Hariyapa-Voḍeyar was ruling the kingdom :—Gadigu Dêva . . . Voḍeyar's ? son, the mahâ-prabhu, worshipper of the divine

lotus feet of the god Mallikārjuna,—when Chenna-Mallappa, son of Basava-Gavūḍa of Mūvaḍi in the Nāgarakhanda-nāḍ, obtained *mukṭi*,—made a grant of land (specified) for the god Grāmēśvara of Mūvaḍi.

174

Date 1177 A.D.

When, with all titles, the sun to the lotus the Kaḷachuryya-kula, the bhujabala-chakravartti Sankama-Dēva was ruling the kingdom :—

And,—Be it well. With all titles, the mahā-maṇḍalēśvara Vikramāditya-Dēvarasa was ruling the kingdom ;—

And,—Be it well. With all titles, the mahā-maṇḍalēśvara Uddhare Tailapa-Dēvarasa was in Kuppe ;—

When Vikramāditya-Dēva, marching with his army, laid siege to Kuppe and the Mūvali Thousand and was fighting,—(on the date specified), Tailaha-Dēva called Asakahalli Ālada-Bicha-Setṭi's son Yekkaḍiga Bikkana and giving him the order,—he accepted it as a great favour, slew the chief men who were fighting, drove off one or two hundred horse, overthrew the whole array, and joyfully went to *svargga*. Verses describing his exploits.

175

Date 1156 A.D.

Be it well. When the Chālukya-chakravartti Trailōkyamalla-Dēva was ruling a peaceful kingdom :—(on the date specified), by the mahā-maṇḍalēśvara Jagadēvarasa's order, Madasāle Kāḷarasa, coming with all his forces, raided Korakōḍi, a village of the immemorial agrahara Kuppagaḍe, and was carrying off the cows and unloosing the waists (of the women),—when Dēva-gāvūḍa and Malla-gāvūḍa, the sons of Bāva-gāvūḍa who was born there, taking bows and arrows, the two stood across the big gateway, and springing from the hidden gate as if a lion were slaying, shooting arrows like the pouring floods of the monsoon rain, churning them as if rousing up a beehive, as if Java (Yama) was pushing them into the mouth of the Death goddess, like a wolf going after sheep, or an elephant rushing into a garden of sugar-cane so that the enemy's force, with their thighs and knees broken, and their faces, arms and heads sacrificed, fled, while these two stood unshaken in their shelter. Seeing that they would not move, the enemy's horsemen attacked them, and pierced by their lances, they gained the world of gods.

When their bodies were being trampled under foot by the horses, their younger brother Boppa-gavūḍa, unable to endure the sight, said—“What if they could not do it ? I will recover the cows.” And attacking them from behind, Uddhare Ekkalarasa ordered to his help servants and horsemen, and all uniting, Boppa-gavūḍa slew the hostile force in the Halgaṭṭa plain, recovered the cows, and coming back, performed the funeral rites and set up this stone for those two.

176

Date 1156 A.D.

Be it well. When Chālukya Trailōkyamalla-Dēva was ruling a peaceful kingdom :—(on the date specified), by the mahā-maṇḍalēśvara Jagadēvarasa's order, Madasāle Kāḷarasa, coming with all his forces, raided Korakōḍi, a village of the immemorial agrahara Kuppagaḍe, and was carrying off the cows,—when Vira-gāvūḍa and Malli-gāvūḍa, the sons of Ha born there, stopped the

cows from Tāgartti, on which their ruler praised them as long-armed, and the younger one, Malla, after his elder brother had gained the world of gods, fought and slew the hostile force, and recovering the cows, returned and performed the funeral rites. By the victor is gained spoil &c.

177

Date 1163 A.D.

Be it well. When the Kaḷachuryya self-victorious bhujabala chakravartti Bijjaṇa-Dēva was ruling the kingdom of the world :—Be it well. Entitled to the five big drums, boon lord of Banavāsi-pura, obtainer of a boon from Jayanti Madhukēśvara,—the mahā-maṇḍalēśvara Kirtti-Dēvarasa, the mahā-maṇḍalēśvara Uddhare Ekkalarasa and the mahā-maṇḍalika Bammaṇṇa, marching with an army upon the mahā-maṇḍalēśvara Jagadēvarasa, (on the date specified), when they were fighting, Ekkalarasa's great man Masapi slew Korakōḍu Singi-Setṭi. And Masapi, eagerly joining fight with the enemy's force, without losing his presence of mind, smote them all round, and standing unshaken and slaying, gained the favour of the celestial maidens. Thus fighting and slaying many, Masapi gained the world of gods, and his elder brother Maleya Bammi-Setṭi set up this stone for him. By the victor is gained spoil &c.

178

Date 1225 A.D.

Be it well. When the Kadamba-chakravartti Malli-Dēvarasa was ruling the kingdom of the world :—(on the date specified), Uddhare Āriya-Nāyaka, being angry, seized the cows that strayed from Korakōḍu,—without fear, Malli-setṭi's eldest son Kāḷeya smote the hostile force, and obtaining his favour, was united to Indra.

179

Date 1189 A.D.

Obeisance to the bearer of the crescent moon on his copper-coloured matted hair, the full vessel for the founding of the *maṇḍapa* of the universe, S'ambhu. May the god Rāmēśvara preserve with affection Rāma and Īśvara, lords of the goddess of fame, lords of the goddess of speech, glorious as the rising sun.

Appearing to the sight as if the navel of the boundless sky, the middle region was like an ornament to the universe, in which was the most beautiful Jambu-dvīpa. And surrounding it, with the rolling about of fierce shining turtles, the cries of fishes and crocodiles fighting, jets of water spouted up by whales attacked by sea-serpents, the foam of the water splashed about by sharks,—was the roaring terrible ocean. In the middle of that Jambu-dvīpa, was the shining Suragiri (or mountain of the gods), to the south of which was the Bharata-kshētra, and south of it the beautiful Kuntala-vishaya.

In that Kuntala-vishaya,—Be it well. When, (with usual Chālukya titles), Tribhuvanamalla vīra-Sômēśvara-Dēva's kingdom was extending on all sides :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief musical instruments, mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, obtainer of a boon from Jayanti Madhukēśvara, delighting in musk, born of the Three-eyed and the Earth, having set up Lalāṭalōchana (Siva) in 84 cities, having set up pillars of rock crystal on the highest peaks of the Himavad mountains, having the sounds of the *perumnaṭṭi* and *tāṟya*, distinguished by the monkey flag and the lion crest, (with various other epithets),—Kīma-Dēvarasa, protecting the Banavāsi Twelve Thousand

and the Hânungal five Hundred, with equal justice to both (*ubhaya sâmyadî*), was ruling the kingdom in peace and wisdom ;—the valour and renown of his race was as follows,—

When with supreme happiness, surrounded by myriads of gods, S'rikanṭha, the priest of the world (*jagad-guru*), was in the Himya mountain, sporting in a *kadamba* grove overgrown with creepers,—on her father bidding her worship Hara, with pure devotion Gaurî was adoring Sankara's lotus feet with rapture. It being then the height of spring, on Bhava seeing Giriṇje, the arrow of love pierced his breast, and instantly seed was emitted. From Hara's virtue being absorbed by the earth, was born one who was a portion of Giriṣa, with a frontal eye and four arms. Īśvara, seeing with pleasure this splendid son, blessed his offspring to be a king in the world ; and from his being sprung from Smarahara and the earth, he received the title Hara-dharaṇi-prasūtan ; from being born in the kadamba grove, the title Kādamba-Rudra ; from the reflection of peacock's feathers being impressed on his body, the title Mayûravarṃmâ. Having received these and a hundred other appellations, he was ruling the kingdom in Jayanti-pura, the first of seventy seven successors on the throne.

Among whom, to Sânta-nṛîpa were born (omitting laudations) Kirtti-bhâpa and Tailapa. That Kirtti-nṛîpa's grandsons were Kirtti-nṛîpâla and Kâma-bhûbhujâ. Of them, Kirtti-nṛîpati, acquiring the wealth of the Kādamba kingdom, chasing away his enemies, ruled the earth, giving pleasure to all people. After him, the illustrious Kâma-bhûpa obtained the crown of empire. To describe his glory (verses in his praise). His queen was Kâlâlâ-Dêvi, (her praises). And they had three sons,—Barmma-nṛîpa, Sôma-mahibhujâ and Malla-bhûbhujâ.

His great ministers (with praises) were Vâsudeva-daṇḍâdhîśa, Kêśava-Nâyaka, Madukeya-maṇḍalika and perggade-Râghava.

When, united with the minister for peace and war Sâyaṇa, and the terror to his enemies Bhairava,—Kâmarasa was ruling the kingdom in peace :—An ornament of the Banavase-nâḍ was Kuppagedḍe, a clustre of beauty from its groups of Brahmans, its wealth of grain, and its rows of temples. To describe the beginning of that village,—in the Krita-yuga it was Pushpâvati, in the Trêta it was Pushpanagara, in the Drâpura it was Purpaśakṛti, and in the Kali-yuga it was Kuppagedḍe. Description of its beauties, and the learning of its thousand Brahmaus :—

Among them were those of Manemane, of the Vasishṭha gôtra, celebrated among whom was Sankara. That S'ankarârîya's son was Nârâyana-prabhu, among whose sons Bîṭṭimayya was famous. To him, Unchara Somaiya's son Madhuvimayya's son Sômaprabhânîśvara gave his daughter ? Bâmati. To that Vishnu-prabhu and his wife were born the sons Râghava-dêva and Īśvara. Their praises, naming them Râmayya and Bimayya.

While they were living in happiness, the illustrious Vâmaśakti-muni from the Kôḍiya-maṭha came there, like Īśvara himself. On seeing him coming, rising up before him, they did obeisance, placed him in the best seat, washed his feet, presented offerings at his feet, with other necessities, and with folded hands asked him saying, 'What is the fruit of setting up a god ?' To which he replied, 'By the setting up of one linga all the gods are set up,' such is the *śruti*. The great muni then paid them a visit at their own abode.

Here, filled with the desire to set up a linga, the illustrious Râma convened an assembly, and ascertaining what articles were required for the ceremony, obtained a place on which to set up Hara. And (on the date specified), with the learned assembly that had been convened, and with Vâmaśakti-munipati,—Gôvinda having given the *subha-lagna* (or auspicious conjunction),—they performed the consecration of the linga. Thus at an auspicious moment having completed a good

consecration in the appointed manner, gratifying all the people with gold and rare food, and they bestowing their benedictions,—they gave to that god the name Rāmēśvara, and departed.

On the other hand, that Rānayya erected a lofty temple and was at peace,—which, Pergaḍe Rāmayya seeing, was so pleased that the hair of his body stood erect; and he informed his own lord Kāma-bhūpa, who on hearing of it was delighted, and for the purpose of seeing that god came to Kuppagaḍde, together with his sons and his councillors; and seeing that god and being filled with pleasure, at the time of the uttarāyana-sankrānti &c., sending for Rāmaiyya-hebbār and his elder brother Bimayya, for the decorations and illuminations of the god, for the daily offerings and great gifts, the universally praised Kāma-mahiśa made a grant of Kayyaḍivalli for that Rāmaiyya's Rāmēśvara. And the houses, the fees for superintendence, tax on callings, property, customs, offerings and any other payments, he granted for the sake of prosperity. And having made these grants, Kāma-bhūpa felt gratified.

On Rāmeya making this known to Ekkala-bhūmiśa, saying 'You should grant protection for the god of gods,' he made a grant ? for guards.¹ Imprecations and benedictions.

Kuppaṭṭur Chimmaravāsu, the poet (*kavi*) Doḍḍara-Nāchaya, and Kēśava-dēva, these combining, composed this. Usual final verses.

180

Date 1224 A.D.

Be it well. In the Kādamba-chakravartti Malli-Dēvarasa's 6th year. the year Svabhānu &c.,—Rāma, the son of Karuvagasuga-jīya Kētama of the immemorial agraḥāra Kuppagaḍe, slaying many in war, went to the world of gods ...

181

Date ? 1391 A.D.

When the rājādhirāja rāja-paramēśvara, worshipper of the feet of the god Tīyambaka,—vira-Mādarasa-Voḍeyar was ruling the kingdom in peace and wisdom :—Bīrarasa,— of his minister Uḍeyanna-Voḍeyar's house,—manager of the Yeda-nāḍ customs, (on the date specified), for one set of offerings at noon to the god Rāmanātha of Kuppagaḍe, made a grant of the hunting (or fishing) and loom tax, with ? coins stamped with a chrysanthemum (*śivāntike*).² Usual final verses.

182

Date 1599 A.D.

Be it well. (On the date specified), Vira-Rahuḷe-Nāyaka fought in Kuppagaḍe and died. His *viragal*.

183

Date ? 1193 A.D.³

(*Nāgarī characters*).

Victorious is the Boar, the manifested form of Viṣṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When the refuge of all the world, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, boon lord of Hastināpura, to riders Bhagadatta, bestower of widow-

¹What he granted is not clear.

²The details of the grant are doubtful.

³The professed date is 3102 B.C.—*Cl. Sh.* 12, 83, *Sk.* 45 in Vol. VII.

hood on the wives of hostile kings, sun to the lotus the Pāṇḍava-kula, fierce in fight, a bow to Ka-
liṅga, a sun among champions, single-handed hero, firm in the battle-field, displacer of Aśvapati-
Rāya, destroyer of Gajapati-Rāya, smiter on the head of Narapati-Rāya, tanner of the deer the
feudatories, terrifier of the four quarters of Koṅkaṇa, *chachcha-puṭa-chācha-puṭa*¹, a player on the pure
sāṅga and *Brahma-viṇa* which issued from the lotus mouth of Īśvara, skilled in the science of
music, proficient in many sciences, skilled in the use of the three, the Koraṇṭaka, Vyāli, Nāgarjuna and
other incantations, his lotus feet revered by crowds, a fire of the last day in daily destroying the
race of hostile kings, a son to the wives of others, having a flag with the crest of a golden boar, adorned
with the glory of all dynasties, born in the Sōma-vamśa (or Lunar race), son of the emperor Pari-
kshit,—the emperor Janamējaya was in Hastināpura, ruling the kingdom in peace and wisdom :—
On the occasion of his coming to the South on an expedition of victory, in the presence of the god
Harihara, at the confluence of the Tungabhadra and Haridra,—on (? the year) reckoned as *ka-ta-ka-m*
(1115), in the dark fortnight of the month Chaitra, Monday, under the great constellation Bharaṇi,
at the *sankrānti* and *myatipāta*,—performing the serpent-sacrifice (*sarpa-yāga*)—to the Brahmans of
the village of Pushpagade, in the Ede-nāḍ Seventy of the Banavase Twelve Thousand kampaṇa,—
(namely) Mādava-paṭṭavaradhana of the Kannaḍa-śākha and Ātrēya-gōtra ; S'ankara-gaṇiśa of the
Kannaḍa-śākha and Vasishṭha-gōtra ; Yōgēśvara-paṭṭavaradhana of the Kannaḍa-śākha and Srivatsa-
gōtra ; Viṣṇu-dīkshita of the Kannaḍa-śākha and Viśvāmītra-gōtra ;—these four being the chief ;—
to two thousand Brahmans of many gōtras, at the moment of the final offerings (*pārṇāhuti*) of the
serpent sacrifice, before the blessing, the emperor being pleased, presented five-fold gifts,—umbrella,
Palanquin, throne with guards, the token of a coin, a section pole,—and, together with the eight
rights of full possession, the village of Pushpagade, with, attached to it, Bammanahalli, Niṭṭakki,
Nachhe, Korakōḍi, Annageḍe, Kōdarli, Kereṣu, Geṇḍaṇa, Kulavāli, Kakaṇḍeyahalli,—these ten
villages. Here follow details of the boundaries. Usual final verses.

The god Rāmanātha's land, 4 mattar ; land for the *Vēḍike*, 4 mattar ; land for the *agniḥige*
(or sacrificial fire), 2 mattar ; land for the chhatra, 8 mattar.

Signed,² *Ari-rāya-mastaka-tala-prahāri*.

184

Date ? 1033 A.D.

Be it well. When, (with usual Chāḷukya titles), Jayasimha-Dēva was ruling the kingdom of
the world :—

(On the date specified), when, entitled to the band of five musical instruments, mahā-sāman-
tādhipati, boon lord of Trikunda-pura, a Brahma-Kshatra, born in the Mātūra-vamśa, a shelter
like a pleasure garden, embodiment of . . . , having the horse crest, distinguished by the mirror
flag, a Bhairava to foreign armies, wrestler with hostile forces, an only hero in battle, a champion as
good as his word, a lion in courage, unshaken champion, a mine of bravery,—Āḷayya was ruling the
Banavāsi Twelve Thousand and the Sāntāḷige Thousand under the shadow of his single umbrella ;—
he came into the plain of Kuppagaḍḍe for battle with the maṇḍalika Kundama, (a terrible descrip-
tion of which follows). In this, *toḷagaḍa-gaṇḍa* (the unshaken champion,—see above) slew many
and went to the world of gods.

His son, (with numerous epithets, some of which are the same as his father's), his elder brother's lion, was Jayasinga-Dēva. Description of his bravery, on account of which he obtained from
the king (or kings) the title *mum-irivan* (slayer in front or in the van). So that the Malevar shrivel-
led up, the Manneyar trembled, the Sāmantas' hearts failed, the Maṇḍalikas were alarmed, the

¹ Meaning unknown.

² The Kannada word *oppa* is used.

Bêdar cried out, and the Kuṇṇbar were scared, by the might of his single arm he raised up the earth, and laying four fingers lightly on the backs of the people, he gained the world by his valour,—Simha-bhūpālaka.

This good son, on the departure (or death) of his father, had (a temple of) ^ĀAlēśvara made in the agrahāra of Kuppagaḍḍe, and granted lands (specified) for the offerings to the god, the lights and worship. Usual final verses.

The *kavirāja-vallabha* Kappaṇa-bhaṭṭa's composition. Chāmuṇḍōja did the work (of engraving). Bammōja made the temple. Fortune.

185, 186

Date 1402 A.D.

(Most of the inscription is effaced). At the time of an eclipse of the moon, Duggaṇa-Nāyaka made a grant for the god Nārasiṃha of Kuppagaḍḍe.

187

Date 1278 A.D.

Obeisance to S'ambhu &c. Praise of the Boar.

Be it well. When, (with usual titles), the sun to the lotus the Kadamba-kula, vira-Kāvarasa was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, (with other epithets), Vira-Badaki-Setṭi, (on the date specified), made a grant (specified) for the work of the big tank of the immemorial crown-estate (*paṭṭada-vṛitti*) agrahāra Kuppagaḍḍe. Usual final verses.

188

Date about 1220 A.D.

Be it well. When, with all titles, the Kādamba-chakravartti Malli-Dēvarasa was ruling a peaceful kingdom :—..... when Sāreya-Bhairava-Nāyaka was greatly slaying ? the Ālvas in battle, the ^Āluva Sankaya-Nāyaka slew the whole of Bireya-Dēva's force. So that both armies applauded, he fought in the plain of Birusa, and in Basaraḷi was united to the celestial nymphs, who bore him away in a celestial car.

189

Date 1283 A.D.

Obeisance to S'ambhu &c. Be it well. In the Yādava-Nārāyaṇa, the bhujabala-chakravartti Rāmachandra-Dēva-Rāya's reign, (on the date specified), fighting with the robbers who killed Biraya,—Taraṇa Ravutti-gauḍa's (son) Bommaya fell upon him with a spear, and slaying Sāma-raiya in Kuppe, . . . distinguished himself and gained the world of gods.

190

Date about 1280 A.D.

Be it well. When the mahā-maṇḍalēśvara vira-Kāva-Dēvarasa was ruling a settled kingdom :—under the orders of the great minister Kalla-veggade, . . . Jalla-Sāraya slew the opposing king and gained the world of gods.

191

Date 1032 A.D.

When the favourite of earth and fortune, the mahārājādhirāja paramēśvara parama-bhaṭṭāraka Jayasingha-Dēva was ruling the kingdom of the world :—And Brahma-Dēva was ruling the [Bauavā]si Twelve Thousand,—(on the date specified),—(with titles as in No. 184 above), [Al]ayya-Dēva and the house ministers set up a śāsana that Pārṇvanapaḷli Sāre, in Ballavanage in the Ede-nād Seventy, should be (called) Sāre, without Pārṇvanapaḷli. Imprecation.

192

Date 1290 A.D.

Obeisance to Sambhu &c. Be it well. In the bhujabala-prauḍha-pratāpa-chakravartti vira-Rāma-Dēva's reign ; (on the date specified), when Sōyi-Dēva-Rāpe was ruling the Ede-nād Seventy,—Narabalegavi Sōva-Nāyaka having impounded the cows, Malapa, fighting, gained the world of gods. A grant of land (specified) was made for Mala-dēva in Vaichi-nād. Imprecation.

193

Date 1163 A.D.

In the Kaḷachuryya-bhujabala-chakravartti Bijjana-Dēva's reign, (on the date specified), when Ekkalarasa marched against Jagadēva, on . . . passing outside Kūḷaganūr, he having carried off the cows, . . . 's son Kiḷḷa went and attacked him, and slaying many, recovered the cows, and gained the world of gods. Verses describing how he attacked Hoysana's chieftain when he was carrying off the cows and loosing the waists of the women, and recovered the cows. A grant of land (specified) was made for him.

Written by Chaṭṭimayya, son of Kupaṭūr Chimmara-Bāchimayya.

196

Date 1379 A.D.

Praise of the Jina śāsana. When, (with usual titles), vira-Bukka-Rāya's son Harihara-Rāya was ruling the kingdom :—(on the date specified), the Āḷuva mahā-prabhu, head-jewel of the Eighteen kampapas, the son of mahā-prabhu, Tavanidhi Bomma-Gauḍa, with all the saṃnyāsana rites, expired and went to svargga. His praises.

198

Date 1292 A.D.

In order to exalt the family of the brave Mahadēvaṇṇa was the danḍēśa-Mādhava born from the womb of Rāma. He was a bee at the lotus feet of Mādhavachandra-dēva, and forsaking all family ties, having erected a Jina temple, with the rites of *saṃāthi* he went from earth to the heavenly world. In the 23rd year of the Yādava-Nārāyaṇa, the bhujabala-prauḍha-pratāpa-chakravartti vira-Rāmāchandra-Rāya's victorious reign, (on the date specified), the lay-disciple of Mādhavachandra-bhaṭṭāra of the Kānūr-gaṇa, the nāl-prabhu dannāyaka Mādi-Gauḍa went to svargga.

199

Date 1372 A.D.

Praise of the Jina śāsana. When, (with usual titles), vira-Bukka-Rāya was ruling a victorious kingdom :—(on the date specified), the rāya-guru, head of the Balātkāra-gaṇa, Siṃhanandy-

âchâryya's lay-disciple, Soraba Vira-Gauṇḍa's daughter, wife of the Āḷva-mahâ-prabhu Tavanidhi Brahma's wife, Lakshmi-Bommakka, with the rites of *samādhi*, expired and went to *svargga*. Her praises.

200

Date 1378 A.D.

When the mahâ-maṇḍalêśvara vira-Harihara-Râya was ruling a victorious kingdom :—(on the date specified), the worshipper of the feet of Tavanidhi S'ânti-Tirthakara, wearing the dress of a *dâsi*, the dear lay-disciple of Ra Maladhâri-dêva, the holy man of the Āḷva-mahâ-prabhu Tavanidhi Bommaṇṇa's house,

201

Date 1371 A.D.

(On the date specified), Mâdhavachandra-Maladhâri-dêva's dear lay-disciple Tavanidhi Mâdi-Gauḍa's son Bommaṇṇa, by the rites of *samādhi* went to *svargga*.

202

Date 955 A.D.

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Javanaîsa was ruling this *Banavâsi-nâḍ*; and Biṭṭiga held the office of *nâl-gavuṇḍa*; and Sesi-gala Bâva was the *ûr-ggavuṇḍa*;—Bêḍas having raided Kûdali and carried off the cows, he stopped the cows at the *Maseyara boundary*, and falling in fight, attained to the happy state. His son Chikka set up this stone, having an umbrella and a description written

203

Date 965 A.D.

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Javanaîsa was ruling this *Banavase-nâḍ*, and Biṭṭiga held the office of *ûr-gavuṇḍa*;—Bêḍas having raided Kûdali and carried off the cows, fought like Arjjuna, and restoring the cows, fell in the fight and gained the happy state. His son Biṭṭiga set up this stone.

208

Date 1286 A.D.

Be it well. In the 16th year of the Yâdava-Nârâyana, the bhujabala-prauḍha-pratâpa-chakravartti Râma-Dêva-Râya's reign, (on the date specified), Hemma-gauḍa fell in some fight and went to *svargga*.

209

Date 1289 A.D.

In the 20th year of the same reign, (on the date specified),—Be it well. The Sinda-Gôvinda, sitagara-gaṇḍa, Pâtâla-chakravartti, born in the Bhujagêndra-vams'a, the *nâl-prabhu* . . Madhukaraiya, when a dispute arose between in *Nâgarakhanda*, and they took away Gâdhara-Setṭi and were harrying the cows and women,—saying it cannot be heard of (or allowed), the râya-râja-guru Brahmarâsi-dêva's disciple

210

Date 1291 A.D.

In the 22nd year of the same reign,—when laid siege to Beṭṭada-Kûrali Sôyi-gauḍa fought and went to *svargga*. By the victor is gained spoil &c.

213

Date 1029 A.D.

Be it well. When, (with usual Châlukya titles), Jayasimha-Dêva's kingdom was extending &c;—

And— Be it well. With all titles, the mahâ-manḍalêśvara, boon lord of Banavâse-pûra, obtainer of a boon from Châmuṇḍi, a lion in assaulting his enemies, with these and all other titles,—Ariva-Singa-Dêva's son Kundamarasa was ruling the Banavâsi Twelve Thousand and the Sântalîga Thousand;—(on the date specified), when Peragârî of Basavur in Eḍe-nâḍ was holding the office of ūr-gavūṇḍa of Hariyadi, he gave to the Brahmans.....

215

Date ? 1292 A.D.

(On the date specified), when Timmaṇṇa-gauḍa was...., Viṭhappa transferred the *pura* of Koppa to the god Mallikârjuna.

216

Date 903 A.D.

Be it well. (On the date specified), when, entitled to a band of the five chief instruments, the mahâ-sâmantâ, boon lord of Trikunda-pura, of Brahma-Kshatra descent, a shelter like a pleasure grove, having the horse crest, distinguished by the mirror banner,—Priyâgara was ruling Eḍe-nâḍ;—having made the ... bu tank, the grove, and the temple, the founder of this village, Kereyahallî Guluganna, fought in the woods of Neṅenûr, and died. His son Bira set up this stone. Imprecation.

Bharatayya's beautiful writing (*divya likhita*).

217

Date 1243 A.D.

Be it well. In the Yâdava-Nârâyana, the bhujaḇala-pratâpa-chakravartti Sîmhaṇṇa-Dêva's reign, (on the date specified),—when Thakkura, one of the Nâyakas under that Sîmhaṇṇa, stationed in the Taravûr Idugôl *thâṇa*, being unwilling to do his duty on the *umbaji* (allowed), had strengthened himself,—the nâl-prabhu Kâmeya-haḍavaḷa being in Tuḍunidbi, attacked him and fought,—when his son to order (*besa-vaga*), the Tâlaguppe Nâyaka's son Chikka-Voḍeya, slew, distinguished himself and gained the world of gods. That haḍavaḷa Kâmaiya made for him a grant of land (specified).

218

Date 1282 A.D.

Be it well. (On the date specified),—when Bireya-haḍavaḷa attacked Taravûr,—Tâlaguppe Mâchi-Nâyaka's (son) Bayicheya-Nâyaka's son-in-law Sôyi-dêva, scattering the foot-soldiers of the army, chopped to pieces the horse and umbrella, and gained the world of gods. This stone was cut by Santôja.

219

Date 1288 A.D.

Be it well. In the reign of the Yâdava-Nârâyana, the bhujaḇala-pratâpa-chakravartti vira-Râmai-Dêva, (on the date specified), the nâl-prabhu, the Taravûr haḍavaḷa.....

220

Date 1127 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, born in the Mâtûra-vamśa, was ruling, —(on the date specified), Kasavara.. of Tâlaguppe in the Ede-nâḍ Seventy, fighting in Isavur gained the world of gods. To Tailapa-Dêva's Herma-gauṇḍa's (wife) Gavunḍabe was given land (specified) for her living.

221

Date 1231 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual titles), the sun to the lotus the Kâdamba-kula, vira-Malli-Dêva-Râya was ruling a kingdom extending on all sides;—(on the date specified), when the Nâyakas of Simhaṇa-Dêva's house, Simha-Nâyaka and Ankadêva-Nâyaka, having raided Sîdani in Ede-nâḍ, were carrying off the prisoners and live stock,—the Kântâpura bond servant (*besa-vaga*) the linkman Kâleya-Nâyaka's sons, Ajjeya-Nâyaka and his younger brother Bommeya-Nâyaka, hearing the tumult at Sîḍaṇi,—together with their master Eḍaha-Gavunḍa, ran, brought back the prisoners and live stock, and slaying many horses and brave warriors, distinguished themselves and gained the world of gods.

222

Date 1231 A.D.

Memorial of some one else who fell on the same occasion in Geṇḍevaḷalu.

223

Date ? 1152 A.D.

Be it well. In the 14th year of the mahâ-maṇḍalêśvara vira-Bammarasa's victorious reign, (on the date specified);—In Ede-nâḍ which was like the forehead ornament of the lady earth, in . . . shone the nâl-prabhu Gujja-gauḍa. His son was Aija-gauḍa. The remainder of the inscription, much of which is effaced, consists of his praises. He seems to have fought on the side of the Hoysaya king Narasimha, and taking a vow to perform some exploit, speedily brought in the head of the enemy. He fell in battle and was borne to *svargga* with the usual accompaniments.

The Kuppattûr stone-mason Birôja cut the stone.

224

Date 1219 A.D.

Be it well. When the Kâdamba-chakravartti Malli-Dêvarasa was ruling the kingdom in peace:—(on the date specified), when the Iḍugôḍ-heggaḍe Mâḍya's son Binavaṇa was in Geṇḍavaṇa, going from Kuppattûr, like a thunderbolt a band of robbers fell upon him in the Aleya-haḷla, and those who were with him fled, on which Binavaṇa being greatly enraged attacked them like Antaka. But the robbers though attacked, were enraged and did not go, but stood and rushed upon him, while he, amid celestial songs of victory, like a Garuḍa (or kite) which sees the Nâgas (or serpents), slew them. Fighting till Java (or Yama) was filled, he was borne away in Basavaḷi in a car to Indra's city by the celestial nymphs.

225

Date about 1100 A.D.

Be it well. When Tribhuvanamalla-Dêva was ruling the kingdom:—(on the date specified), when Maḍayara Satyagara-Dêva raided Geṇḍavaṇa and carried off the cows,—Mañcha-gâvuṇḍa's sons died. And Mañcha-gâvuṇḍa made a grant for them.

227

Date 1223 A.D.

Be it well. In, the boon lord of Banavas-pura, obtainer of a boon from Jayanti Madhukēśvara, Malli-Dēva's reign, the 18th year, (on the date specified), Bejuvage Mārā-gavuḍa's son Rāma-gauḍa being attacked by robbers on the road, fought with them and gained the world of gods.

228

Date about 1220 A.D.

Be it well. In Malli-Dēva's time,—the son of the Hebbār of the god Rāmanātha's village, Bākala-gauḍa, fought

229

Date ? about 1070 A.D.

Be it well. When, the mahā-maṇḍalēśvara, obtainer of a boon from the god Jayanti-Madhukēśvara, the Chālukya-chakravartti Kirtti-Dēvarasa was ruling the kingdom in peace and wisdom :—

Jagadēva having made a raid,—the great minister . . tēya-Kāla-gauḍa's son Boppa-gauḍa slew many in Indavara, and gained the world of gods. His ... maintained this work of merit.

232

Date 1582 A.D.

May it be prosperous. Be it well. (On the date specified), Keḷadi Rāmārājaiya granted to Puṭṭanahallī Bhadri-gauḍa an *umbali* as follows :—As we have had your eyes put out (or ? taken away your threshing-floor), we grant to you 5 kha of land in the fields in front of Puṭṭanahallī belonging to Bāsaṅru in the Soraba-sime, to be enjoyed by you and your posterity free of all imposts. Written by the sēnabōva Maduliya.

233

Date 1139 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śāsana. Prosperity be to the true creed of Samantabhadra and Pūjapāda, the doctrine of Akalanṅka-guru, which is a destroyer of sin.

Mighty in war was the Chālukya-chakrēśvara Tailapa ; an ocean of truth (*satya*) was Satyāśraya ; of valour (*vikrama*) and might of arm was Vikramāditya ; of highest fame, Ayyapa ; world renowned was Jayasimha ; in beauty a form of love in the world was Trailōkyamalla ; highly distinguished was Sōma, an ornament to the earth. Praised by the people of the three worlds was Tribhuvanamalla ; by his glory piercing the hearts of hostile armies was Bhūlōkamalla ; truly a lord, Jagadēkamalla ruled the earth.

Master of the Kuntala-vishaya, for the Kuntala-chakrēśa like an abode of happiness in the Banavase-nāḍ, shone Uddare in Jiddulige. Description of its trees and gardens.

A king in the earth, of the Ganga-vamśa, praised by the people, piercer of Chāṭṭiga, a champion in chasing away hostile kings, as his glory increased, he rushed forth and plundered Kāuchī, and being a refuge, took the money which was in the country,—that Mārasiṅga, of true fame, a king of renown, delighting in the face of war,—was the great king Mārasiṅga. A sun to the lotus the Ganga-kula, the equal of Aṅgaja, delighting in unstinted gifts, he broke his enemies, and shone with exalted fame,—the king Ekkala ; his praises. To the learned and poets from the Aṅga Kaṅgiṅga Vanḡa Kuru Jāṅga Kausāla Madhya-dēśa Bhadrāṅga Turushka Gauḍa Magadha ^ĀAndhra Avanti Varāṅga and Chōḷa countries he was as liberal in gifts as Karpṇa.

Praise of Suggiyabbarasi. Paramēṣṭhi-svāmi her god, her guru Māghanandi-bratindra, the Bhavyas her relations, the king Mārasinga, who was an unequalled refuge, her elder brother,—Suggiyabbarasi gave to yatīśas gifts of food and the Pañcha-vasadi splendidly decorated. Her praises. And she granted land in Savaṇabīlī for the basadi.

And after some time that estate was added to by Kanakiyabbarasi. Wherever there was no Jina temple, there she provided a Jina-mandira, and wherever the Jina munis had no place which produced an income, she gave them grants,—thus did Kanakiyabbarasi shine in the world.

As if she would bring down the tree of plenty to the earth, and give more than S'akra's cow of plenty, or as if she would carry off the wishing-stone and give it,—such was the devotion to the highest good, of Chaṭṭiyabbarasi. Her father the king Mārasinga, her elder brother the king Ekkala, her husband the king Daśavarmmā, to whom Eḡeyanga was the eldest son, and his younger brother the king Kēśava,—thus, as possessed of the fourfold gifts, did the circle of the learned praise Chaṭṭiyabbarasi.

Her supreme deity Jinēdra, her gurus the company of rishis, Boppa-daṇḍēśa her uncle Boppave her mother, her father Kōṭi-Setṭi,—while thus connected, S'āntiyakka was highly esteemed,—her husband Kēti-Setṭi, an ocean of perfection, made the basadi of Uddare; his praises as a supporter of the Jaina dharma.

In the śrī-Mūla-sangha, Koṇḍakundānvaya, Kāpūr-ggaṇa, and Tintripika-gachchha, shone Rāmaṇandi-bratipati, whose disciple was Padmaṇandi-bratipati, whose disciple was Munichandra-siddhānta-dēva. His disciple Bhānukīṛṭi-siddhāntēśa was celebrated in the world. To him king Ekkala having given the Kanaka Jinālaya, also made a grant of land in Savaṇa-Bīlīlū, in the reign of the Chalukya-chakri Jagadēka-mahīśa, (on the date specified). Usual final verses.

This is connected with the tīrṭha of Bandaṇike.

234

Date 999 A.D.

Be it well. When, (with usual Chalukya titles), Satyāśraya-Dēva was ruling the kingdom of the world :—(on the date specified), when Kēsari-Bhima was ruling the Banavasi Twelve Thousand ;—and Kaḍimayya was managing the ? outside property ; and Nāgārjuna of the Bandaṇike Sattarās was holding the office of nār-ggavunḍa,—Chaṭṭa being angry, ran and attacked Nāgarakhanda, and having raided Todallī, was filled with pride, the gavunḍa who held the office of nāl-gavunḍa, Tavudattige Naṛibbe-gavunḍi's son Ammanga-gavunḍa, seeing the ruin of his town, reached the old stakes of the tank and went to svargga. His younger brother Rāyanya and his son-in-law Mādeyya put up this stone.

235

Date 1084 A.D.

Be it well. When, (with usual Chalukya titles), Tribhuvanamalla-Dēva's kingdom was extending &c :—And the great minister Madhuvapayya was holding the office of perggade ;—Boppa of Bandaṇike, holding the office of nāl-gāvunḍa, (on the date specified), when Kummuga Bammayya harried the cows, stopped him, and recovering the cows, gained the world of gods.

236

Date 1084 A.D.

Be it well. In the same reign as the above,—when Madhuvapayya was holding the office of perggade for the Banavāse Twelve Thousand ;—and Boppa of Bandaṇike was holding the office of

nâr-ggāvūṇḍa,—(on the date specified). Tavudatti Vaḷa-gāvūṇḍa's son Chāvūṇḍa-gāvūṇḍa, when Tailapa of Banavāse carried off the cows, stopped him, recovered the cows, and gained the world of gods.

237

Date 1221 A.D.

(On the date specified), apparently Tauvaṭi Male-gauḍa and others (named) under the jurisdiction of Bandanike Bomma-Dēvarasa sold certain land outright, at the price of the day, on which Rēvaṇṇa and his brothers (named) appeared as claimants to a share. Thereupon, through the nāḷ-prabhu Tribhuvanamalla-Prithvi-Setṭi and other chief persons (named), those Tauvaṭi gauḍas made a division of the gift to the satisfaction of all, and striking the gong of victory, gave it over with washing of the feet.

When Rēvaṇṇa had thus come into the enjoyment of it, the temple of Kali-dēva in that place being in ruins, he had it repaired with stone work, had a tank dug, and granted under it for the god rice-land and two gardens. Also a *vīsa* in the *hon* as ? bridge toll. These gifts Dēvarāya made over to the priest of that temple, Sakeya-jiya.

238

Date 1625 A.D.

May it be prosperous. Obeisance to S'ambhu, &c.

(On the date specified), the Hoṅkaṇa sēnabhōga Liṅgappayya's son Puṭṭarasayya, and the latter's son Rāmanna, had the temple of Rāmēśvara in Hire-Chavuṭi built of stone, erected a *dīpa-māle* pillar, . . .

239

Date 1444 A.D.

Be it well. (On the date specified), the Chikka-Chavuṭi prabhu Bommaḍa and others (named), in order that the tank might flow, made a sluice

240

Date 954 A.D.

(On the date specified), when Kannara-Dēva was ruling the kingdom :—And the burden of the Banavāsi Twelve Thousand was on Kaliviṭṭarasa's son Rasanna ; and Kaṅga Liṇḍiga held the office of nāl-gavūṇḍa ;—Bēda robbers having carried off the sacred cows, the gauṇḍa attacked them, the ornament of the Kachchhavi-kula, and returning . . . went to the world of gods. A grant of land was made for him, and his sons set up this stone.

Benediction and imprecation.

243

Date 1070 A.D.

Be it well. When the Chālukya-chakravartti Trailōkyamalla-Dēva's victorious kingdom was extending on all sides :—(on the date specified), Viśvakarmma and other karṇikas, doing worship to the feet of all the Brahmins of the immemorial agrahāra Kuppāṭūr, granted land (specified), measured by the Kachchhavi pole, for the god Kamaṭhēśvara. This the thousand will protect.

245

Date ? about 950 A.D.

. Ilabbe's daughter Kasavakka, and Kasavakka's son Chaṭṭa, gave to the Brahmins of Kuppāṭūr a thousand cows, and set up The stone work was done by Ayyanna. The writing by Khaḍga-vidya-Siddhachāryya.

246

Date about 950 A.D.

Be it well. When Akālavārsha, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, Karkara's kingdom was extending on all sides :—(on the date

247

Date 1288 A.D.

Be it well. (On the date specified), in the 19th year of the Yādava-Nārāyaṇa, the bhujabala-prauḍha-pratāpa-chakravartī vīra-Rāma-Dēva's victorious reign :—all the Brahmins of the immemorial senior agrahāra Kuppāṭūr, for the offerings to the original Mūlasthāna god of their village, gave one *kula* of paddy per family as the god's *koḷaga*. Usual final verses,

248

Date ? about 950 A.D.

. son Bidiyamma gave to the Brahmins of Kuppāṭūr gold for a thousand cows, and accepting the benedictions which the thousand (Brahmins) bestowed, set up this stone.

249

Date 1065 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Chālukya titles), [Trailōkya]malla-Dēva's victorious kingdom was extending on all sides :—

A dweller at his lotus feet, famous for being in the front of the battle, was the Maleya king . . māditya-chamūpati. When that great one was ruling both the Banavāsi Twelve Thousand and the Sāntālige Thousand in sole enjoyment ;—

An ornament to the ocean-girdled earth was the Kuntala country, like ato whose face was the Banavase-nāḍ, in which, beautiful was Kuppāṭūr, ever filled with Brahmins versed in the vēdas and śāstras. Verses describing the studies of its Brahmins and the natural beauties of the place. Brahmins without learning, yatis without *samśruti*, warriors without strength, wives without conjugal affection, these there were not in that town.

Be it well. (With the usual ascetic virtues, and detailed statement of their learning and piety), were the Brahmins of the all-worshipful immemorial agrahāra Kuppāṭūr. A bee at the lotus feet of Hara, proficient in logic, politics, dramas, music and the arts, was Lōkanātha. That great one, for the decorations and illuminations of the original god of that place, the Mūlasthāna god, the worship, daily offerings, evening lights, Chaitra and pavitra festivals, and temple repairs, (on the date specified), doing worship to the feet of the thousand, granted land (specified). The 50 families of oil-mongers will give oil according to their families for the perpetual lamp. These grants the thousand will protect. Usual final verses.

Moreover, for the evening lights, the right was granted to the manure at the northern gate. This right, which Lōkanātha-paṇḍita obtained, will be enjoyed by females and males of his family as long as sun and moon endure.

250

Date 1237 A.D.

Obeisance to S'ambhu &c. Be it well. In the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartī Simhaṇa-Dēva's 26th year, (on the date specified),—Be it well. The cows of, with all titles, the

immemorial agra-hâra Kuppâtûr being carried off in a raid by Sôvi-Dêva of Gutti,—at that juncture, the dear son of the thousand, Hommi-setti, and Kâmeya's son Mâra, these two, saying this is our opportunity, ran and attacked him, and shouting aloud, recovered the cows. Verses praising their exploits and stating that the celestial nymphs bore them away in triumphal cars to the world of gods. By the victor is gained spoil &c.

251

Date 1177 A.D.

Be it well. In the Ka-lachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva's 10th year, (on the date specified), when, having received the Banavase-nâd, Vikramânka was ruling with gentleness;—and the thousand of the wealthy Kuppâtûr, followers of Manu's moral code, were at peace:—like an Asura coming to destroy the sacrifices of that town was the wretched Gavudâsâmi, some of whose friends who were attacking and seizing, the Brahmans made prisoners. Then that Gavudâsvâmi-daṇḍa-nâtha, taking the whole of the fixed rent, unjustly brought the raiders of Haḍu-Dêva of Uchchangi, besieged the village in three circles, and plundering it, was loosing the waists (of the women) and seizing the prisoners:—At that instant, sending for Idukeya-Nâyaka's son, the brave Kêteya-Nâyaka, they all ordered him, saying 'You release the women and the cows'. On their thus ordering him with a great fury like that of Mâri, slaying many, and recovering the women and live stock, he gained the world of gods. All the Brahmans, approving, granted for him a *netta-gôḍage* of land and a house (specified), free of all imposts, to continue as long as sun moon and stars. By the victor is gained spoil &c.

252

Date 1143 A.D.

Be it well. When, (with usual Châlûkyu titles), Jagadêkamalla-Dêva's kingdom was extending &c.:—A fight having arisen between (with the usual ascetic virtues) the immemorial agra-hâra Kuppâtûr and Nêrilige about boundaries,—taking advantage of that occasion, the son of the thousand of Kuppâtûr, Bichana's son Kirttiyaṇṇa, losing control, attacked the opposite party in the Ba-lâra plain, and breaking the heads of many and killing them, (on the date specified), gained the world of gods. By the victor is gained spoil &c. A grant of land was made for him, which the thousand will protect.

253

Date ? 1141 A.D.

In Jagadêkamalla's . . year, (on the date specified), in the dispute about boundaries, the son of the thousand [of Kuppâtûr], Saṅgaḍi Mâdi-Setti, attacking the bond servants (*besa-vaka*) of Neralige, and killing many, gained the world of gods. For the maintenance of his flocks (*brinda-pôshanakke*) the thousand granted for him land (specified) and a house.

255

Date 1158 A.D.

Be it well. In the Ka-lachuryya-bhujabala-chakravartti Tribhuvanamalla-Bijjaṇa-Dêva's 2nd year, (on the date specified), when the mahâ-maṇḍalêśvara Haive Boppa-Dêva and Chahârasa-Bammarasa were fighting one with the other in the plain of Kuppâtûr,—the bond servant (*besa-vaga*) of the thousand, Nambiya-Kêśiga, killed many and gained the world of gods.

256

Date 1218 A.D.

Be it well. In the Yādava-chakravartī Rāya-Nārāyaṇa Simhapa-Dēva's 9th year, (on the date specified), when, at the immemorial agrahāra Kuppāṭūr, vīra-Bijjaṇa-Dēva's officer Jagadēva-sāhapi unjustly put Bomma to death, and seized and imprisoned Brahmans,—the dear son of the thousand, the herdsman Dosa, piercing the horses, and killing many foot-soldiers, released the prisoners and gained the world of gods. The thousand made a grant of land (specified) for his family. By the victor is gained spoil &c.

Verse saying that he broke the Turaku force, which came with loud shouts, &c.

258

Date? about 1470 A.D.

Obeisance to S'ambhu &c. (On the date specified), the worshipper of the feet of all the Brahmans of the immemorial agrahāra Kuppāṭūr, Koṛana Haripa's son Si... , a big tiger having come into the Kēdagi wood in front of the town, forcing it out with a great noise, this bond servant (*besavaga*) hit it savagely with a big club and killed it. On rejoining the thousand, they gave him the name Ripu-Māri, and (? he gained the world of gods).

259

Date 1475 A.D.

Obeisance to S'ambhu &c. Desiring the rank of a god, Tammuga, striking off heads of hostile kings in battle, summoned the bhūtas to consume them, and went to the presence of S'iva. Distinguishing himself by the might of his arm, Tammuga subdued kings in battle, and united with his wife, gained the lotus feet of S'iva. (On the date specified), with various epithets, the power of Harihara's arm, Kātigavaḷḷi Kāla-gavuḍa's son Tamma-Gauḍa, conquering the enemy in battle, went to the feet of S'iva.

260

Date 1367 A.D.

(On the date specified), the servant of the feet of the famous S'rutamuni, praised by good chief poets, Dēvachandra-munipa, attained to the heavenly world. S'rutamuni's disciple, the world-renowned Dēvachandra-bratipa, of the Dēsi-gaṇa, shone as an ornament of the family of yatis, the guru of Ādi-dēva. His farther praises, saying that he restored a ruined Jina temple. Praise of the Jina śāsana. Honoured by S'rutamuni was Mallachandra, whose disciple was Ādi-dēva.

261

Date 1408 A.D.

Having the supreme profound *syāḍ-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śāsana.

Be it well. His two feet illumined with the rays from the jewels in the crowns of the hosts of gods prostrate before him, worshipped by Svāmi and other Chakris of the line of the great lord Gōpiśa, master of Bāṇdhavapura,—the lord S'āntinātha is victorious. From the tree of plenty Gōpipati, nourished by the nectar of the moonlight the mercy of that S'āntisvara, was produced the fruit, a son S'ripati, who truly answered to his name, ever victor over Naraka. His son, a sun to the lotus the Jina-dharmma, friend of the good, an ocean to the streams of literature, the knowledge of singing his

wealth, a reflection of his grandfather, was like him named Gôpipati, adorned with all the good characteristics of his class. By him, the beloved disciple of Siddhântâchâryya of the Mûla-sangha and Dêsi-gaṇa, was made a Jina temple, which he endowed.

By its roaring waves and dashing spray proclaiming that it had mountains and pearls¹ was the ocean surrounding Jambu-dvîpa, in the middle of which was mount Mêru, south of which was the land of merit Bharata-khaṇḍa. Among the many beautiful countries it contained, an abode of the Jina-dharma, a mine of good discipline, like the dwelling of Padmâsana (Brahma), having acquired great fame, the birth-place of learning and wealth, the home of unequalled splendid earnestness,—thus distinguished in many ways was the lovely Karṇāṭa country. Its ruler, a thunderbolt to the mountains, horse-tile kings, donor of lands, râjâdhirâja, Trinêtra in the game of war, mighty of arm, famed for the power of his commands, proficient in the practice of archery, matchless, in wrath Ugra, single-handed hero, in form the god of love, profound,—was king Harihara's son Dêva-Râya. When that king of men was ruling the kingdom in peace and wisdom :—

Shining in beauty beyond all countries was the entire Karṇāṭa province; and in that Karṇāṭa country famous was the Gatti-nâḍ, which contained Eighteen kampapas, in which the most famous nâḍ was Nâgarakhanda, to which Kuppaṭûr was an ornament, owing to the settlement of the Bhavyas (or Jains), and its chaityâlayas, beautiful with lotus ponds, pleasure gardens and fields of gaudha-sâli rice. Further description of its attractions.

The ruler of that town, Gôpa-mahâprabhu, shone as purified by Jina-dharma, his blameless career like steps to paradise. That Gôpa-gauḍa's son, whose glory had spread over the ocean-girdled Jambu-dvîpa, was Siriyanna. His son (with praises) was Gôpanna. Verses in his praise. By the instruction in Jinêndra-dharma of his guru Siddhânti-dêva, accompanied with numerous lucid comments, Gôpanna became a good servant of the faith. His wives (with praises) were Gôpâyi and Padmâyi.

Siriyanna's son, the Male-nâḍ mahâprabhu Gôpanna, having enjoyed the society of his wives for many days, abandoned family pleasures, and (on the date specified), making gifts to Brahmans of gold, grain, land, cows and all the other gifts,—discarding all pleasures of the mind or the palate, repeating the praises and prayers of the Jina-dharma, taking the hand of the mûksha-Lakshmi, he with great joy went to heaven, amid the plaudits of all the good.

Seeing that, Gôpa's wives, making all gifts to Brahmans, with pure minds doing reverence to the lotus feet of Siddhânta-yôgindra, thinking on the feet of the great Vitarâga, went to heaven,—Gôpâyi and Padmâyi.

262

Date 1077 A.D.

May it prevail, having grown by reason of the anêkârta-vâla (the syâd-vâla), free from impediment, revered by Pâkaśâsana,—the Jina-śâsana.

Among the fourteen worlds is the middle world, one rajju in extent.¹ In the centre of that middle world is the golden mountain, to the south of which is the Bharata land, in which, like curls (kuntala) to the lady earth, shines the Kuntala country, to which an ornament (with various natural beauties) is Vanavâsi, in which royal city,—

Be it well. (With usual titles), a sun to the lotus the Kâdamba-kula, was Kirtti-Dêva, whose descent was as follows ;—The famous Ânandajina-vratindira's sister's dear . . . , a bae at the lotus feet of Jina, well exercised in the use of weapons, born under the famous Kadamba tree, devoted to the worship of vânaprasthas and yôgis, dwelling in the forest (vanavâsîyâgî), became a great king. A kingdom having been procured for him from the S'âsana-dêvi, and that forest (vana) being formed

¹ This appears to be a term of the Jain cosmography, the extent of each of the worlds being measured by rajju, literally rope or cord.

into a country for that prince, a crown was placed on his brow composed of peacock's feathers, whence he obtained the name Mayûravarmmâ, the revered one (or progenitor) of the Kadamba-kula, Trilôchana. Directly descended from that Mayûravarmmâ was Kirtti-Dêva; his praises. He subdued the Seven Kônkaṇas as if in sport. His senior queen was Mâlala-Dêvi; her praises.

In that Banavâse-nâḷ, (with various attractions) was Kuppâtûr, the thousand Brahmins of which were distinguished for their learning and devotion (as described). Of those connected with the famous Bandanike, this Brahma-Jinâlaya an ornament to the world, in the above described Kuppâtûr, being the foremost, the acme of virtue Mâlala-Dêvi obtained for it from the king Kirtti, Siddhâṇi, the most beautiful place in Eḡe-nâḷ.

To describe the greatness of the spiritual descent of the priest of the Bandanike tîrtha and all the other chaityâlayas, the maṇḍalâchâryya Padmanandi-siddhânta-dêva;—Death to the race of sinners, the last Tîrthakara, the lord Viranâtha, so that this world might understand, expounded all the *taṭva* in detail, directed the people into the right path of *môksha*, widened it, and united with his mistress *mukti*, praised by Indra. From the celebrated Kasyapa arose the Kâsyapa-gôtra, from which sprung the foremost of the leaders of the Jina gaṇas, the *avadhi-jñâni* Gautama-muni, who in chief, and the bright sun of the *śrûta-kēvalis*, Vishṇu-muni, were those who specially extended that path. After many yatis from them had passed away, there became incarnate, the embodiment of great lore, the truly renowned Bhadrabâhu-yati, this wonder. After him, fully proficient in the traditions, blameless, with his feet raised four inches (above the ground),¹ obtainer of perfection, an ocean of invincible arguments against the pretended essence of the united evil creeds, was Kuṇḍakundâchâryya. In the Kuṇḍakundânvaya, the Mûla-saṅgha, Krâṇûr-gaṇa and Tintrinika-gachcha, like the moon to the ocean, was the siddhânti-chakrêśvara Padmanandi; his praises.

By that consecrating priest Padmanandi-siddhânti-dêva, the crowned queen Mâlala-Dêvi having had the Kuppâtûr Pârśva-Dêva-chaityâlaya well consecrated,—she worshipped in the prescribed manner all the Brahmins (possessed of the usual ascetic virtues) of the immemorial agrahâra Kuppâtûr,—and having the name of Brahma-Jinâlayam given to it by them, along with the priests of the Kôṭiśvara-mûlasthâna and all the eighteen temples there, and causing the priest of Banavâsi Madhukêśvara to come, performing worship to them, causing the *jôgavaṭṭige*² to be placed, and giving to those Brahmins 500 honnu, and obtaining from them the lands (specified),—these and Siddhâṇi obtained from Kirtti-Dêva, (on the date specified), she granted for the daily worship and the food of the rîshis, washing the feet of Padmanandi-siddhânti-chakravartti.

Usual final verses. Sâsana composed by Bammara Hariyaṇṇa.

263

Date 1342 (or 1402) A.D.

Having the supreme profound *syâḷ-vâḷa* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina-sâsana. In the island of *jambu* trees (Jambu-dvîpa), in the Bharata-kshêtra, near the holy mountain (S'ridhara), protected by the wise Chandragupta, an abode of the good usages of eminent Kshatriyas, filled with a population worthy of gifts (*dakshina-pâtra*), a place of unbroken wealth, was the district (*vishaya*) named Nâgakhaṇḍa, of good fortune, possessed of all comforts, and from being ever free from destruction (*laya*) of the wise,

¹ Due to the exaltation resulting from *yôga*. S. B. No. 105 (Vol II) says he moved about, leaving a space of four inches between himself and the earth under his feet.

Jôgavaṭṭige or *yôgavaṭṭike*,—a cloth bound round the back and knees of an ascetic while seated in meditation.

called *nilaya* (an asylum). There, adorned with gardens of various fruit trees (named), shines the village named Kuppattūr, protected by Gôpêśa. There, like the forehead-ornament to the wife the territory of king Harihara, was a Jina chaityâlâya, which had received a śāsana from the Kadam-bas. In that chaitya, a moon to the ocean the ritual of the worship, was the famous Chandraprabha, a relative (*bāndhava*) of Pârśvanâtha, serving as guru the paṇḍita whom his father Durgêśa had pointed out. (On the date specified), he fell ill from a fever brought by the doorkeepers, the messengers of Yama, and ended his life, and taking merit to wife, with his son Perggamâ, attained to the state of highest happiness.

264

Date 1393 A.D.

(All the first part is gone).

Who will now give us the desires of our hearts? there is none to speedily release his relatives from the troubles into which they have fallen; the support of his relations is gone;—thus do the people in the earth, with tears falling from their eyes, exclaim.

When Gôpi had departed, the good he had done while in the body was extolled by Vajra in a poem (*krîti*), so as to endure as long as sun and moon.

Be it well. (On the date specified) the âlva-mahâprabhu Kuppattūr Gôpa-gauḍa went to *svargga*.

265

Date ? 1527 A.D.¹

(Nâgarî characters).

The god Umâ-Kaṭabhêśvara. Obeisance to S'ambhu &c.

Be it well. (On the date specified)¹ when the ruling kings of Vidyanagar in this own Twelve Thousand country, servants of the lotus feet of the universal emperor of the sixty-eight great lingas, the god Virûpâksha whose lotus throne is at the Pampâ-kshêtra on the bank of the Tuṅgabbadrâ,—the mahârâjâdhirâya paramêśvara Achyuta-Râya Narasimha-Râya Kṛishṇa-Râya, seated on the throne in Vidyanagara, was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—the headman of Pithamane village, the first in the Kuppattūr Twenty-six of the Nâgarakhaṇḍa Malu-nâḍ, belonging to the Chandragutti-venṭhe of the Banavâsi Twelve Thousand in the south country,—Sankanna, the prabhu of this nâḍ, of the Chândrâyâni-sampradâya, received an order as follows ;—In all the villages, agraḥâras and towns here, at the beginning, middle or end, by day or night, and at half hour meetings, you will be served first, have the first *prasâda*, the first *tâmbûla*, and independent oversight of all the religious ceremonies in this Kuppattūr nâḍ. (Here follow details of the dues payable to him; the insignia he may use, and the duties he has to perform).

(Signed)—śrî-Virûpâksha.

(Witnesses) —Sun and moon &c.

Here follow particulars of certain previously existing grants for various purposes, a good deal defaced.

266

Date ? 1629 A.D.

Obeisance to S'ambhu &c. (On the date specified), Keḷadi Venkaṭapa-Nâyaka favoured to the worthy Basavalingapa's son Basavaya's son Bhadrappa an original order for the *gauḷike* of the *kasabe*

¹The date given in the inscription is S'aka 1291, the year Vyaya, which do not correspond in the least. It also professes to be of the simultaneous reign of Achyuta-Râya, Narasimha-Râya and Kṛishṇa-Râya (in this incorrect order) at Vijayanagar, all of which are much later. The style, contents and date all seem to condemn the inscription as a fabrication.

Kupaṭūr in the Kupaṭūr-śīme, as follows ;—Virapa-Gauḍa of this Kupaṭūr, having left the country, and gone in the direction of Sire and the revenue not having come to our palace,—the gauḍas and sénabôvas of that country have made petition to the presence, and various officials (named) having stated that for this Kupaṭūr-śīme there was fixed for the Mogals a money payment of 9000 varaha, and for the sénabôvas 2000 varaha,—both together 11000 varaha ; and if Bâlūr Viraiya-Gauḍa be sent for and examined, he will state in the presence the original order for the management of the village,—and he having said that if the village be given for 325 varâha, he would free it from the gauḍi distribution of food to Brahmans and others,—in presence of the minister Guru Basavaiya and all the other councillors, receiving from the hands of Silavanta Bhadraraiya for the śīme 11000 varaha for the Mogalai sarâf, and 475 varaha as tribute to the treasury,—the officials of the country gave to Virapa, according to his desire, 325 varaha as above written, by the hands of Silavanta Bhadraraiya, and the officials of the country, with the approval of the sénabôvas, made over to him all the various dues and payments (specified in detail).¹

267

Date about 1629 A.D.

(Nāgarī characters).

This is a similar grant, by Keḷadi Venkaṭapa-Nāyaka, but too much effaced to make out the connected meaning.

268

Date about 1245 A.D.

With an immense profusion of epithets (as met with in other inscriptions of the kind), attributing to them all priestly and royal virtues and learning, promoters of the Vira-Bananju-dharmma,—the Five Hundred svāmis of Ayyāvale, when consecrating priests to the seventy-seven crores of *ghaṭika-sthânas*,—granted to the Kôṭiśvara rāja-guru, mahāvādi Rudraśakti-dēva, for the decorations and illuminations of the god Kôṭiśvara, Naḍabi as the first place, together with the tax on classes and all other rights. Imprecations. Whether given to the faith in youth or up to a Brahmachāri of Kôṭiśvara, which is a southern Ayyāvale, it is the same as if given by the Five Hundred chiefs with the sign of the faith.

269

Date 1235 A.D.

Be it well. In the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Singhana-Dēva's reign, (on the date specified), when the mahā-maṇḍalēśvara, a stake for liars, a cattle-rope to champions, Nigalanka-malla, in energy in war Rāma,—Bandauike Sôyi-Dēvarasa, being in Ukkhadi, fought with the people of Sântaligo,—Ma..ya-Basava, slaying many men and horses, distinguished himself and gained the world of gods. By the victor is gained spoil &c.

270

Date 1249 A.D.

Served by wise men, praised by the voice of true poets, an abode of all comforts, distinguished in the world for its attractive qualities,—is the good country of Vāpa-khêda. In Deṇagāve in that nâḍ, was the high-minded Sôma-Dēva-Vāpe, the friend of the destitute, adorned with all good qualities, victor over his enemies. His son was Ravi-Dēva-Vāpe, whose glory was as follows ;

¹ It is difficult to make out the meaning clearly.

(verses in his praise) saying that he was the disciple of Sarbbēśvara-dēva, and had the title Sandapi-simha and others. His crowned queen was Mallubāyi; (her praises). Their son was Sōyi-Dēva; (his praise). Roaming over the world day and night in search of mighty men who would withstand him, and finding none,—Sōya, as if to seek for warriors in the world of gods, entered Indra's city (*i. e.* died). His younger brother was Ekkama-Dēva; (his praise): whose younger brother was Vikrama-Dēva; (his praise).

A crest jewel of the Kālāmukhas, in the form of the frontal eyed, Sapriśakti-yatīpa,¹ supporter of the learned, praised by the king Simhaṇa, (with other epithets), was Rudraśakti praise of Sarbbēśvara-dēva.

The thus celebrated Vikrama-Dēva, (on the date specified), in the presence of the god Kōṭiśvara, together with his wife Ellaha-Dēvi, gave to the hands of the rājaguru, the mahāvādi Ekkōṭi-chakravartti Rudraśakti-dēva,—Sarbbēśvara-dēva being present,—money for certain lands (specified),—and for the benefit of his father, mother and brothers (named) and twenty-one generations on his father's side and twenty one generations on his mother's side,—assigned the lands for a *chhatra* for feeding daily ten Brahmans. Usual final verses. Benediction of the donors.

271

Date 1249 A.D.

The chhatra established by Sandhāṇa-sihva Vikka-Dēva-Vāṇe.

272

Date 1241 A.D.

(The whole of the first part corresponds with No 270 above).

The thus praised Vikka-Dēva, (on the date specified), washing the feet of the priest of the Kōṭiśvara temple, Sarbbēśvara-dēva's son Rudraśakti-dēva, in order to provide a settlement for the god Kōṭiśvara, the king gave 125 ga. Moreover, to provide for the offering at one season to the god Kōṭiśvara, and for the perpetual light, he gave 100 ga, and felt satisfied.

273

Date 1241 A.D.

The Sāvanta Sandhāṇa-sihva Vikka-Dēva gave .. for the god's affairs, and 100 ga. for the perpetual light of the tower.

274

Date about 1245 A.D.

The hunter Nāga-Dēva set up this Nandi for the god Kōṭinātha.

275

Date 1231 A.D.

Obeisance to S'ambhu &c. Invocation of Kōṭiśvara (with numerous epithets); may he ever grant the wishes of all the people.

In the pleasant Nāgarakhanda is the agraḥāra which is a jewel mirror to the earth, the beautiful Kuppāṭṭr. With its splendid temples, its golden towers, its lofty mansions, its streets of shops,

¹This is evidently meant for Rudraśakti,—Sapri standing for Rudra,

its interior surrounded with a moat, its . . . and the houses of dancing girls,—how beautiful to the eyes was Kuppattūr. It surpassed Alakāpura, Amarāvati and Bhōgavati. Within that village, vying with Kailāsa, stood the temple of Kōṭinātha; built by Viśvakarma and carved with complete devotion, planned in perfect accordance with the many rules of architecture, and freely decorated with *drāviḍa bhāmija* and *nāgara*.¹ Further description of the beauties of Kuppattūr.

Having taken refuge with that Kōṭīśvara, (with numerous epithets relating to his ascetic virtues and learning), chakravartī of the Ekkōṭī-samaya, priest of seventy-seven temples,—was Rudraśakti-dēva; his praises. That yatiśvara's dear younger brother, of one single speech, having the profit of both worlds, of threefold purity (in mind, word and deed), the essence of the four modes of policy, destroyer of the five-arrowed, refuter of the six modes of logic of his opponents, free from the seven sorrow, warding off the eight forms of pride, possessor of the nine treasures, his fame brightening the ten quarters, an embodiment of the eleven Rudras, having the glory of the twelve suns,—was Sarvvēśvaraśakti-dēva; (farther verses in his praise).

When the thus praised Rudraśakti-dēva and Sarvvēśvaraśakti-dēva, the elder and younger brothers, living by the service of the lotus feet of Kōṭinātha, were protecting all his servants :—

Be it well. (With usual titles), Trinētra to Madana the Mālava-Rāya, terrifier of the Gurjjara-Rāya, establisher of Telunga-Rāya,—adorned with these and other titles, the prauḍha-pratāpa-chakravartī Sēuna vīra-Simhaṇa-Rāya, ruling the kingdom in peace,—having heard of the greatness of Ananta-Kōṭinātha, and his heart being expanded, he directed Vāsugi-Nāyaka to look in the south and give to the world-ruler Kōṭīśvara adorned with Vāsugi, a large village. Simhaṇa-Rāya having thus ordered, (on the date specified), on behalf of Simhaṇa-Rāya he granted with all ceremony, for the god Kōṭinātha, Taḍasa of Kāḡinele in Bāsūr-nāḍ, and thus acquired all manner of merit.

After this, Honna-Boommi-Setṭi granted for the decorations and illuminations of the god, for vessels and cloths, Bannihalī in Sattuga-nāḍ.

Then, the chief of the Yādava-Rāya Simhana's army, (with various epithets), Vaṅka-dēva, hearing of the greatness of the immemorial self-born Kōṭīśvara, granted for the god Yekkaṭi in Nāgarakhaṇḍa.

Benediction and imprecation. May Sarvvēśvara live for ever.

The Siddhanātha temple of Kabbina-Sirivūr in Biḡadage-nāḍ is attached to Kōṭīśvara. Also the stone Svayambhu temple of Mulugunda, the city throughout the four ages of the Ekkōṭī-samaya-chakravartī. The Rāmanātha temple of Emmanūr is connected with Kōṭīśvara. The Rāmanātha temple of Kiṇṇavade is attached to Kōṭīśvara. Also the Grāmēśvara temple of Abbalūr, and the Mūla-sthāna Vosavantēśvara of Tiḷuvallī. The Chaitāpura of Devangeri is connected with Kōṭīśvara. The Mūla-sthāna of Hānuḡal is attached to Kōṭīśvara. Also the Rāmanātha temple of Kuppattūr.²

Usual final verse.

Date 1280 A.D.

Be it well. In the Yādava-Nārāyaṇa, the blujabala-pratāpa-chakravartī Rāma-Dēva-Rāya's 12th year, (on the date specified), in the presence of the Ekkōṭī-chakravartī Sarbbēśvaraśakti-dēva, worshipper of the lotus feet of the god Kōṭinātha,—before the Arya Sankappa of Kuppattūr, and various gaṇḍas (named) of Nēṅṇige,—Sōva-gavuḍa of Banagere gave his *unbaji* for the perpetual light of the god Kōṭinātha. The same repeated.

¹ These and *biad-ōpēta* appear to be technical terms of the *s'ūlpa-s'āstra* or science of architecture.

² Two terms are used,—*prattibaddha* (attached to), and *sammandha* (connected with).

Date 1070 A.D.

Obeisance to S'ambhu &c. May (with various epithets) Kôṭinātha, fixed in the lotus heart of the guru Sarvvēśvara, ever grant us happiness.

In the ocean-girdled Jambu-dīva is the Mandara mountain ; to the south of which is the Bharata-kṣhētra, in which is . . . , wherein is the beautiful Nāgarakhaṇḍa. Among the chief villages of that nāḍ is the agrahāra named Kuppātūr. Description of its attractions. And in the eastern quarter of that village, together with the gods, and accompanied by Pārvati, Kōṭiśvara came and settled, to ever give fortune to the faithful. In the first the Krita-yuga, Bāṇāsura having discovered this, set up in due form, with devotion, Ananta Kōṭiśvara. And Viśvakarma built his temple with complete devotion, adorned with all manner of pictures, its front brilliant with many golden kalāśas decked with precious stones, its towers kissing the clouds.

Its priest (with various epithets) was Sarvvēśvara-dēva ; his praises. While the rāja-guru, the Ekkōṭi-sunaya-chakravartti, priest of seventy-seven temples, Sarvvēśvaraśakti-dēva was ruling in peace the kingdom of penance (*tapō-rājyam*) :—

Be it well. When, (with usual Chīḷukya titles), Bhuvanaikamalla Sōmēśvara-Dēva's victorious kingdom was extending &c :—And, a dweller at his lotus feet, the great minister, (with various epithets), Udayāditya was ruling the Banavase-nāḍ in peace ;—(with description of their ascetic virtues and learning) the thousand of the immemorial agrahāra Kuppātūr, the local officials and the *manneyar*, uniting among themselves, granted lands as follows (here follow the details). Grants were also made (as specified) by the oilmizgers, the hotel sellers and the gaulas of Nāgarakhaṇḍa for the perpetual lamp. Also certain taxes (specified) in the town.

Hearing that all these had been assigned to the god Kôṭinātha,—Udayāditya-danḍa-nāyaka sent for the thousand and the temple priest, and coming into the presence of the emperor Sōmēśvara, with folded hands, said,—“The original linga of the Krita-yuga being permanently in Kuppātūr, and Ananta-Kōṭi-G.rijēśvara being established here, it is a place of supreme merit and the highest glory ; [here perform a work of merit], Dēva, O king.” On his thus making petition, taking it to mind, (on the date specified), the king Sōma-Dēva chakrēśa granted for the decorations of the god Ananta-Kōṭi-bhuvanēśa, for the great illuminations, vessels, cloths, great ceremonies and ornamental buildings, *Kerehalli*, together with *Puṇḍagrāma*, and directed the thousand and Udayāditya to maintain them, and was satisfied with the provision for the increase of his fame and merit.

Date about 1180 A.D.

Be it well. When (with usual titles) the Kādamba-chakrēśvara Kāma-Dēva was in Gutti, ruling the kingdom :—

A dweller at his lotus feet, (with various epithets) was Sōvi-Dēva-danḍādhiśvara (or Svami-Dēva-danḍādhipa). After some time the ornaments having become broken, he resolved to repair the temple of this his family god, decorated with many paintings. And having restored the temple and set up the golden kalāśas, he granted for the god, with the approval of his lord, Banavūr, washing the lotus feet of Sarvvēśvaraśakti-dēva, and felt satisfied.

After that,—Be it well. With all titles, the mahā-manjalēśvara, (with various epithets), Boppa-Dēvarasa, *manneya* of Sattalige-nāḍ, when he was in *Mulugunda*, ruling the kingdom in peace :—having heard the *purāṇa* relating to the Kōtilinga in the temple established by Bīṇāsura, and filled with faith, came and saw (the beauties of the place) ; and having seen, gave for the god *Alahūr* in his Sattalige-nāḍ, and felt satisfied.

Be it well. (With several epithets), the moon in raising the ocean the Sindhu-kulânva^ya, supreme Vaishnava, a bee at the lotus feet of Vishṇu,—the mahâ-maṇḍalêśvara Iśvara-Dêva, (praises of his valour in capturing hill forts and subduing the army of the Yâdavas), when, with Koppale as his residence (*talaviḍu*), he was ruling the kingdom :—in order that the temple of Kôṭinâtha might never go to ruin, granted Mâsûr in his *Nelavattu-nâḍ*, and felt satisfied.

Date about 1215 A.D.

Be it well. Entitled to the band of five chief instruments, boon lord of Dvârâvati-pura, born in the Vishṇu-vams'a, a sun in causing the lotus the Yâdava-kula to unfold, to hostile kings a *jaga-jhampam*, Trinêtra to Madana the Mâlava-Râya, terrifier of the Gurjjara-Râya, establisher of Telunga-Râya,—adorned with these and other names, the praudha-pratâpa-chakravartti,—Vellugi-Dêva's son was Bhillama, to whom was born Jaitugi, who begot Simhapa,—when that Simhapa, having subdued all so that no enemies were left, and captured all manner of hill and water forts so that none were left to fight against, was ruling the kingdom with the prospect of peace and his victorious kingdom was extending on all sides :—

A dweller at his lotus feet, (with various epithets), was the Âhira Jaita. When this celebrated Âhira Jaitugi-Dêva, being in the residence of Hiriya Baḷligâve, was protecting Jiddulige and other districts of the South,—he gave for the god Kôṭinâtha, which according to the purâṇa was the original linga and this a holy *tîrtha*, his own village of Chikka Sakuna.

And hearing of that work of merit, the chief favourite of his lord king Simhapa,—the unequalled Pôtâra-Nâyaka, when he was in the residence of Tiluvalli, protecting Nâgarakhaṇḍa :—the learned man of the place having informed him that this was the celebrated *âsraya* of the original linga of the Krita-yuga, far above the *śruti*, Kôṭinâtha, the beloved of Parvati,—and aroused his anxiety to perform a work of merit, he gave for the god Alahalli, and secured happiness in this world and fortune in the other world.

Be it well. With all titles, the mahâ-maṇḍalêśvara (with various epithets) was Drôṇapâla ; his praises. This Drôṇapâla, hearing that the Kôṭinâtha temple was superior to all other Îsa temples in the ocean-girdled earth, and (hearing) also the meaning of the *smṛiti*, (on the date specified) obtained for the god, Taḷa ..

After that, a full moon to the ocean the universal king Simhapa's kingdom, (with other epithets) was S'iva-Nâyaka. Thus celebrated, S'iva-Nâyaka granted for the repairs of (the god) Ananta Kôṭîśiva-Nâyaka, Kummûr in Jiddulige-nâḍ, and felt satisfied.

Be it well. With all titles, the sarvâdhikâri, (with other epithets), the crest-jewel of king Simhapa's ministers was Honna-Bommiga. This Honna-Râya, at an auspicious time, granted Kabbilavali for the repairs of the god, and felt satisfied.

Be it well. Entitled to the band of five chief instruments, glory of the great ... kula, an elephant-goat to hostile kings, Bira-Dêvarasa of Chandâur, granted for the god, Teḷḷangere, and acquired energy and devotion.

Usual final verse.

Grant of ground for a garden of 6000 trees ; its boundaries. Usual final verse.

277

Date about 1165 A.D.

The śâsana of Abbalûr Grâmêśvara. Obeisance to S'ambhu &c. May Iśvara (with various epithets) ever protect Mahâdêva-chamûpa.

Illustrious in the world were the Châlukya kings. Among them, by his valour shaking off Lâla, Mâlava, Chêramma, and Gûrjjara, the heroic Châlukya king Taila secured the Lakshmi of the Châlukya empire. His son (omitting laudations) was Satyâśraya, whose younger brother was Daśavarman, whose son was Jayasimha, whose son was Āhavamalla. His son was Bhuvanêkamalla, whose younger brother was Vira-Paramardi or Vira-Hemmâdi-Râya. By his valour Vikramâditya ruled the whole world, having forced all hostile kings to submit to his commands. Bhûlôkamalla was his son, Sômêśvara. His was Jagadêkamalla, who slew the generals of the hostile Chôla and Gûrjjara kings, capturing their . . . wealth and troops of horse, and brought glory to the Châlukya emperors. After him, his younger brother, double of Daśakantha, tenfold of . . . , a hundredfold of Râma, —Nûrmmâdi Tailapa became mighty, Trailôkyamalla.

Be it well. When, (with usual Châlukya titles), the emperor Trailôkyamalla-Dêva was ruling :— at that time,—

Be it well. Entitled to the band of five chief instruments, mahâ-maṇḍalêśvara, boon lord of Kâlânjara-pura, having the crest of a golden bull, with the sounds of the *tûryya* and *nirghôshaṇa*, a sun to the lotus the Kaḷachuryya-kula, (with various other epithets), S'anivâra-siddhi, Gîridurgga-malla, Nissankamallâ,—with these and all other titles, was the mahâ-maṇḍalêśvara Bijjapa-Dêvarasa; his praises, saying that when angry, the tip of his tongue appeared to Chôla like a flame, to Lâta it caused his bowels to protrude,

When he by his valour having acquired this empire was ruling the kingdom, one day,—the essential man of the Banavase country, (with other praises), a wise one who knew his intentions,—Be it well. The great minister, (with various epithets), was Mahâdêva-daṇḍanâyaka; his praises. His king the Mâlava-Râja, whose wife was the mother Padmâmbike, whose father's younger brother, the victor over his enemies, was Kâlîdâsa, whose wife was Ekkala-Dêvi, and their son was this Mâdêva-daṇḍâhipa. Praises of Kâlîdâsa, saying that if he spoke, it was like letters engraved on copper plates, &c. To describe the glory of this celebrated great minister Kâlîdâsa-chamûpati's dear son Mâdêva-daṇḍêśvara; his praises

When, thus famous and celebrated, mounted on the chariot of Bijjapêśvara's mind, he was ruling the Banavase country :—Description of the country. An ornament to that country was the great city Ballipura¹; its attractions. When in Balipura¹, most beautiful with citizens (wealthy) like Dhanada (Kubêra), with three puras the favoured abodes of Tripurâri (Sîva), five maṭhas which practising the rites of their own respective creeds were free from deceit (*nissâḥya*), three medical dispensaries for the promotion of dharma, three Brahmapuris in which the houses were as if joined together, and with numerous varied mansions,—the great minister, the paṭṭa-saṇi sênâdhîpati of the horse and elephants, the Huligere Banavase-nâḥ sarvâdhikâri, Mahâdêva-daṇḍanâyaka was ruling the kingdom in peace and wisdom ;—one day,—praise of Padmâvati-Dêvi (*stops here*).

278

Date 1518 A.D.

(On the date specified), at the time of the moon's eclipse,—the rājâdhirâja râja-paramêśvara vîra-pratâpa Krishṇa-Râya-mahârâya,—the villages granted for the god Kôṭinâtha being ruined,—when that Krishṇa-Râya-mahârâya was in the camp (*bîḍu*) of . . pura, ruling a peaceful kingdom,—(on the date specified, as above), in the presence of the Virûpâksha-linga on the bank of the Tunga-bhadra, he granted for the god Kôṭinâtha the following five villages (named). Usual final verses.

¹So spelt in the original.

279

Date ? 1518 A.D.

(Nāgarī characters.)

May it be prosperous. Hēmaṇa-bhaṭṭa, son of Siddhara Nāraṇa-bhaṭṭa, of the Upamanyu-gōtra and Kaṭha-sākhe,—with the countenance of Dēva-Nāyaka, obtained at the hands of Kṛishṇa-Rāya the villages for the god Kōṭinātha and returned. May it be prosperous.

283

Date 1023 A.D.

Be it well. (On the date specified), when, with all titles, Jagadēkamalla Jayasinga-Deva, favourite of the earth, was ruling the kingdom of the world:—And Kundayya was ruling the Banavāse Twelve Thousand;—Santayya was holding the, and Kabilaya was holding the . . . :—

Be it well. Adorned with all ascetic virtues, ruling Ānūr, set up the . . . linga and made a grant for it. (Much of the inscription is effaced).

284

Date 1283 A.D.

By the victor is gained spoil, &c.

Be it well. In the 14th year of the reign of the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Rāmāchandra-Rāya, (on the date specified), Channa-Bommi-Dēva having raided Kuppatār-agrahāra and carried off the prisoners and cows,—the nāl-prabhu, Haḍaḷa Birayya, running to the riot, fought with the Haḍavāna-rāvuta Śiva-dēva, and gained the world of gods.

285

Date about 1265 A.D.

Obeisance to S'ambhu. Be it well. In the . . year of the Yādava-Nārāyaṇa, the bhujabala-chakravartti Mahadēva-Rāya, (on the date specified, the name of the year is gone),—when the mahā-maṇḍalēśvara, (with usual Kadamba titles), vira-Kāma-Dēvarasa marched against., in the battle of Soraba, Haḍaḷa-Kāmāyya's brother-in-law Billāyya, fighting with the horse, (gained the world of gods.)

286

Date 1168 A.D.

Obeisance to S'ambhu &c. Usual final verses.

Be it well. When the Kaḷachuryya-chakravartti Rāyamurāri-Sōma-Dēva's victorious kingdom was extending &c:—with broad agrahāras like breasts to the ocean-girdled lady earth, and Nāgarakhanda surrounded with leafy woods like the ring round the eyes of a girl, pleasing to the mind was the Banavāse-maṇḍala. Its ruler, subduer of hostile kings, (with other epithets), was the king Sōyi-Dēva. When that king was ruling the kingdom in peace;—In that nāḍ shone Ede-nāḍ, in which was Taravusa. Great in it was Kāḷa-gavuḍa, whose wife was Kañchi-gavuḍi. Their eldest son was Bamma-gaṇḍa, whose younger brother was Tāraka. His younger brother, distinguished for learning, was Bhima-gaṇḍa. When these three were nāl-prabhus of the Areyūr Twelve,—praise of Tāraka-gavuḍa, whose senior wife was Kāmiyakka, who bore Kāḷa-gav-uḍa; his praise.

When the nāl-prabhu Tāraka-gaṇuḍa, together with his sons, friends, and wives was in peace,—he erected a Śiva temple, and set up the god S'rikṣaṇṭha, and (on the date specified), washing the feet of (with the usual ascetic virtues) Kalimēśvara, made for the gods a grant of land (specified). Usual final verses.

287

Date 1163 A.D.

Be it well. In the Kaḷatsuryya-bhujabala-chakravartti Tribhuvanamalla-Bijjaṇa-Dēva's 8th year,—when Talevūr Hāraḍi Sōvavarmma? and other chieftains were ordered by Bijjaṇa-Dēva to the fort of Gutti, and they attacked and laid siege to it,—at the bidding of Kalammaṇa, ... Sankapa slew many and gained the world of gods. Date repeated, according to the Kali-yuga. Praise of Sanka.

Jōma-gaṇuḍa wrote it. The worshipper of the god Madhukēśvara of the Banavāse fort, Bammōja, did the stoue work.

289

Date 1138 A.D.

Obeisance to S'ambhu &c. Be it well. In the Chālukya Bhūlōka year, (on the date specified), when ... seizing the rafts of the Banavāse fort, carried off the cows,—Tadeyūr Kaggajja's son Doḍḍa-Bēḷeya ran and attacked him in the plain of Hasate, and slaying many, recovered the cows, and went to the world of gods. His praise. Jōma-gaṇuḍa wrote it. Dāsōja of Talave did the work.

290

Date 1157 A.D.

A similar memorial in the Chālukya-chakravartti Trailokya-Malla's 9th year.

291

Date? 1315 A.D.

A similar memorial in the time of the Sindhu Gōvinda, the Pātāla-chakravartti, boon lord of Bhōgavati-pura, ... (the name is gone).

292

Date? 1275 A.D.

A memorial of the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Rāma-Dēva's 5th year.

293

Date 1224 A.D.

Be it well. In Simhaṇa-Dēva's 15th year, (on the date specified), Kāḷayya of Talevūr fort, was united to the feet of the god Kale.

295

Date? 1312 A.D.

Obeisance to S'ambhu &c. Be it well. In the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti vira... Dēva's 6th year, (on the date specified),—Be it well. When the Sindhu-Gōvinda, the Pātāla-chakravartti, born in the Bhujagēndra-vamśa, (with other epithets), the nāl-

prabhu, the great suake general Kāmāyā, having attacked Sāteyanahalli, burnt it and carried off the plunder,—Tankapaḍala Bombiyya attacking him, slew Kāmāyā's brother-in-law, many men and horses, and distinguishing himself, gained the world of gods.

297

Date ? about 1280 A.D.

A similar memorial in the Kadamba chakravartti Kāva-Dēva's 11th year.

298

Date about 1300 A.D.

A memorial of the time of the Yādava-Nārāyaṇa, the bhujaḃala-prauḃha-pratāpa Rāma-Dēva.

299

Date 1074 A.D.

Obeisance to S'ambhu &c. When, (with usual Chāḷukya titles), Bhuvanaykamalla-Dēva's victorious kingdom was extending &c, and he was in the residence of Bankāpura, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, mahā-sāmantādhipati, mahā-prachanḃa-daṇḃanāyaka, (with various other epithets), was the great minister, senior minister for peace and war, the mane-verggaḃe-daṇḃanāyaka Udayāditya. Verses in his praise. When this Udayāditya-daṇḃādhipati was ruling the Banavāse Twelve Thousand, the S'āntalige Thousand, and the *vaḃḃa-rāvuḃa-sunka* of the eighteen rice villages in peace and wisdom ;—Dāsa-gāvuṇḃa of Torevarddhana in the Nāgarakhaṇḃa Seventy of the Banavāse Twelve Thousand,—by order of daṇḃanāyaka Udayāditya,—for the god Gangēśvara-Svayambhu of the Mūlasthāna, (on the date specified), washing the feet of Sōmēśvara-paṇḃita, disciple of Tatpurusha-paṇḃita of the Māliya-maḃhad-anvaya,—in memory of the departure (or death) of his father Kāsannara Kappagāvuṇḃa and his mother Arasiyabbe-gāvuṇḃi,—granted to the god, for repairs, incense, and offerings, land (specified). Also land for the maḃha, and for oil for the lamps.

And by order of daṇḃanāyaka Udayāditya, the sunka-veggāḃe Mālappayya, for the god's perpetual lamp and for oil for the lights of the maḃha,—of the *vaḃḃa-rāvuḃa, perijunka* and the two *bilkode*—these four customs duties, levied on goods here from the four quarters, and bare grain in transit, granted half rates. For the betel-leaf sellers the headman will take *okkal-dere* (family tax) and *koḃabāsa* from the Balanjigar, and carry out the provisions of the śāsana. Usual final verses.

Chāvuṇḃayya of the Uchchaṅgi fort wrote it. Kālōja, son of Birōja of Tiḃivalḃi, for doing the work of the śāsana received an annual grant of grain (specified) from Sōmēśvara-paṇḃita.

300

Date ? 1252 A.D.

(The first 34 lines are illegible). Praise of Dāsi-Rāja's son Kāma. He had the tank built, constructed the sluice, and repaired (the temple of) Kalinātha, and by devotion for Kaṛḃkanḃha made his office of *perggaḃe* illustrious.

Praise of the sēnabāva Mallayya, son of Dēvarāja, and an able minister. And S'riḃhara-paṇḃita, learning the stories of *dharma* from the Linga-purāṇa, repaired the temple of Rāmanātha, and granted ? 6 paṇa. And S'riḃharāryya's son ... made over... to the Gāḃeya-jiya Kāmāyya, named Gaṅgāḃhara, and the temple priests.

Be it well. (On the date specified), at the time of the sun's eclipse, he made the grants. Usual final verses.

This śāsana was written by Vāsudēva-Rāja-panḍita. The clever Binēyōja [engraved it]. Imprecation.

301

Date 1579 A.D.

Be it well. (On the date specified), in the time of Arasappa-Nāyaka,—in the quarrel between S'ankhaṇa-Nāyaka and Arasappa-Nāyaka, the pārapatēgāra of Soraba, Virūpākshaya, and Mandikūdūr Hēmāji laid siege to Engaḷa and plundered it. Refusing to give up Siḷḷahallī and Kummaru-hallī, Malliṇa-gauḍa's son Chikana-gauḍa, planting at the gate, his village (*the rest is much effaced*).

302

Date 1270 A.D.

Be it well. In the 29th year of (with usual Chālukya titles), born in the Kādamba-vaṁśa,—vira-Kāra-Dēva, (on the date specified), robbers having raided Kēri-Maḍivur, Kēti-Setṭi of Kiriya-Māguḍi attacked and slew them, and distinguishing himself, gained the world of gods.

304

Date ? 1110 A.D.

A memorial of Kuppapa who was killed by robbers.

305

Date ? 1208 A.D.

Be it well. When, with all titles, the Hoysapa Yādava-chakravartti vira-Ballāja was ruling the kingdom of the world :—(on the date specified), Kā[ra]-Dēva having raided Hāyava and carried off the cows, Hanche Bijjeya's son Viraha, slaying, gained the world of gods.

306

Date 1166 A.D.

Be it well. When, (with usual Kādamba titles), (on the date specified), the glory of the Kādamba-kula, Kirtti-Dēvarasa and the maṇḍalika Baṁmana besieged the Ginnalagundi fort and fought,—Chavuti-Setṭi's son, Hiriya-Rēviya-Mācheyā slew and gained the world of gods, uniting with Siva.

307

Date ? 1208 A.D.

Be it well. When, with all titles, the Yādava-chakravartti Hoysapa vira-Ballāja was ruling the kingdom of the world :—in his 19th year, (on the date specified), Kāra-Dēva having raided Hāyava and carried off the cows, Haṇḍiya Sōmaya attacked, slew and gained the world of gods. By the victor is gained spoil &c.

308

Date 1223 A.D.

Be it well. When the Yādava-chakravartti Singana-Rāya was ruling the kingdom of the world :—(on the date specified), Hāyama was raided and some one fell in the fight.

309

Date 1212 A.D.

Obeisance to S'ambhu &c. Be it well. (With usual Châlukya titles), (on the date specified), Singala-Dêva's raiders having seized the people and cattle of Bandalike and shut up the grain stores, Doravaḷi Meḍikaḷa-gauḍa's son Channa, recovering the cows, and slaying many, gained the world of gods. For his wife the Brahmins of Karilige granted land (specified).

Om. Obeisance to Siva.

310

Date ? 1129 A.D.

In Bhûlôkamalla's 9th year (the date specified), at the time of the eclipse of the sun, Râcheya-jîya-bhaṭṭa entered the fire and gained the world of gods. His elder brother Nâ[r]ajisimha... set up this stone.

313

Date ? 1176 A.D.

Be it well. (On the date specified), during Jâbakayya's superintendence,—Permmâḍi-Deva's son Tailapa-Deva, double of Permmâḍi, having raided Asaganahalli belonging to agrabâra Nêrilage, and carried off the cows,—Dâkanga, son of Mâli-abbe, slew the leader Kâlamogamayya's horse, recovered the cows, and gained the world of gods. All the Brahmins made a grant for him. Imprecation.

314

Date 1075 A.D.

Be it well. When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c :—And, a dweller at his lotus feet, was ruling the Banavâsi Twelve Thousand and the Sântalige Thousand ;—(on the date specified), Gaṇḍara-dêva, son of the thousand of agrabâra Kuppattûr,—when, sent by Kâdamba Sântaya-Dêva, the whole army under twelve nâyakas [made a raid], carried off the cows, and were loosing the waists of the women,—Gaṇḍara-dêva, thinking on the saying "By the victor is gained spoil" &c, fought Nâyaka, slew many, made an arch of their heads, recovered the cows, gained the victory, and mounting a car brought by celestial nymphs, while the heavenly drums sounded, went to the world of gods ; and as the celestial nymphs crowded round him with ardent longings, the rain of flowers descended.

...Kilava's writing. Chemvuḍḍôja's son Bammôja's work.

315

Date 1076 A.D.

For Nâga, the son of the Kuppattûr thousand, they granted an umbali and a flock.

Be it well. When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending,—(on the date specified), recovering the cows, and slaying many, Sovara Nâga gained the world of gods.

316

Date ? 1494 A.D.

The god Virûpâksha is the refuge. (On the date specified), Kuppattûr Vira-gauḍa's .. Lokuvali Mala-bôva's younger brother Puṭa-bôva had this çivalak made.

Palahaya's work.

317

Date 1071 A.D.

When. (with usual Châlukya titles), Bhuvanaikamalla-Dêva's kingdom was extending &c :— And, (with usual Kadamba titles), the mahâ-manḍalêśvara Kirttivarmma-Dêva was in Banavâsi, ruling the kingdom ;—(with usual ascetic virtues) the thousand of agra-hâra Kuppattûr, uniting,—(with numerous epithets, including), the Koṇḍeya-tâla-prabhâri, Gaṇḍara-Dêva-Setṭi having had a new tank built, and cutting down the forest under the tank, formed new rice-fields,—the thousand, (on the date specified), gave to him one matta of rice-land under the tank, according to the Kachchavi pole. And the rent of that field the Setṭi granted for Setṭikere (tank). Usual final verses.

319

Date 1239 A.D.

Be it well. In the 4th year of (with usual Kadamba titles), .. naya-Dêva, (on the date specified), when Simhana-Dêva's nâyakas... with 30,000 horse, came and captured the hill-fort of Gutti, burnt the nâḍ, and were marching along with their booty openly displayed,—the Idagôḍ heggade Ballayya's son Haripaya, being in Tâlaguppe in Yada-nâḍ with Kâlêya-haḍala's son Hemmayya, fought in that town, destroyed the enemy, slaying many, and gained the world of gods. His younger brother heggade Baichayya had this stone made. By the victor is gained spoil &c.

321

Date 1242 A.D.

Be it well. In the reign of the Yâdava-Nârâyana, the bhujabala-pratâpa-chakravartti Singhana-Dêva, (on the date specified), when Kâmeya-haḍavala laid siege to Tavarûr, Boppa-bôva fought and gained the world of gods. A flower garden was granted for him by Kâmeya-haḍavala as a nettaru-godege.

322

Date 1244 A.D.

Be it well. In the same reign, (on the date specified), when Kâmeya-haḍavala being in Tavarûr was attacked by Birarasa who laid siege to the place, and Kâmayya was victorious in the fight,—his rutting elephant, the potter Somayya's son Nâgayya, slaying many, went to the world of gods. By the victor is gained spoil &c.

323

Date ? 1500 A.D.

Obeisance to S'ambhu &c. (On the date specified), when the mahâ-nâyakâchâryya, Yallappa-Voḍeyar's minister Kallanna-Nâyaka's Mallarasayya,—on Yallappa-Voḍeyar having favoured the Kuppattûr-Bhârangi-Sîme kingdom to the junior queen Bommarasi-amma of the female apartments for her portion,—being her minister and coming to assume the management of this kingdom,—in the course of his inquiries from village to village, coming to Bennagere, he stopped the daily allowance at the Nârâyana temple, and having proper prôkshane (or purification) performed for the god, granted a śâsana regulating the worship and ceremonies.

324

Date ? about 1158 A.D.

Om. Obeisance to S'iva. Be it well. In, with all titles, Trailokyamalla-Dêva's 12th year, (on the date specified), ḍa-gaṇuṇḍa coming from Hânungal-uâḍ with his wife and children, was attacked by robbers in Baṭṭi By the victor is gained spoil &c.

Obeisance to S'ambhu &c. Description of the Mandara mountain and the ocean. To the south of that mountain, surrounded by the earth which is girdled by the ocean, is the happy Hari-varsha, and like the husband of the earth Kimpurusha, the Bharata-kshêtra. That Bharata land in regular succession many Châlukyās ruled. After whom, marching on Thâṇa, twisting the neck of Mummuri, and putting in his place an agent under his own orders, Polakēsi without difficulty burnt Kānchi. It being said that Chôḷa burnt Kalyāṇa, taking a single elephant, the king Āhavamalla with invincible courage slew the warlike Chôḷa. His son, terrifying and scaring the Chôḷika Lāḷa Gauḍa Maleyāḷa Telunga Kāḷinga Vanga Pañchāḷa Turushka Gūrijjara Jajāhuti Mālāva Konkana and other kings, and bringing them under his orders, protected the earth under his single rule,—Vikramāṅka, the great ruler, king Permma.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c:—

A dweller at his lotus feet,—Has it penetrated the autumn cloud, has it become part of the sky, the sun or the moon, has it looked into the depths of the milk ocean, is it with Ganges stream cleansing the sky,—thus do the people in the world describe the greatness of the fame of Ananta-chamūpa. His conduct is such ; he is fit for this ; this work is thus far suitable for him,—thus well considering, he comes before his master and represents, and placing them in employment, protects the camp, so that they each praise the great chamūpa Anantapāla as their father and mother.

A dweller at his lotus feet,—The son of Hari (Karna), the son of Hari (Arjuna), the son of Hari (Manmatha), to suppliants, enemies and lotus-faced women (respectively)—in liberality, courage and beauty, who among new men (of the present day) can be compared with him,—thus does all the world with delight describe the tree of plenty to the excellent,—Gōvinda.

Be it well. When, with all titles, the daṇḍanāyaka Gōvinda-Rāja was ruling the Banavase Twelve Thousand ;—And the promoter of the Kādamba-vamśa, Tailaha-Dēvarasa was in the position of maṇḍalika of the Hānungal Five Hundred, and the Banavase Twelve Thousand ;—In that nāḍ, (with description of the various kinds of trees there), was the Nāgarakhanda-kampapa. To the manneya of that nāḍ, Boppa-Dēva and his wife Siriyā-Dēvi was born S'ōma-bhūpa. And in that Nāgarakhanda-kampapa, praised in the world for its S'iva temples, its groves of naga trees, its attendants on S'iva (pramathar), its Brahmins and others, was the Sivapura Bhārangi. To describe the glory of the rulers of that village ;—(with praises) there was Chatṭa of the Bichchara-kula. In it was the nāḷ-prabhu S'aiva, whose younger brother was Gulaga, whose son was Malla, to whom was born Chatṭa, to whom and his wife Chatṭauve was born Chauda. At that time, being in the enjoyment of the village, he erected in Bhārangi a fine temple of Mallikārjuna in stone. And after the god had been set up by the sēnabōva Banmāpa, he bought land from Chatṭa-gāvūṇḍa, and (on the date specified)¹, washing the feet of Kalyāṇasakti-paṇḍita-dēva, disciple of (with the usual ascetic virtues) Kriyāśakti-paṇḍita-dēva, priest of the god Grāmēśvara of Chikka Keṅ-yār,—made grants (specified) for the god Mallikārjuna of Bhārangi. Also Chatṭa-gāvūṇḍa made grants (specified). Names of persons appointed to maintain the grant. Usual final verses.

When Kannara-Dēva was ruling the kingdom of the world :—(on the date specified), Gabbindara ruling the Banavasi Twelve Thousand ; the Nāgarakhanda Serenty being under the authority of

¹The figures of the date are given as 10940 ! but Hēvalambi, given as the year, = 1099 expired.

... ; and Bichchara Erega's .. rega holding the *âr-ggavûṇḍu* of Barangi ;—the Baisarika sculptor Muddaṇṇa, when Pebba-gâmunda of Barangi harried the cows of Kaṇṇasôge, opposed him, slew, and gained the world of gods ... rega set up this stone.

327

Date 1112 A.D.

When, (with usual Châlukya titles), Tribhuvanamalla-Permmâḍi-Dêva was ruling the kingdom:—and Bopparasa was ruling the *manneya* of the Nâgarakhanda Seventy ;—and the mahâ-prachanda-danḍanâyaka Goyindarasa was ruling the Banavâse Twelve Thousand ;—Jagadêkamalla Tribhuvanamalla-Dêva, (on the date specified), the prabhu of the Nâgarakhanda Seventy, Boppa-gâvûṇḍa of Barangi, not allowing the kinsman of Bopparasa of Bandanike to capture ... , fought, died and went to *sargga*. The nâḍ ... uniting gave a *jayaviṭṭa*.

The skilful Marôja's writing (or engraving—*barehâ*).

328

Date 1159 A.D.

Obeisance to S'ambhu &c. filled with wealth, the outer and middle worlds, which if well considered are in the forms of *vairâsana* (a cane couch), *jhallari* (cymbals), and *muruja* (a kind of drum), surrounded by three kinds of air¹, perfect in the *shad-dravya*² (six elements), how beautiful are they, without any illusion of a creator, the three perishable worlds. Among those three worlds beautiful was the Earth, in which was the joyous Jambû-dvîpa, in which attractive to the sight was the Bharata-kshêtra. In it was the glorious Kuntala country, which was possessed by the Châlukya kings. After the passing away of those many Châlukya emperors, the earth was held by them in the following order,—Tailapa ; his son (omitting laudations) Satyâsraya ; his brother's son Vikramânka ; his younger brother's son Ayyaṇṇaya ; his younger brother Jayasimha ; his son Âhavamalla ; his son Sôvi-Dêva ; his younger brother Paramarddi ; his son Sômêśvara-Dêva ; his son Jagadêkamalla ; his younger brother Nûrmâḍi-Taila. In his time was the king Bijjala.

A dweller at his lotus feet, Kasapayya-Nîyaka gained renown. When he was ruling the Banavâsi Twelve Thousand ;—in that country, (with description of its natural beauties), was the Nâgarakhanda kampaṇa. The master of the *manneya* of that beautiful Nâgarakhanda Seventy, a moon to the waterlily the Kâdamba-kula, (with praises), was Sôvi (or Sôma)-Dêva, whose father was the king Boppa-Dêva, and Siriya-Dêvi his mother.

A dweller at his lotus feet ; (with praises) was Biri-Setṭi, whose descent was as follows :—Having successfully had a tank constructed after examination by experts (*siddhara-sôdadinda*), having planted groves of trees like the tree of plenty, and having made a S'iva-linga formed according to the rules with the *parusha* (the philosopher's stone) and other precious stones,—as the fruit (of these meritorious deeds) the *dêvi* Ambika obtained a son of purest good qualities,—Taili-Setṭi. To Râjikauvve and to Taili-Setṭi was born the victorious and meritorious Biraṇa. To his wife Garsauvve was born Kêti-Setṭi, and his younger brothers Châri-Setṭi and Tailam. Praise of Kêtaṇa and his wife Kâlikauvve, to whom was born Bira, a moon to raise the tide of prosperity of his family. To Biri-Setṭi and Bêchauve was born Chaṇḍa. Biri-Setṭi's brother was Mûḍa.

That Biri-Setṭi having set up the god Kêdârêśvara in Bhârangi-pura in the Nâgarakhanda Seventy,—for the endowments of the god, the heads of villages whose consent he obtained were the following :—Chaṭṭa, (his praises), whose son was the nâl-prabhu (ḥauḍu-gauḍa, (his praises, styling

¹ The *samira-traya* are *ghanôḍâḍhi*, *ghanânîla* and *tanuvâta*. ² The *shad-dravya* are *jîva*, *ajîva*, *dharma*, *adharma*, *âkâśa*, *kâla*.

him) *sāhitya-vidyādharam* (master of all learning). His son was Kētana. That Biri-Setṭhi having obtained the consent of—Be it well. Possessed of all titles, the mahā-maṇḍalēśvara Sōvi-Dēvarasa, Chanda-gāvuṇḍa, Kēta-gāvuṇḍa and others the Sixty families,—for the decoration and illuminations of the god Kēdārēśvara, the daily offerings, temple repairs, and livelihood of the priests and ascetics there, granted (on the date specified), washing the feet of (with the usual ascetic virtues) Kalyāṇa-śakti-panḍita-dēva, disciple of Kriyāśakti-panḍita-dēva, priest of the god Grāmēśvara of Keṛeyūr,—lands (specified) under Dēvingeṛe and a garden of 500 trees under the Kauṭīliya-kere. Also sites for 4 houses, and 1 maṭha. And the Prithvi-Setṭhi of Konavatti, with the Mummuri-daṇḍa, the Five hundred svāmis being present, granted for the god dues (specified) on grains (as named), for as long as sun and moon endure.

Be it well. With all titles, the daṇḍanāyaka, the great minister Māyi-Dēvarasa of the customs, being established in the sole management of the customs of the Banavase Twelve Thousand, granted for the god a free pass for 20 bullocks by whatever Balanjiḡar that were in Bhārangi they might be loaded. Also certain local taxes and tolls (specified).

And the mahā-maṇḍalēśvara Sōvi-Dēvarasa, for the god's perpetual lamp, granted 1 oil-mill, and the *hejjuika* oil-tax on a certain quantity of oil .. (some here effaced).

Usual final verses.

329

Date 1415 A.D.

...having destroyed Ananga-rāja (the god of love), praising Jinārāja, his feet receiving the worship of the good, endowed with all good qualities, Vādirāja among *vādīs* (or speakers), revered by all rājās. Like the white lotus in a pond, or the moon in the sky, like Hari, or Hara, or a smile, or Haladhara (Balarāma), was the munipati's wide-spread fame. His disciple was Jayakīrti-munipa, and devoted to the service of his feet, Siddhānta-vratipa, revered by all kings, fully versed in *siddhānta*. His disciple was Bulla-gauḍa, his son Gōpinātha, and his mother Malli-gāvuṇḍi. Praises of all of these in order. His disciple (with praises) was Siddhānta-dēva-munipa, whose mind was bent on shutting up the Bauddha speakers. Having overcome the Sāṅkhyas Yaugas Chārvvākas Bauddhas Bhāṭṭas and Prābhākas, what other speakers can withstand him? Praise of Bullapa-gauḍa, and his son Gōpaṇa-prabhu, who was like a bee in the hand of his mother Malli-gauḍi.

The rāya-rājaguru-maṇḍalāchāryya, mahā-vāda-vādiśvara, rāya-vādi-pitāmaha, to all the learned a chakravartti, Abhayachandra-siddhānta-dēva's senior disciple was Bulla-gauḍa, whose son Gōpa-gauḍa was the ruler of the following town;—Among the islands Jambu-dvīpa, and among countries the Kannaḍa country, are distinguished for beauty, wealth, and truthfulness. In Jambudvīpa, in the Karṇāṭaka-vishaya, adorned with all manner of trees (named) is Nāgarakhanda. A head-ornament to that nāḍ was Bhārangi, filled with wise Bhavyas (or Jains), learned men, just men and wealthy people, so that it seemed the abode of the goddess of fortune. In it was a splendid chaityālaya in which was Pārśva Jinēśa. The ruler of that town was Gōpa-gauḍa's son Bullappa's son Gōpaṇa, who had two gurus, Paṇḍitāchāryya and S'ruta-munipa, one to turn him from evil ways, and the other to lead him into good ways. Having enjoyed all the good of this world, and, desiring to gain the good of the other world, (on the date specified), Gōpaṇa, by the rite of *saṃādhi* rapidly quitted his body, and obtained *mukti*. May it be fortunate. The date in the same S'aka year, on which this stone was set up.

330

Date 1465 A.D.

Praise of the Jina śāsana. Praise of S'ruta-muni, of the Mūla-sangha, Nandi-sangha, Pustakagachcha, and Dēsi-gaṇa. His disciple was Dēvachandra-muni. His disciple, favoured with the

kindness of Abhayachandra, Gôpi-pati's son was Bullappa. The village of which he was the lord,—belonging to Gutti, in the Eighteen kampaṇa country, was Nāgarakhaṇḍa, among the villages in which was Bhārangi, in which were fine chaityalayas. Praises of Bullappa, who made grants of land and had ponds (*ṭirgghika*) constructed. Knowing that his end was approaching, he performed all the appointed ceremonies¹ and by the rite of *samādhi*, (on the date specified), went to the abode of the immortals.

331

Date ? 1456 A.D.

Memorial of the death, with Jaina rites, of Bhāgirathi, whose father was the prabhu Bullappa, and her mother, Mallabbe.

332

Date ? 1205 A.D.

In the time of vīra-Ballāḷa-Dēva, (on the date specified), when Kāva-Dēvarasa raided Tevareteppa,—Madavari Hariyaṇa slew ... fulfilled (his duty), and went to the world of gods.

333

Date ? 1205 A.D.

A similar record when the same man raided Kupiteppa.

334

Date ? 1242 A.D.

Be it well. In the time of the ... chakravartti Sômêśvara, when raided Kuḷiyateppa and carried off the cows,—...Goppa-gauḍa's...Bira, recovered the cows, slew many, and gained the world of gods. His ...

335

Date ? about 1140 A.D.

Be it well. When, (with usual Chāḷukya titles), Jagadēkamalla-Dēva was ruling the kingdom :—And the . . . verggaḍe-dannāyaka Bammaṇayya was ruling the Banavāse Twelve Thousand ;—and . . . was holding the . . . of the Nāgarakhaṇḍa Seventy ;—(*rest effaced*).

336

Date 1081 A.D.

Be it well. When, (with usual Chāḷukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending &c :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, the mahā-sāmantādhipati, mahā-prachanḍa-danḍanāyaka, . . . was ruling the Sântalige Thousand, the Jiddulige Seventy, and the Nāgarakhaṇḍa Seventy in peace ;—(on the date specified), when Boppaṇa was holding the office of gavuṇḍa of the Nāgarakhaṇḍa Seventy, and Nāga-gavuṇḍa was ūr-gavuṇḍa of Koḍadateppa ;—when the cows of Koḍadateppa were harried, Nāgi-Setṭi's son Māchi-Setṭi ran and attacking (the robbers) in the Kelligaṭṭa plain, fought, died and went to the world of gods. By the victor is gained spoil &c.

¹ A detailed account is given of his gradual expiry. Beginning with the prayer of 35 syllables, he came down to 16, then to 6, to 5, to 4, to 2, and stopped at 1, when, merely moving his tongue, he went to *svarga*.

337

Date 1116 A.D.

Be it well. (On the date specified), when, with all titles, daṇḍanāyaka Gōpauarasa was ruling the Banavāse Twelve Thousand:—Boppa-Dēva was holding the . . . of the Nāgarakhaṇḍa Seventy; and Kāla-gaṇḍa was ūr-ggaṇḍa;—Kadamba Kirtivarṇma's general Pīliya, meaning to put down Haruvateppa, cursed it, and going against the town from the woods opposite, was loosing the waists of the women and driving off the cows,—the Nāgarakhaṇḍa Seventy prabhu, Kuḷiyateppa Mala-gaṇḍa's son-in-law Makalamani slew with the dagger, and gained the world of gods. This stone was set up by (here follow the names). The work was done by Balige.. Māmōja. The writing was by Mala-gaṇḍa's brother-in-law

338

Date 1439 A.D.

(On the date specified), the chief person of... Kalla-gauḍa having killed . . . Bomma-Nāgaṇṇa,—his wife Bairāyi performed *sahagamana*. Mahadēva made (this stone).

339

Date ? 1217 A.D.

Be it well. In the 8th year of the Yādava-Nārāyaṇa, the pratāpa-chakravartti Simhana's victorious reign, (on the date specified), when Singarasa and Birarasa raided Tevarateppa,—Lōka-gaṇḍa's son-in-law Gogi-gauḍa recovered the cows and gained the world of gods.

340

Date 1249 A.D.

Be it well. In the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Kannaha-Dēva's 3rd year, (on the date specified), Tribhuvanamalla Hāyega, the hunter Hariyava-Setti's bond-servant (*besa-vaga*), the Kuḷiyateppa blacksmith Malōja's son Bomōja having gone to a hunt, when a boar charged him, stabbed it with his dagger, distinguished himself and gained the world of gods.

345

Date 1171 A.D.

Praise of the Jina śāsana. To the ocean-girdled earth like a beautiful breast formed for enjoyment was Nāgarakhaṇḍa in the Banavāsi-maṇḍala. Description of the latter. Its ruler, the subduer of all hostile kings, was Sōvi-Dēva, the glory of the Kādamba-kula. Praise of his valour in subduing hostile kings, whose wives were drowned in their tears,—and challenging the Changālva king, he put him into chains. He thence acquired the names Kadamba Rudra, Gauḍara-dāvani, maṇḍalika-Bhairava, Nigalanka-malla, and Satya-patāka.

As Nāgarakhaṇḍa was an ornament to Banavase, so to it was Tevarateppa, adorned with betel vines and areca gardens. A bee at the lotus feet of king Sōvi-Dēva, the master of that Tevarateppa was Boppa-gaṇḍa; his praises. His wife was Chāvikabbe-gavuḍi, whose brothers were Bammi-Setti and Kalli-Setti. To Tevarateppa Boppa-gāvuṇḍa and Chāvikabbe-gavuṇḍi was born Lōka-gaṇḍa, the nāḷ-prabhu of Tevarateppa. He erected a Jinēndra temple, and provided a tank, a well, and a

watershed for the temple, as well as a *satra*. To describe the excellence of that great lord's wife :— The daughter born to Tottâr Goyda-gavuḍa, Kâlikabbe-gavuḍi gained praise in the world equal to that of the celebrated Attimabbe ; her praises.

Be it well. In the Kaḷatsuryya-chakravartti Râya-Murâri Bhujabala-malla Sôvi-Dêva's 4th year, (on the date specified),—Tevarateppa Lôka-gavuḍi, for the eight manner of ceremonies of the Ratna-traya god he had set up, and for gifts of food to the rishis who come and go,—washing the feet of the mahâ-maṇḍalâchârîya Bhânukirtti-saiddhântika-dêva,—granted lands (specified). Usual final verses.

Praises of that great lord's senior guru Munichandra-dêva, and of his beloved disciple Bhânukirtti-saiddhântika. On hearing his name all malevolent gods left their thrones and fled astounded, while the yakshas, râkshasas, gandharvas, pisâchas, bhûtas, serpents, vêtâlas and others which quickly devour, trembling, asked 'What are your orders?'—such was the potency of his command. On the wonder-working crowd of snakes, evil planets, âkînis, vampires, goblins, ghosts, rapṭāṅga, bhêntara, devils and fiends showing themselves in the world, he set up yantras, repeated mantras, or gave other tantras (and exorcised them)—the wonderful saiddhântika Bhânukirtti-muni.

Disciple of Munichandra-dêva-yamina, of the Mâla-saṅgha, Kuṇḍakundânava, Kâṇḍr-gaṇa and Tiṭṭrîni-gatsa, may he prevail, proficient in saiddhânta, the lord of Bandanikâ-pura,—Bhânukirtti-muni.

346

Date about 1160 A.D.

(The inscription is effaced at the two sides all the way down). Invocation of the Boar form of Vishnu. May the god Narasimha grant to the famous Sôma all his desires.

Description of the ocean. Among the *dvîpas* it encircled was Jambu-dvîpa, in which was mount Mêru, south of which was the Bharata-kshêtra, an ornament to which was the Kuntala country. After many kings had ruled over it, there arose a celebrated victorious one, who obtained the dominion of the world.

Be it well. When, (with his usual titles), the bhujabala-chakravartti Bijjala-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace :—

A dweller at his lotus feet, (with praises), was Sôyi-Dêva, who by his valour gained the names Kadamba-Rudra &c. (as given in No. 345 above). To describe the glory of his line ;—Celebrated was Bannmarasa of Bandanike ; his son (with praises) was Bopparasa. Then occur the names of Sânta-âripa and Sîriyâ-Dêvi. To the latter was born a son, ? Sôyi-Dêva. His wife was Mâlala-Dêvi, who bore Lachchala-Dêvi, who had Boppa-Dêva for her husband. And king Sôma's wife ...also bore the king Mallikârjuna.

Be it well. When, (with usual Kadamba titles), the mahî-maṇḍalâchârîya Sôyi-Dêvarasa, protecting the Banavase Twelve Thousand, was ruling the kingdom in peace and wisdom,—one day, being inclined to *dharma*, saying, 'Âpandûr must be made an agrahâra', he gave directions to ... Dêva, and obtaining the control (of it),—together with the local governor Kasapayya, in the presence of the great minister Gôvinda-Râja, Nâkarasa, ... Tikarasa, the Brahmans of agrahara Tiḷivaḷli and ... peyûr, the nâl-prabhûs and seṭṭis (namely), and the crowned mahâdêvi Mâlala-Dêvi,—washing the feet of Brahmans versed in the four vêdas, the vêdāṅgas and upāṅgas, and proficient in the śâstras,—made a grant in Nâgarakhanda ...

347

Date 1139 A.D.

(Most of the inscription is effaced).

Obeisance to S'ambhu &c. (On the date specified), when the great minister for peace and war,-danḍanāyaka ...? was ruling the Nāgarakhanda Seventy. By his orders

348

Date ? 1140 A.D.

In the .. th year of (on the date specified), when the great minister, danḍanāyaka Bābimayya was ruling the customs certain gaṇḍas (named) ? of Bīṇṇingere made a grant for the god.

Be it well. When the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talakāḍu Ganga-vāḍi Noṇambavāḍi Banavāse and Hānungal, bhujabala vira-Hoysaḷa was in the camp of Bankā-pura, ruling the kingdom in peace and wisdom :—

And,—Be it well. With all titles, the great minister, danḍanāyaka Rā .. mayya was looking after the Noṇambavāḍi and Banavāse-nāḍ customs ;—By his order,—Be it well. (With various epithets), the sunka-verggade of the Nāgarakhanda Seventy, Dēvapayya-Nāyaka made a grant of land (specified) for the perpetual lamp and temple repairs of the god Grāmēśvara of Bīṇṇingere. Imprecations.

The disciple of Kriyāsakti-panḍita of agrahāra Kīṇiya-Kereyūr, .. Iiyamina Narasiyabbe's son Naychi-Setṭi also made a grant.

351

Date ? about 960 A.D.

Be it well. When Mārakki-arasa was ruling the Banavāsi Thirty-two Thousand¹ ;—the nāl-gaṇḍas of Būdanikke having fought among themselves, joining with Erega, Alagara Kupa-..... died and entered the abode of *sargga*.

352

Date ? 1286 A.D.

In the reign of the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti vira-Rāmachandra, (on the date specified), the Brahmins of the immemorial agrahāra having invested with the *gavudite* ;—when Bomma-bōva carried off the cows, Bāsiya .. turned them back, distinguished himself

By the victor is gained spoil &c.

353

Date ? 1613 A.D.

Obeisance to Gaṇādhpati. (On the date specified), for the god Virabhadra of Neralige, the ruling mahā-prabhu Sāveya-Arasamma granted land as follows :—When we had the Mūgūr agrahāra tank excavated, the land under the Sangi-Setṭi pond of Timmāpura which we had given for the god being submerged by the tank, we have given in lieu thereof land (specified) under the Kāna pond in Neralige.

354

Date ? 1743 A.D.

(On the date specified), Keḷadi Basavappa-Nāyaka caused to be written and sent to Linga the following matter :—In the pēte being newly built in the Āneratti village of the Kupatūr-sime,

¹ So in the original. The inscription, which is an old one, is very corrupt. Should be Twelve Thousand.

Hanchinâ Siddha having had a stone maṭha built for Basavappa-voḍêr, and saying we will bear the expense of the service, in order to provide a yard and hamlet for this maṭha applies for the waste land formerly under the weir of the Kâre pond near the pêṭe; and Garaji Virappoḍêr having requested that the *nâgôpalu-sṭhala* formerly belonging to the old pête, for which there is no tax, may be brought under the *sist* and granted as an *uttâr*,—and Gurapa having reported that it may be considered and granted,—we have taken from Virappa-vaḍêr 5 varaha for the palace and make the grants (previous particulars repeated). In order to mark out the ground with stones engraved with the linga, we have sent our servant Muḍiyana from the presence, who will assemble those of the four boundary villages, and in their presence mark out the ground according to the *rêlke* so that no dispute may arise, and set up the boundary stones.

This paper (*kâgada*) will be copied into the *ṣênabôva's kaṭita*, and returned.

355

Date 1768 A.D.

Be it well. (On the date specified), according to the orders of the Hajarat Navâb Sâheb, when Beg came to this village and was in the fort, he had a Friday mosque built, and made a grant for it, which will be continued to mokha-Dhuyamulla.

356

Date 1491 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), at the lotus feet of the chief mahâ-mahattu of heaven and earth, Lingada Kantheya-dêva,—we, Kuppattâr Virappa-gauḍa, have made over Lingâpura and the Kuppattâr Nirâsi-matha, so that they can at no time fail. Imprecations.

357

Date 1666 A.D.¹

By order of Virûpâksha-mahârâya.

Obeisance ever to S'iva. Invocation of the Boar form of Vishnu, and of S'ambhu.

Be it well. (On the date specified),—By order of the worshipper of the great linga, universal emperor of the gods, Virûpâksha, lord of Vidyanaḡara; seated on the jewel throne; master in the south of the eastern southern and western oceans; entitled to the band of five chief instruments in all points of the compass; the ruler of Chandragutti belonging to the Banarâsi Twelve Thousand and all the countries dependent on ^{TA}Arâga; the mahârâjâdhirâja (with other epithets)¹ :—

A dweller at his lotus feet, the agent for his affairs, the ruling mahâ-prabhu Sapâyi Râma-chandra-Râja of Sode being the ruler in enjoyment of the *Kubuttâr-sime*;—It being represented that Viranna, the nâḡ-gauḍa of Kubuttâr-sime, that he might obtain refuge (or merit), had given the Kôte-koppa village to the Kubuttâr Mirâsi-matha,—and in order that the work of merit might not go to ruin, an original grant specifying the terms may be issued,—an original grant is given to Kanthe-vaḍêr of the Mirâsi-matha as follows;—(here are repeated the terms of the grant and boundaries and rights of the village). Such is the original grant made by order of the mahârâya.

{Witnesses)—Sun and moon &c. Usual final verses.

358

Date? 1257 A.D.

Obeisance to Sambhu &c. Be it well. In the time of the mahâ-manjâlêṣvara Bira-Devarasa;—(on the date specified), by order of Râyachauḡi-Setti, Ajjhamaîri Lakharasa coming, laid siege to

¹The date is altogether wrong; in connection with Virûpâksha, and the contents are full of errors.

the gate of Benavur, and fought with Chikka-Dêva,—when Kala-gauḍa's son heggade-Kāmayya slew many, distinguished himself and gained the world of gods. For that, Rudrasakti-dêva granted a *netṭaru-godage*. Praise of the hero.

359

Date 1129 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Châlukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending &c:—

And, a dweller at his lotus feet, (with usual Kadamba titles), Tailaha-Dêva was ruling the Banavâsi Twelve Thousand and the Hânungal Five Hundred in peace and wisdom:—(on the date specified), Binavûr Kâlî-gāvunḍa's son Mâni-gavunḍa, —in the government of Siddhige-Setṭi,—assembling the prabhu-gāvunḍas of Basavûr and other places in the Ede-nâḍ Seventy,—the town being on one side and the tank on the other,—showed them the whole of the Bayalâkâsa rice lands to which he had brought the Jâlagere channel so that it could irrigate the whole plain. And begging from the nâḍ and from the king land for the tank, he granted 50 poles in the Makki plain. Usual final verses.

361

Date ? 1259 A.D.

(On the date specified), Mâdarasa-Voḷeyar's . . . Virappa ended his time (or life), and his wife Nâkavve passed over (to the other world). The patron of his house, Kitanakêta Bairava-Dêva and his son Virûpaya set up this stone.

363

Date 1796 A.D.

(On the date specified), Channappa-gauḍa set up this pillar with devotion.

Date 1813 A.D.

(On the date specified) the temple was built.

364

Date 1796 A.D.

S'ri-Murigêndra. (On the date specified), at the feet of the sâmpradâyaka S'iva-pûje Muppinayya, Bennavûr Channappa-gauḍa's son Kariyappa-gauḍa doing obeisance, made this maṭha.

365

Date 1859 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), Hajarat . . . Tâkhin Arâb Bahâdar granted the nâḍ-gauḍlike of the . . . śîme to Bennûr Basava-gauḍa's son Chennappa-gauḍa's son Kâtiḍi .. gauḍa.

366

Date ? 1257 A.D.

Corresponds with No. 358 above.

368

Date ? 1165 A.D.

Be it well. When the mahâ-[maṇḍalêśvara], Kêśavarasa was ruling in peace:—(on the date specified), the Hoysala chieftain having carried off the cows of Korise,—Sakunavallî Chokka-gavunḍa's son Bâta-gavunḍa, in the ruin of his town, gained the world of gods. By the victor is gained spoil &c.

369

Date 1157 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Châlukya titles), Trailôkyamallâ-Dêva's victorious kingdom was extending, &c :—(on the date specified), when Kanna . . si having given to Kâlêya, the son of Lakuma-gavuṇḍa of Kâtikavallî in the Ede-nâd Seventy, his daughter Kâchajji-yama with a dowry, was himself making his village,—by order of the mahâ-maṇḍalêsvara Malli-Dêvarasa of Hayve, Singa-maṇḍalika came with servants and horses, raided Kâtikavallî and was carrying off the cows —when by the might of his arm, going after the cows, Kanneya attacked and withstood the enemy, fighting so that the corpses were writhing together as in the time of the congress of serpents. Verses describing the valour of Kanneya, whom twelve *apsaras* bore away. By the victor is gained spoil &c.

370

Date 1171 A.D.

Obeisance to S'ambhu &c. Be it well. In the reign of Râya-[Murâri Sôvi-Dêva], (on the date specified), when . . . Setṭingunṭe Ojeyya's son Tailaya was in the guard-house of Areyangal,—twelve *manneyar* laid siege and fought, on which, making their army retreat, slaying many, he recovered the cows and gained the world of gods. His elder brother Mâchi-Setṭi and his younger sister Siriyayve set up this *vîragal*. By the victor is gained spoil &c.

371

Date ? 1271 A.D.

Obeisance to S'ambhu &c. Be it well. In the time of the Kâdamba-chakravartti vira-Kâva-Dêva, (on the date specified), when heggade Mâchayya went to Sâteyanahallî Bommi-Setṭi to speak about some business (specified), and was returning,—in the weir of the Kuppattûr tank, Tipparasa and his nâyakas attacked him,—on which he fought, slew many, distinguished himself and gained the world of gods. By the victor is gained spoil &c.

372

Date 1165 A.D.

Obeisance to S'ambhu &c. Be it well. In the time of the Kalachuryya bhujabala-chakravartti Bijjâna-Dêva, (on the date specified), when the Hoysapa chieftain raided the immemorial agraḥâra Kereyakâvise, and carried off the cows,—Mûdivûr Bammi-Setṭi's son Malli-Setṭi, slaying many, gained the world of gods.

375

Date 1347 A.D.

(Nâgarî characters)

Obeisance to Virûpâksha and Gaṇêśa. Praise of S'ambhu and the Boar.

Kings of the Lunar line and Solar line, bringing to mind the famous Purûrava, and in conduct like Manu and others, with their invincible arms doing noble deeds in the three worlds, the glory of the Krita, Trêta and Drâpara ages, protected this earth. In the Kali age evil having greatly increased, Dharma seeing that it was impossible for it to move about, went to the side of its master the creator and benefactor of the world, and said,—“With only one leg[*left*] how can I travel about in the troubles of this Kali age? Show some mercy, lord; yours it is to remove the difficulties of

those who how before you." Hearing this from Dharma, the father (*tāta*), being favourable to the prayer he thus for a long time presented, made in the great royal line of which S'ailāṅka was the lord, a king named Saṅgama. From the king Saṅgama's wife Kāmambikā were born Harihara, S'ankara, Bukka, and Mārappa, like the four arms of Hari, able in protecting the earth and destroying their enemies. Their family god, the guru of all the gods, the god Virūpāksha; for merit, the Tungabhadra like the stream of the Ganges, bordered with pleasure gardens; their house filled with women; their stronghold Hēmakūṭa, like a mountain; for sport the Pampā lake;—great was their fortune. Sole witness (or evidence) of the valour of heroes was the great city Hastini; which was protected by the king Harihara together with his brothers.

From Kallāsa, the king Mārappa having acquired a kingdom in the west, was established in Gōmanta-sāila, the excellent Chandragupti, protecting his subjects in peace. His fame with perfume like that of white camphor pervaded the sky and vied with the scent of the *mandāra* (tree of paradise) Rājādhirāja, Yuvarāt, paramēśvara, a great kite to the serpents the kings Bhōja and Tailanga, opposer in war of the three kings, terrifier of foreign kings, equal in power to Hari,—thus is he praised by the eulogists. When this king Vira-Mārappa was ruling, *dharma* was promoted and he was protecting his subjects in good ways, with a contented mind,—when, in order to inquire into the welfare of the people, he set out on an expedition. As he was proceeding, on a certain occasion he encountered the Kādamba king, surrounded like S'akra by an army composed of elephants, horsemen and foot-soldiers, and having defeated him in battle,—in order to see S'iva, the lord of Gokarna, the original creator of the world, came to that place at leisure. Bathing in the water of the ocean at the time of the *parva*, pouring a libation to the *manes*, the highly generous Mārappa made gifts to Brahmans of lands, cows, virgins, and gold in quantities. And there he also bathed Mahābala with cool water, musk, camphor, sandal, bdellium and saffron freely, and offered golden flowers. And (on the date specified), at the time of an eclipse of the sun, in the presence of that S'ambhu, he made a grant of Kāntapuri to Brahmans dependent on him, versed in all learning, emigrants from the ^AĀndhra country, (praise of their accomplishments), giving to the village the name Mārappapuri. (Here follow names and particulars of the Brahmans)—altogether 28 shares.

Having returned to Chandragutti-pura, he was there in great glory, when to this great king floating in the ocean of the kingdom there was born (*ajani*) a pilot, who by the power of his wisdom could overreach even Guru (or Brihaspati), the great minister named Mādhava, whose guru was Kriyāsakti, and of such fame that he was himself Tryambaka. By this conqueror of foreign powers was he obtained (*samprāpta*) as by Bhārgava was S'ankara. Having examined together (*sandōkya*) the three vēdas (*trayīm*), and the text of the purāṇas (*purāṇa-samhitā*), from love to the world and affection to the minister, he gave to mankind the commandments of Tryambaka in the compilation *S'āivāgama-sāra* (or *S'āivāgama-sāra-sangraha*). On the advice of the learned Mādhava, he who directed the dharma of the kings and Brahmans of his own country, had this śāsana made, along with the chief lords, Brahmans, and the company of twice-born in the agrahāras of his own country.

An ornament to the Kuntala-dēśa was the Vanavāse Twelve Thousand kingdom, the chief capital (*pradhāna-rājadhāni*) was Chandragupti with another name of Gōmanta-parvata, in the Twelve Kharvāṭa country (attached to which), in Nāgarakhaṇḍa of Yada-nāḍ, Kāntapuri, otherwise named Vira-Mārappapuri, belonging to Kamaṭhapura, situated on the bank of the Varadā river, the king, in order that his government might continue as long as sun and moon, as an offering to Kṛishṇa, (with all the usual rights), gave, free of all imposts. Boundaries.

(signed,) in Kannada—Vira-Mārappa-Voḍer.

Witnesses,—Sun and moon &c.

Usual final verses.

śrī-Virūpāksha is witness. śrī-Madhukēśvara of Yada-nāḍ is witness.

376

Date 1212 A.D.

Be it well. In the time of the Yādava-Nārāyaṇa, the pratāpa-chakravartti Hoysaṣa vira-Ballāḍa-Devarasa,—(on the date specified), Singaṇa-Dēva having come to . . . and slain many,— . . . arasa's son Banaka stabbed his horse, distinguished himself and gained the world of gods. For his children a *nettaru-goḍage* was granted (as specified). Imprecation. Kali-dēva is the refuge.

377

Date 1209 A.D.

In the time of the favourite of earth and fortune, the mahārājādhirāja, boon lord of Dvārāvattipura, Yādava-Nārāyaṇa, the pratāpa-chakravartti bhujaḍa vira-Ballāḍa-Dēva,—(on the date specified), to the thousand of Kuppatūr, the nāl-prabhu Huruṣaḷi Kali-gavuḍa, for the perpetual lamp of his family god Kali, granted land (specified). Usual final verses.

379

Date 1533 A.D.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-Achyuta-Rāya-mahārāya was ruling a peaceful kingdom :—Allappa-Nāyaka, descended from Cheunnappaṇṇanaya, granted for the god Hanumanta of Huruṣaḷi a śāsana as follows ;—In order that much merit may accrue to Hiriya-Tirumala-Rājayya, the agent for the affairs of Achyuta-Rāya-mahārāya,—all the lands, &c. (specified) included in Koppa, otherwise called Timmāpura, belonging to the village of Huruḷi of the Ghaṭṭe-sthala belonging to the *durgga* of Gutti,—which Achyuta-Rāya-mahārāya had favoured to him as an *amara-muhale*,—together with all the rights pertaining thereto (specified) have we given for the offerings and perpetual lamp of the god Hanumanta of Huruḷi, for the priest, . . . and tambourine players. (The details repeated).

Usual final verses.

380

Date about 1015 A.D.

Be it well. When Ayanaya was ruling the nāḍ ; and Duga was ruling this town (Elevāḷa) ;—

Imprecation. kasa and the other seventy will remain and protect the land as long as the sun endures.

381

Date about 1010 A.D.

Be it well. When Vikramāditya Satyāśraya, favourite of earth and fortune, mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world :—

And —Be it well. Sēnavarasa was ruling the Banavāsi Twelve Thousand ;—

382

Date 1395 A.D.

Be it well. (On the date specified), the Brahmans of Elase and Kuppagaḍḍe in the Gutti Eighteen kampaya, together with all the gaṇḍas, granted of their own accord Elambaḷli in the Nāgara-khaṇḍe-nāḍ, with all the eight rights of possession (specified), to Nārāṇa-dēva, the son of the treasurer Dharāṇi-dēva of the Gautama-gōtra,—(making the grant) in the presence of the god Sapta-

nātha of Gôve, on the shore of the ocean,—to continue as long as sun and moon endure.

Usual final verses, together with the following :—The Brahman who forsakes the rules for receiving gifts becomes a monkey ; and the giver becomes a foul-scented jackal in the burning ground.

384

Date 1237 A.D.

(Very much of the inscription is effaced).

Mention of the Nāgavalli-kula and Nāgarakhanda. Praise of the Kaḍamba king Sôyi-Dêva. The government of Banavase-nâḍ was ~~obtained by~~ Vikramāditya, to whom the kings of Hayve, Koṅkaṇa, the celebrated Gaṅgavāḍi, and Tuḷu gave tribute.

Be it well. When, with all titles, the mahâ-ma[ṇḍalêśvara] ... was ruling the Banavase Twelve Thousand in peace and wisdom :—Description of the attractions of Nāgavalli. Born in the Gāvaṇiga-kula was Keṛeya[ma-Setṭi], whose son was Dêki-Setṭi. Sanka-gaṇuḍa together with Deki-Setṭi, built in Elambaḷli a Jina temple. His guru was Bhānukirtti-vratindra, his mother the celebrated, his wife Gaṅgāmbike, and his father-in-law the world-renowned . . . Of Keṛeyama-Setṭi's sons Kêtamalla and Dêki-Setṭi, praises of Dêki-Setṭi as a great supporter of the Jina faith.

Praises of Bhānukirtti-muni (as in No. 345 above), the disciple of Munichandra-dêva, of the Mûla-sangha, Koṇḍakundānvaya, Kāṇûr-gaṇa, and Tintriṇika-gachchha.

Be it well. (On the date specified), Elambaḷli Dêki-Setṭi, for the repairs of the S'āntinātha basadi which he had made, for gifts of food to the Jiyas and for the four castes of S'ravaṇas,—washing the feet of the S'āntinātha-ghaṭikâ-sthāna-maṇḍalâchāryya Bhānukirtti-siddhānta-dêva,—made a grant of land (specified). And that *sthāna* he made over to his disciple Mantravādi Makaradhvaḷa.

Usual final verses.

385

Date 1004 A.D.

Be it well. When, with all titles, Satyâśraya-Vallabha was ruling the kingdom of the world :—And . . . Bhimarasa was ruling the Banavâsi Twelve Thousand ; —Miḷiyapallaga Mārāma-Setṭi's son Haya-Setṭi fought among the cows, died and gained the world of gods. His son Nārasayya-Setṭi put up this stone.

386

Date 1004 A.D.

A similar record for another son.

387

Date 1241 A.D.

Be it well. In the time of the Yâdava-Nârāyaṇa, the praṭâpa-chakravartti Singhaṇa-Dêva,—(on the date specified), when the mahâ-maṇḍalêśvara Lakshimpâla-Dêvarasa was ruling Nâgara-khanda-nâḍ ;—before the royal commissioners,—sarvvādhikâri Kaḍuva-mahanta, sēnabhôya Chandarasa, paṇḍita Madhusûdana, manneya Bommi-Dêvarasa, adbhikâri Rāmaya together with Mallaya,—Elabaḷli Kâla-gaṇuḍa and Keṛeyama-Setṭi having raised a dispute as to the Elabaḷli vṛitti.—The arasu (king) had the two parties apprehended and brought up, on which they both declared on oath in the following manner ;—That Keṛeyama-Setṭi affirmed that he had paid the money, giving it to Kâla-gaṇuḍa's great-grandmother Jaki-gaṇuḍi and Galeya Chaṭṭeya, and had acquired (the vṛitti) with pouring of water. That he had not received the money from the hands of Keṛeyama-Setti and from

the hands of Gaḷeya Chāṭṭeya and made over the Elabaḷli vritti with pouring of water was what Kāla-gavuda (affirmed). In the presence of the god Kāli of Bandanike, before the Brahmans there, the five maṭhas, the Brahmans of Tāṇagundūr, the nāḷ-prabhu Bommi-Setṭi, sāvanta Mudaya, Seleyaḷli Bamma-gavuda and Mācha-gavuda, Yamaṇūr Sōva-gavuda, Baḷligāve Kiti-Setṭi, the chief citizens, *nummu idaṇḍas*, and superintendents of *dharma*,—that Keṇyama-Setṭi stood hanging down his head, while Kāla-gavuda, holding the consecrated food, won, and obtained a certificate of victory.

388

Date 1089 A.D.

Be it well. When, (with usual Chāḷukya titles), Tribhuvanamalla-Dēva's kingdom was extending &c :—

And, a dweller at his lotus feet,—entitled to the band of five chief instruments, mahā-sāman-tādhipati, mahā-prachanḍa-danḍanāyaka, chief over the property of the court, (with other epithets),—danḍanātha S'ridharayya was ruling the Mēlvaṭṭe *vaḍḍa-rāvuḷa* and the two *bilkoḷe* ;—

And—Be it well Having received the rank of great minister charged with the burden of the whole kingdom, (with various epithets), a bee at the lotus feet of the god Sōmēsvara,—Perggaḍe Changa-Dēvayya was ruling the grain customs of the Banavāse Twelve Thousand, with the *vaḍḍa-rāvuḷa* and the two *bilkoḷe* ;—(on the date specified), at the time of the moon's eclipse,—for the perpetual light and offerings of the god Rāme of the Elambaḷli-tirtha of Sirivūr, he granted all the family tax on bullock loads of damp and heaped-up grain, with the customs duties and *koḍavisa* on 20 bullock loads. Usual final verses.

Bammi-Setṭi's son Sāvappa wrote it. Ganapa ...

389

Date 1172 A.D.

Obeisance to S'ambhu &c.

In the middle of the seven islands which were surrounded with many oceans was mount Mēru, south of which was Bharata-kshētra. In it was Kuntala, which was ruled by many illustrious valiant kings. After whom, one of surpassing fame for victory and courage gained the world by the might of his arm.

Be it well. The lord of all the Bhārata land, the emperor Bijjapa, his footstool covered with the bowed heads of all the kings in the ocean-girdled earth, as a garland between the breasts of the Lakshmi the Kuntala kingdom, ever protected the world. His son was the celebrated king Sōyi-Dēva, the famous Rāya-Murāri, from fear of whose sword Lāḷa, Chōḷa and Gūnjara paid him tribute.

Be it well. When, entitled to the band of five chief instruments, mahārājādhirāja, sun to the lotus the Kaḷachuryya-kula, (with various other epithets),—Rāya-Murāri Sōyi-Dēva was in the residence of Kalyāṇa, ruling the kingdom in peace and wisdom :—

Description of the natural attractions of the Banavāsi country. In that nāḍ, rich in various groves (described) was the Nāgarakhaṇḍa-kimpana. To Siri-Dēvi and king Boppa-Dēva was born the ruler of Nāgarikhaṇḍa¹, the king Sōyi-Dēva, who obtained the names Kadamba-Rudra, &c. (as in No. 345 above). In the Nāgarakhaṇḍa-nāḍ Elambaḷli was noted for its betel vines, and the fruit of its areca palms and orange trees. The ruler of that village was Keṇyamma-Setṭi, who confining himself to the holy linga set up by Rāma and worshipped by Rāma, became known in the world as equal to Rāma.

¹ So spelt in the original.

Be it well. (On the date specified), for the decorations and illuminations of the god Rāmēśvara of the holy tirtha of Elamballī, the daily offerings, temple repairs, and for the food of the ascetics there,—washing the feet of (with the usual ascetic virtues) Kālēśvara-panḍita,—the mahā-prabhu Kereyama Seṭṭi, in the 6th year of Rāya-Murāri Sōyi-Dēva, in the year Nandana, made grants of land (specified) in Elamballī, obtained by exchange from the original owners and the gaudas of the four boundary villages.

To describe the glory of that Kereyamma-Seṭṭi :—To Kirtti-gauḍa's wife Chikkavve-gauḍi, the eldest among her sons was Kereyamma; his praise. His eldest son, born to . . . laliyauve, was Dēki-Seṭṭi, whose younger brother was Kētamalla. Their wives were Chikkave, Mālave, Kāliyakka, Chaṭṭave, and Māchiyakka. Dēki-Seṭṭi had three sons,—Sōma, Keṇyama, and Kirttivammā. Their mother? also bore Dēki-Seṭṭi, whose wives were Kētiyakka and Gangave.¹ Usual final verses.

Moreover Kereyamma-Seṭṭi, in whatever he sold, gave a *viśa* in every *hon*. Usual final verse.

390

Date? about 1141 A.D.

(On the date specified), when the great minister, danḍanāyaka Bāchimayya was ruling the customs of Nōṇambavādi, Banavāse and Hānungal, and all the *biravaṇa* of the nāḍ in peace;—the pergaḍe of the *biravaṇa* of the Nāgarakhanda Seventy, Bāchimayya, Mādi-Rāja, Bala-Dēvayya, S'unkehara-Dēvapayya,—these four, for the perpetual lamp of the god Rāmēśvara of the tirtha of Elamballī, granted 1 oil-mill, and 1 bullock-load, with 1 ? elephant driver. Imprecations.

391

Date 1216 A.D.

When, the favourite of, the mahārājādhirāja, boon lord of Dvārāvati-pura, sun in causing to unfold the lotus the Yādava-kula, conqueror of all the points of the compass, protector of the South, destroyer of Teluga-Rāya, Yama to the Turuhkka-Rāya,—in Dēvagiri, situated among eighty-four hill-forts, [Singha]ṇa-Dēva was ruling the kingdom in peace and wisdom :—

At the time when appointed to all duties, the great, the wealthy Jānu-Nāyaka, was enjoying the mahārāja's favour in his orders;—an ornament of the Sū . . śa-kula, (with other epithets), obtainer of a boon from the goddess Rēvati, to king Simhaṇa a Sahasrabāhu in readiness for war, was the great . . . Dellana-Dēva; whose son was Drōṇapāla-Dēva: whose son was Vajjala-Dēva and the others: The queen was Bamma, . . . and others the chief royal followers, Dāmōdara the purōhita, Kēsava-dēva the, Kāvaḍi the betel bearer, the sarvvādhikāri Lakshmi-dēva, the great staff officer (or ? judge) Dēvadhara and others the five ministers.³ —

With various natural beauties (described), the Nāgarakhanda-kampana was like a jewel-mirror to the earth. (In it) with the knowledge of the priest of the Sōmanātha temple of the city of Bandanike, Bhairama-jīya; the priest of the god Nakēśvara, Nākeya-jīya; the priest of the god Kōṭiśvara of Kuppattūr, Sarvvēśvara-dēva; the priest of the god Rāmēśvara of the Yammanūr village, Rudradhva; and all the other bhāṭṭārakas :—of the Brahmans resident there,—the Sarvvajña Brahmans, S'uśvari Brahmans, Bhāla-Sarasvati Brahmans, Kāmana-bhaṭṭa, Chakriya-dēva of Chikka-Keṇevūr agrahāra, Basavarasa of Tiḷivallī agrahāra, Bhīmaya of Kuppattūr agrahāra, Mādaya of Neṇṇige

¹ Some of these details are not very clear.

² The name of the year is given as Bhārgava, apparently meant for a synonym of Raudri.

³ Owing to lacunae and foreign modes of expression it is difficult to understand exactly what officials are mentioned.

agrahâra, Trilôchana-dêva of Hiriya-Kerevûr agra-hâra, and all the other Brahmanas :—Bammi-dêva of the nâd family, the dêsimumkhi Setṭikavve, Selehalli Malla-gâvuṇḍa. Ekaṭṭi Kâma-gâvuṇḍa, Abba-lûr Sôma-gâvuṇḍa, Bêgûr Kêta-gâvuṇḍa and all the other district officials :—the Eḷavaḷli chief Râmêśvara-dêva ; the Lakshmanêśvara tammaḍi, Kêtaya-jiya ; the Kali-dêva tammaḍi, Mallaya-jiya ; the Sântinâtha basadi paṇḍita, Hêmakirtti :—

Thus, with the knowledge of the five orders of the city, has a śâsana been granted by me, having bathed at the eclipse of the moon, put on clean and pure garments, having performed (to the god) the *pañcâmṛita* bath, and made offerings of all manner of flowers and cooked food, and presented *ârati* of camphor,—by this mahâ-Mahêśvara, the mahârâja's son Drôṇapâla-Dêva, of supreme piety, settled in the Prabhâsa-kshêtra of the Saurâshṭra country,—for the permanent daily worship of the master of the fourteen worlds, the god Sômanâtha with his consort,—with pouring of water by the hand of the great treasurer Thakkura Kannara-Dêva, has been given the village of Eḷeballi, together with its hamlet Siriyûr, and all the rights pertaining thereto (specified). Its boundaries.

Date.

Slôkas composed by the muni ;—(usual final verses)¹

392

Date 1092 A.D.

Be it well. When, with all titles, the glory of the Satyâśraya-kula, mahârâjâdhirâja parama-bhaṭṭâraka, Tribhuvanamalla-Dêva was ruling the Banavâse Twelve Thousand :—in the 14th year, (on the date specified), Hâlahuḍike Sôvarasa and Hayve Boppa-Dêva coming, besieged Eḷamballi and were fighting,—Kanniya Kêtaṇṇa's servant Hogayiga Marachi, slaying many, stabbing with his dagger, distinguished himself, and gained the world of gods.

396

Date ? 1200 A.D.

(On the date specified), when Kabbûr Kâla-gauḍa's son Bomala-gavuḍa, quarreling with his junior servant Kommâra Bomma-gauḍa's son Kallappa, beat him and killed him²,—the claimant ? set up a stone in . . . And that Bomma-gavuḍa with his wife Jabi-gavuḍi went to *svargga*.

397

Date ? 1223 A.D.

(On the date specified), Kantanahaḷli Bomma-gauḍa's son Bommana went to *svargga*. And his wife Siriyûr Bommaṇa's daughter Virakka gained the world of heroes.

398

Date 1216 A.D.

Be it well. When the Yâdava-Nârâyana, Sanivâra-siddhi, Girdurggamalla, Siṅgaṇa-Dêva Râya-chakravartti, (on the date specified), was ruling the kingdom of the world :—

And,—Be it well. Ekalarasa was ruling the kingdom of the *Jiduvilege Seventy* ;—Piriya-Kabbûr Dammôja's son Halôja being attacked by robbers in the Dupdeyagatṭa road, shooting at his opponents and slaying many, he gained the world of gods. By the victor is gained spoil &c.

¹ Quoted with many errors.

² Such appears to be the meaning.

399

Date 1074 A.D.

Be it well. When, (with usual Chālukya titles), (on the date specified), Bhuvanaikamalla was ruling the kingdom :—

And Mayūravarmma-Dēvarasa was ruling the kingdom of the Bauvāse Twelve Thousand, the Sāntalige Thousand and the Hānungal Five Hundred in peace and wisdom ;—When Kabūr Viragāvūṇḍa was in the office of nāl-prabhu,—his brother-in-law Māji-Setṭi's son recovered the cows and gained the world of gods. Verse in his praise. By the victor is gained spoil &c.

Mahādēva's writing.

401

Date about 1180 A.D.

In the time of the bhujabala-chakravartti Sankana-Dēva,—when the mahā-maṇḍalésvara
..... (some one slew, and gained the world of gods.

402

Date 1199 A.D.

Be it well. In the time of the bhujabala-chakravartti vira-Ballāḷa-Dēva, (on the date specified), Tottur Sanka-gāvūṇḍa's son Sāta-gāvūṇḍa's son Hakkima-gavūḍa fighting with robbers, slew them, distinguished himself and gained the world of gods.

Obeisance to Sarasvati.

403

Date 1234 A.D.

Be it well. In the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Simha[ṇa]-Dēva's victorious reign, (on the date specified), Bandanike Māchi-Setṭi's son Bammi-Setṭi's son Totūr Tiganeya,—..... when Birarasa raided, attacking him, slew many and gained the world of gods. Jakka-gauḍa's son-in-law Māḷa-gauḍa obtained ...

404

Date 1211 A.D.

Be it well. In the time of, with all titles, the Yādava-Nārāyaṇa vira-Ballāḷa-Dēva, (on the date specified), Sikkada Masava-Setṭi's son Sōvaṇa, when the cows were harried, attacking, stabbing with the dagger, distinguished himself and gained the world of gods. śrī-Sōmanātha.

At the time when Simhaḷa-Dēva came.

408

Date ? 951 A.D.

Be it well. (On the date specified), when Kannara-Dēva was ruling the kingdom of the earth :—Galvendara was ruling a division of Banavāsi-nāḷ ; and Era-Chatṭa was holding the office of nāl-gāvūṇḍa of the Nāgarakhanda Seventy ;—some one died in fight and gained the world of gods. By the victor is gained spoil &c. His wife Mukkabbe made this.

409

Date 1744 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), when the Dēśāhi Guttalaha-maṇiyara Bahadar-Hanumanta-Gauḍa was ruling the kingdom in peace :—In the Huruḷimēsida-

sime¹, the village of Nelikopa,—Sôdi... having obtained *multti* in the Virakta-maṭha of Hire-Māgaḍi in this country, and become a linga,—for that maṭha, in addition to the *ummaḍi utār* it possessed from of old in the Nelikoppa village, we have given an equal quantity of land. And in accordance with the order issued in the name of the Chaṭṭe-Mahal S'ubhedār Tukapa, boundary stones have been erected.

410

Date 1744 A.D.

Corresponds with the above, but stops at Virakta-maṭha.

411

Date about 700 A.D.

Be it well. When Vijayāditya-bhaṭāra was ruling the kingdom of the world—On the king Mariār dying, this was the respect (shown),—for the Phallēśvara temple of Muḍi-nāḍ were given rice-fields, level ground, tank, flower garden, the gift of a virgin, an alms shed, ..., a plough of black soil,—such was the *dharma* given according to his order. S'iri-Pā .. vāham made this.

412

Date ? 1177 A.D.

Be it well. In, entitled to the band of five chief instruments, the mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, year, (on the date specified),—when Malla-Dēva's queen Padu-mala-Dēvi having become hostile to Sōyi-Dēva, plundered in Kuppattūr, and raiding the folds, was carrying off the cows,—the Hiriya-Māguḍi beggaḍe-Kuppayya's younger brother Sankayya attacked, slew many, recovered the cows, drove back the enemy, distinguished himself and gained the world of gods. His sons Kuppayya and Kallayya set up this stone.

413

Date 986 A.D.

Be it well. (On the date specified), when Teyilaha was ruling the kingdom of the world :—And Chaṭṭu was ruling as king of the Banavāsi Twelve Thousand ;—and Bōḍayya, (with various epithets), Ayyana's son, was ruling the Nāgarakhaṇḍa Seventy ;—and Polega was ūr-ggaṇḍa of Piriya-Māguḍi ;—Ponnalaru gave to Karuchaga Gujayya one forest ; and with the knowledge of the Thirty-two Thousand, his ...

414

Date 1139 A.D.

When, (with usual Chālukya titles), Sōmēśvara-Dēva was ruling the kingdom :—in his 13th year, (on the date specified),—the mahā-maṇḍalēśvara Hoysala-Dēva (having captured) Gangavāḍi Nolaṃbarāḍi Talakāḍu Uchchangi and the Banavāsi Twelve Thousand, was laying siege to Hā-nungal² ;—Sōmarasa was nāl-gaṇḍa of the Nāgarakhaṇḍa Seventy ;—and Bomma-gaṇḍa Doḍḍa-gaṇḍa was ūr-ggaṇḍa of Hiriya-Māguḍi ;—when, by order of the mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, obtainer of a boon from the god Jayanti Madhukēśvara,—Madhukarasa,—Jakki-Setṭi was raiding Hiriya-Māguḍi, and Bobbi-Setṭi's younger brother ... Setṭi was carrying off the cows and loosing the waists of the women,—...stabbed with the dagger, distinguished himself, and gained the world of gods. By the victor is gained spoil &c. Obeisance to Sarasvati.

¹ Literally the gram grazing country.

² Owing to gaps the statement is not very clear.

415

Date 1139 A.D.

A duplicate of No. 414 above.

416

Date 1159 A.D.

Be it well, In, (with usual Châlukya titles), [Bijja]ṇa-Dêva's 3rd year, (on the date specified),—Hiriya-Nâyaka's brother-in-law Chikka-Kêta,—(obedient to) the mind's order of (with numerous epithets) Billaya the senior general of the Banavâse-nâḍ, appointed by the Kâḍ[amba] king, the mahâ-maṇḍalêśvara Kumâra-Kirtti-Dêva,—when the whole of Bijjaṇa-Dêva's officers, the Chauti kings, and an army under twelve chieftains, came and laid siege to the Gutti fort, and the town was ruined, .. the archers were following, and the spearmen were beaten,—chopping in pieces and slaying many, Kêtaṇa gained the world of gods. By the victor is gained spoil &c.

419

Date ? 1183 A.D.

In the Châlukya ornament Sômêśvara-Dêva's 4th year, (on the date specified),—when the mahâ-maṇḍalêśvara Ballâḷa-Dêva's was unloosing the waists of the women,—... son Sôye-Setṭi drove back the enemy and gained the world of gods.

421

Date 1104 A.D.

When, (with usual Châlukya titles), Tribhuvanamalla

Be it well. When the mahâ-maṇḍalêśvara Kirtti-Dêva was ruling the kingdom of the Banavâse Twelve Thousand in peace and wisdom :—(on the date specified), when Iḍugôḍu Sânta was the gâ-vuṇḍa,—his brother-in-law, in the ruin of the town, pierced through the enemy and went to the world of gods. Dasikerevâḍi Bomnôḷa's work.

422

Date 1142 A.D.

(Most of the first part is effaced).

In Jagadêkamalla's 3rd year, (on the date specified), Padevaḷa Taila gained the world of gods. By the victor is gained spoil &c.

423

Date 1218 A.D.

Be it well. In the time of the Yâḍava-Nârâyana, the pratâpa-chakravartti Simhaṇa-Dêva, (on the date specified),—.. Nâgi-setṭi being attacked by robbers in Guṇṭêśvara, slew many and gained the world of gods. By the victor is gained spoil &c. Kesahaṇṭi Dêvaṇa engraved it. Kallâra-Dêva wrote it.

425

Date 1242 A.D.

Be it well. In the time of the Yâḍava-Nârâyana, the pratâpa-chakravartti Simhaṇa-Dêva :—(on the date specified), when the nâl-prabhu Haḍavaḷa Charuḍayya and Kâlâyya were in Tuḍa ... , having collected the fixed rent, but were unwilling to go and see the officer appointed by Simhaṇa, the mahâ-maṇḍalêśvara Lakshmipala-Dêva,—and enraged thereat he came and besieged the town

and was fighting,—that Haḷavala's . . . heggaḍe Channaya slew the enemy's force in sections, in accordance with the vow at first given to his master, and gained the world of gods. By the victor is gained spoil &c.

426

Date 1248 A.D.

Obeisance to S'ambhu &c. Be it well. In the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Kanhara-Dēva's 2nd year, (on the date specified),—when the mahā-maṇḍalēśvara, Rāyakumara, kapaḍi-Kēḍāra, supporter of Gō[va]pura, Padmanama's son Nepasi was ruling the Nāgarikhanda Seventy in the Banavase-nāḍ in peace and wisdom; —setting up a linga in his name, and giving to certain gauḍas (named) in full as much as they wanted (for them), granted the lands (specified) for the god Neṇēśvara. And sending for Hēliyahāḷa Mādḥava-jiya, the gauḍis made to him a grant for Chaitra and pavitra illuminations.

Moreover, Nepasi-Dēva set up the gol Lakshmi-Nārāyaṇa, and made for it a grant of land (specified), giving the gauḍas all that they wanted for it,—and sending for sēnabōva Būchayya, made it over to him for the Chaitra and pavitra illuminations of that god. Imprecations.

427

Date ? 1248 A.D.

(The first part is gone). A grant of land (specified). Imprecation.

¹The king who from continually worshipping the sun was never left by victory, and was always distinguished for devotion to the affairs of the country. Of a glory equal to Yudhishtira and others born in the Lunar line, was born the king Simhaṇa, who took up his abode in the Banavase country. To describe that country;—(list of trees that grew in it). Tangaśrapāla, the enemy who opposed him, he defeated by means of Lakḥhanapāla, who had command of an army, was the son of Padma-chamūpa, and was a lion to the deers hostile kings. In the Gelavāra village which he had himself acquired, he set up at an auspicious moment (the god) Lakshmi-Nārāyaṇa, and made a grant (specified) for it.

428

Date 1383 A.D.

Be it well. (On the date specified), all the Sālumūle of Ede-nāḍ in Gutti, Koṇḍarade in Nāgarkhanda, Hānugal, the Chikka Jigalige and Hiriya Jigalige Four Hundred, Bāḷa-Chaugale-nāḍ, Hosa-nāḍ, Kabunāḷige, Ayḍavāḷige, Hiriya Mahāḷige, Chikka Mahāḷige, Jambeyahāḷi-nāḍ, Heda-nāḍ, Kunchi-nāḍ, Hora-nāḍ, and Baḷe-nāḍ,—all of the Gutti Eighteen kampana, Vakhaligere-nāḍ, Honnatti-nāḍ, Eraḍ . . ya-nāḍ, Halasige, Honnāle, Ingundi, and other places,—having agreed among themselves, gave to the Sankala basti of Hiligeṇe a śāsana as follows :— When the mahā-rājādhirāja paramēśvara Bukka-Rāya's son Harihara-mahārāja was ruling the kingdom of the world;—A dweller at his lotus feet, was the mahā-prauḍha Mude-dannāyaka,—to whom the Sālumūle of the country gave the office of Seṭṭi of all the . . . ,—on which that Mude-dannāyaka and the Sālamūle of our nāḍ gave an umbāḷi of 70 varaha for a palanquin and spears garasa-Vodeyar

² The inscription is indistinct, and the meaning of some parts doubtful.

429

Date 1552 A.D.

May it be prosperous. Invocation of the Boar form of Viṣṇu.

(On the date specified), when the mahārājādhirāja rāja-paramêśvara vira-Sadā[siva-Rāja-mahārāja] was ruling the empire of the world :—(*stops here*).

431

Date 1178 A.D.

In, with all titles, the Kaḷachuryya-bhujabala-chakravartti Sankama-Dêva's reign, the 3rd year, (on the date specified),—

When, (with usual Kadamba titles), Kirtti-Dêvarasa was ruling the kingdom in peace and wisdom ;—A dweller at his lotus feet,—(*rest illegible*).

439

Date ? 1191 A.D.

In the time of (with usual titles), the Kadamba-chakravartti Kâva-Dêvarasa, (on the date specified), in the battle of Uddhare, .. rika-Bûvaya, slew the ... and gained the world of gods.

442

Date about 1100 A.D.

Be it well. When, (with usual Châlûkya titles), Vikramāditya-Dêva was ruling the kingdom of the world :—And the mahâ-maṇḍalêśvara, obtainer of a boon from the goddess Ajjâ, ... the Kadamba lion, .. . varmma-Dêva, ruling the Bauvâsi Twelve Thousand, was in Ba ... , ruling the kingdom in peace and wisdom ;—being engaged in a discussion on the rewards of *dharma*,—at that opportunity, he gave order for the repair of the great of Kelligunda, and made grants (specified) for it. Usual final verses.

Mahâdêva (wrote it) : Râjôja engraved it.

443

Date 1469 A.D.

The god Virabhadra, the beloved son of Jagadîśvara, was set up, (on the date specified), and .. saying I have had enough of this world.

445

Date ? 975 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara .. Tailaha-(Dêva) was in the camp of Sirivâr, ruling the kingdom in peace and wisdom :—(on the date specified), Kevesa Kâla-gâvuṇḍa's son Kallapa, going along the road, was attacked by robbers, on which he fought so as to establish his fame and renown, and going to *svarga*, gained the world of S'iva. Kallapa's ... mmaṇa made this.

446

Date 1483 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), to Ingalâdi-S'âta-jêva of the mahâ-mahattas of heaven and earth,—Hûkêri Mâdarasa-Nâyaka's son Tipparasa-Nâyaka gave a *pura-varga* with boundari's (as specified). Imprecations.

447

Date 1591 A.D.

Nāga-ṛ characters).

May it be prosperous. Be it well. (On the date specified), Sôde Immaḍi-Arasappa-Nāyaka,—in order that merit may accrue to our mother Changamma, we have had repaired Kôḍikoppa, otherwise called Tangasamudra, in the Telugade-sime, which was formerly an agraḥāra, and granted it, free of all imposts, to 17 Brahmans.

Signatures (in Kannāḍa).

448

Date 1193 A.D.

Om. Obeisance to Siva. In Kāva-Dēva's 13th year, (on the date specified), certain gaṇḍas (named) made a grant (specified) for the god Kali. Imprecation.

Gangādhara-Nāyaka's son, sēnabōva Sōmāryya wrote it.

449

Date 1163 A.D.

Obeisance to S'ambhu &c. Be it well. In the glory of the Kalachuryya-kula, bhujabala-malla Bijjana-Dēva's 7th year, (on the date specified), Neleyūr Boppi-Setti's son Kāli-Setti,—when Uddare Yakkalarasa was carrying off the cows,—attacking and slaying, gained the world of gods.

451

Date 1630 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified),—for the offerings, perpetual lamp, weekly worship and festivals of the god Madulinga,—the establisher of the pure vaidikādvaita-siddhānta, Yaḍava-Murāri, Kōṭi-kōlāhala, having faith in Siva as his chief aim,—Keḷadi Venkaṭappa-Nāyaka's great-grandson, Bhadrappa-Nāyaka's son, Virabhadra-Nāyaka, when he came to visit the god Madulinga, made a grant for it of the Bankasāna village in the Telugade-sime, belonging to the Gutti-venthe of the Banavāse Twelve Thousand,—which had formerly been rated in the *rāya rēkha* at . . . gadyāna

454

Date 973 A.D.

Be it well. (In the year specified), when Kakka Dēva was ruling the kingdom of the world :—and Chattayya-Dēva was ruling the kingdom of the Banavāsi Twelve Thousand ;—in Binā-Kāliyār . . . Kuḷuva's cowherd Horavayya died and went to the world of gods (on the date specified). Three of his relatives (named) set up this stone. Eṛagāri-ōja did the work.

455

Date 972 A.D.

Be it well. (In the year specified), when Kakkala-Dēva was ruling the kingdom of the world ;—and Chattayya was ruling the kingdom of the Banavāsi Twelve Thousand ;—and Aligabe. yya Kuppayya was the ūr-ggāvunḍa ;—Kannayya, son-in-law of Chattayya the son of Biyalayya of the Kachchhavas of Kalladi, (on the date specified), died and went to the world of gods. set up this stone. . . .

457

Date 972 A.D.

Beginning, as in No. 455 above,—and.. garu Kuḷuva was ūr-ggāmūṇḍa of Binā-Kalliyaūr;—Kone-gauḍa Bidiyaṇṇa . . . died with . . . daughter Jakkabbe and went to the world of gods. Jakkabbe's younger sister Jābe set up this stone. Eṛegāri-ḍa did the work.

461

Date 1423 A.D.

Be it well. (In the year specified), when the rājādhirāja rāja-paramēśvara vira-Dēva-Rāya Pratāpa-Vijaya-Bukka-Rāya, having subdued the four oceans, was ruling,—(on the date specified) Kumbāra Mahabala-dēva's son Bommandira and his daughter-in-law Chandave, these two ascended to *svargga*.

462

Date ? about 1200 A.D.

To bathe in the Kōṭi-tīrtha, deposit dues and pay tribute to the Sarvvēśvara-linga, and visit Bhavāni,—is to be freed from all sin.

464

Date 1151 A.D.

Obeisance to S'ambhu &c Be it well. When, (with usual Chālukya titles), [Trailokyama]lla-Dēva's victorious kingdom was extending &c:—And, (with usual Kadamba titles), Kirtti-Dēva was . . . —By order of Chamala, born in Nellūr in *Kūṭagana* of Mangalūr,—Gauḍeya-Nāyaka, the son born to Paḷeya and Māliyaḇbe, erected the temple in Mangalūr, and (at the date specified) completing the work, set up this śāsana.

465

Date 968 A.D.

Be it well. When, (with usual titles of the Chālukyas), Chaṭṭiga-Dēva was ruling the kingdom of the world :—And, (with usual Kadamba titles), . . . was ruling the Banavāsi Twelve Thousand under the shadow of his sole umbrella;—possessed of the qualities of an appointed great minister, holding the office of pergaḍe under the shadow of his sole umbrella, . . . made in Mangalūr; and for the god, (on the date specified), at the time of the sun's eclipse, Chaṭṭayya-Dēva, washing the feet of the Brahmans of, gave Doḡavale to the god. And the Brahmans of 24 agrahāras, Mudava, Jaragūr, . . . bavaḷḷi, Kantarōje, Gōsiri,

466

Date ? about 960 A.D.

Be it well. When (with usual Kadamba titles), . . . was ruling the kingdom :—And Mangalūr Doḷa-gauḍa was in the . . . of Kasaraguppe in peace;...*Bīrara* of Kalise and . . . arasi having raised an army and come, in the Kasaraguppe road. . . Doḷa-gauḍa died. Verse praising his bravery.

467

Date 1422 A.D.

Be it well. When the mahārājādhirāja paramēśvara, master of the eastern western southern and northern oceans, vira-Dēva-Rāya was ruling the kingdom in peace and wisdom :—(on the date specified), the lord of ships (*nāviyaḍa prabhu*), Mangalūr Nāga-gauḍa's son Seṭṭi-gauḍa went to *svargga*. On which, his wife . yin-gauḍi entered the fire.

468

Date 1112 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalēśvara Kīrtti-Dēva's senior general Kīrtti-yanna, (on the date specified), had gone to bring the tribute from Hayve, his brother-in-law Binji-mayya's son Vēmaṇṇa, in the battle of the plain, driving back the enemy and fighting in the van, gained the world of gods. His younger sister Kīrttiyanna's wife Chaṭṭikabbe and his daughter Uddhare Mārasingaya's wife Hellabbe built the Oḍada tank, performed his funeral rites, and setting up a *lira-gōl*, put up this stone. By the victor is gained spoil &c. Verses praising his valour.

Sēnabōva . . . wrote it. Masanōja's younger brother Amāli did the work.

469

Date about 1112 A.D.

Be it well. (On the date specified), when Banavāse Kīrtti-Dēva's general Kīrttiyanna was in the . . . of Sekunavalli,—on his giving an order to . . . , thinking on the sentence,—By the victor is gained spoil &c.—Bandaṇike Goravanna, slaying the leaders and horses, gained the world of gods. Verses in his praise.

470

Date about 1112 A.D.

Be it well. When the mahâ-maṇḍalēśvara Kīrtti-Dēva was ruling the Banavāse Twelve Thousand in peace and wisdom :—His senior general's wife Kīrttiyabbe Hayve Kēta (*rest illegible*).

471

Date 1012 A.D.

Be it well. (On the date specified), when the favourite of the earth, Vikramāditya was ruling the kingdom :—and, entitled to the band of five chief instruments, the mahâ-maṇḍalēśvara Chaṭṭayya-Dēva was ruling the Banavāse Twelve Thousand in peace and wisdom ;—Nellūr Maleya-Kere-gavunḍa's son Mancha-gavunḍa's lawful wife Santiyabbe-gauḍi went to *svargga* ;—at that time Akalaganna-Sōmeya having received a share in the Nellūr land,—in the presence of the five ministers and other persons (named), he granted 6 poles of the lower rice land in the share, for the god, washing the feet of the Jīya. Usual final verses.

Ammapa-gāvunḍa and his brother-in-law Muddayya had a well dug.

472

Date 1188 A.D.

Be it well. (On the date specified), when, (with usual Kadamba titles), Kāva-Dēvarasa was in Hānūngal, ruling the kingdom in peace and wisdom :—When the giver of food, Muṭṭahalli Jakka-gavunḍa's son Mancha-gavunḍa's lawful wife Santiyabbe-gauḍi went to *svargga* ;—at that time Akalaganna-Sōmeya having received a share in the Nellūr land,—in the presence of the five ministers and other persons (named), he granted 6 poles of the lower rice land in the share, for the god, washing the feet of the Jīya. Usual final verses.

473

Date 1448 A.D.

Obeisance to S'ambhu &c. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Dēva-Rāya-mahārāya's son Mallikārjuna-Rāya was on the throne of Vijayanagari, protecting all the kingdom in peace and wisdom :—Triyambaka-Dēva-Uḍeyar's son Bayichanna-Uḍeyar having come, saying the Chandragutti kingdom . . . ,—and a dispute having arisen between the

treasurer Māṇikerāya-Voḍeyar's son Lingapa-Voḍeyar and ourselves,—Bayichanna-Voḍeyar raided Andavaḷi in Uḷḷe-nāḍ, on which Moraṛ Dēva-gauḍa . . . at his boundary and ascended to *svargga*.

474

Date 954 A.D.

Be it well. (In the year specified), when Akāḷavarsha-Dēva, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, Kannara-Dēva was ruling the kingdom :—And, entitled to the band of five chief instruments, mahā-sāmantādhipati, boon lord of Trikuṇḍa-pura, born in the Brahma-Kshatriya Māṭūr-vamśa, a blameless gallant, having a pleasure grove as his umbrella, distinguished by the horse crest and the mirror flag, (with other epithets),—Māchiyarasa, being in Ede-nāḍ, was acting as king of the Twelve Thousand ;—the Kakkarase manṇiga, the heroic Vōjiga, being invested with full power, and holding the office of pergaḍe, (on the date specified), he gave Muṭṭaguppe to the Brahmans, and granted for the god land (specified) under the tank of the Mākalanā temple his grandfather Magusi had built when the Thirty-two Thousand was under one king. (With numerous epithets), sēnabōva Mārāyā wrote it.

475

Date 1577 A.D.

May it be prosperous. Obeisance to S'ambhu &c.

Be it well. (On the date specified),—for the *dharmā-satra* of the god Nilakaṇṭha of Heddase,—the Yaḍava-Murāri, Kōṭi-kōlāhala, holding faith in Siva as his chief aim, Keḷadi Sādāsiva-Rāya-Nāyaka's grandson Rāma-Rāja-Nāyaka,—the family of Hebāruva Lakhanna of Sangamāpura, the sarvamānya agrahāra of Heddase in Ede-nāḍ of the Gutti-venthe belonging to the Banavase Twelve Thousand in our hereditary kingdom, having gone to ruin, and various people who have no right to it being in the enjoyment of their estate,—taking it from them, we have granted the land (specified) in the said year, at the time of the moon's eclipse, for a *satra* for daily feeding 10 Brahmans,—in order that our Sādāsiva-Rāya-Nāyaka may obtain an abode in the world of S'iva,—and have had a stone sāsana written. (Boundaries of the land, and details of the expenditure to be incurred),—altogether 144 kha of paddy. The remaining 11 kha we grant for any additional Brahmans who may come.

Witnesses—Sun and moon, &c. Usual final verses.

476

Date 939 A.D.

Be it well. (In the year specified),—when, the favourite of earth and fortune, mahārājādhirāja, . . . bhaṭṭāraka, Kannara-Dēva was ruling the kingdom :—And, (with titles as in No. 474 above), Māchiga was in Po. . . , acting as king in peace and wisdom ;—from desire to perform a work of merit through faith in the lotus feet of S'rīkaṇṭha-paramēśvara, washing the feet of Brahmabhojengā-paramasvāmi, he made a grant (specified) for the temple which was his *vairāgya-sthāna* (or place of penance).

And for the decorations and illuminations of the god S'rīkaṇṭhēśvara of Kūḷuga in the Ede-nāḍ Seventy, for the Chaitra, pavitra, gifts of food to the ascetics, and temple repairs,—Banavāse Chatṭeya-Dēva, and, born in the Māṭūr-vamśa, Māchi-Dēva, (on the date specified),—washing the feet of, (with the usual ascetic virtues), Rudrāsakti-paṇḍita-dēva,—made the grant. Usual final verses.

477

Date 991 A.D.

Be it well. (In the year specified), when (with usual Chāḷukya titles), Āhavamalla-Dēva's kingdom was extending on all sides :—And, a dweller at his lotus feet, (with same titles as

Māchiarasa in No. 474 above), Sântivarummā was ruling the kingdom of the Belegube Seventy, Ēḍe-nāḍ Seventy, Tandavūr Twelve, Gede Twelve, Mūgunda Twelve, Pulivatti Twelve, Kalavatti Seven, and Sântalige Thousand, in peace;—when he was encamped in Balluga in the fifty nāḍs which had risen against Bira-Sāntara of Sântalige,—he had favour on Jōgayya,—son of Nangamma, the eldest son of Sibālī-Erehayya, nāl-gāvunḍa of the Gede Twelve,—and made him a grant as follows:—an equal share of the rāgi porridge money raised in the Gede Twelve. No waste to be in the rāgi porridge, or the nāl-gāvunḍas throughout the Gede government will be subject to fines and punishments. No one born in the Mātūr-vamśa to fail in this. ? Signature. Imprecations.

He who runs away in battle loses the respect he had before: and if by chance he sees him, Vikrama-Singa (*i. e.* Sântivarumma) utters a spell, does he not?

Written by the minister for peace and war, Siyimma.

The golden mountain would be ruined, the fire of the last day would spread, Viṣṇu would faint, the seven oceans would dry up, and all the (twelve) suns miraculously appear at once,—were Sântiga even in a dream to fail in the word he had uttered, or fear after having attacked.

478

Date 1198 A.D.

Be it well. (On the date specified), when the Kādamba-chakri Kāma-Dēva was ruling the kingdom of the world:—when the *śrāvuka* Nēmayya, junior to the Ēḍe-nāḍ official Mallayya, expired while in Heddase,—the land (specified) was bought and granted for his monument. Imprecation.

479

Date about 991 A.D.

Be it well. When the favourite of all the earth, the mahārājādhirāja paramēśvara paramabhāṭṭāraka, Kakkala-Dēva was ruling the kingdom of the world:—And, (with titles as in No. 477 above), Sântivarummā was in Herdase, acting as king in peace and wisdom:—at the opportune time, Kaṭega, in order that the king might have a son, vowed his head to (the goddess) Gundadabbe of Hayve; and having obtained a son to the king, gave his head to the soldiers, and went to svargga. For that Kaṭega, on account of his meritorious act, the king granted 24 hora drammas, washing the feet of the Brahmans there.

483

Date 1388 A.D.

When, the subduer of hostile kings, the champion over kings who break their word, vīra-Harī-hara-Rāya was ruling the kingdom of the world:—(on the date specified), when the matchlockman Dēveya-Nāyaka, son of the silent Chikka-gonḍa of Muttaguppe, was bitten by a snake,—his wife Muddana-Kēti became a great sati and went to Vaikunṭha.

484

Date 1410 A.D.

Be it well. In the time of the mahārājādhirāja vīra-Dēva-Rāya-mahārāya:—(on the date specified), Nārappa-Nāyaka, son of (with numerous epithets) Bommeya-Nāyaka of the Durgga boundary, did his duty, fighting till his quiver was empty, and went to Vaikunṭha. His wife Bommakka became a great sati.

488

Date 1460 A.D.

Be it well. (On the date specified), when the great minister Dēvarasa was ruling Gutti :—the Maḷalagade mahā-prabhu Mācha-gauḍa'sMāda-Nāyaka's son Bayire-Nāyaka gave his life in his master's service.

489

Date 1442 A.D.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-Dēva-Rāya-mahārāya was in Hastināvati, ruling a peaceful kingdom :—And his minister Irugappa-Vodeyar, along with Chandragutti, was ruling Gōve;—when from Ede-nād, especially Kuppeyahalli, Malalagade Bomma-gauḍa, in the service of his guru Nāgi-dēva, besieged Banavāsi, thinking that if they gavethey would be beaten, .. . Bayichana of the school and gained the world of gods. For his children, the forty-two, being pleased, granted land (specified) as a nettaru-gōḍana.

490

Date 1436 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa Dēva-Rāya-mahārāya was in Hampe Hastināvati, ruling the kingdom in peace and wisdom :—the servant of Bomma-gauḍa of of Ede-nādChandragutti of the Banavasi Twelve ThousandHirīya-Tammaya-Nāyaka, besieging Kaṇagoṭa in the service of his master, fell. For his children was granted an unbaḷi.

492

Date 1239 A.D.

Obeisance to S'ambhu &c. Be it well. When the favourite of earth, the mahārājādhirāja paramēśvara parama-bhaṭṭāraka, sun in the sky of the Yādava-kula, crest-jewel of omniscience, Sōmēśvara-Dēva's kingdom was extending on all sides, to continue as long as sun moon and stars :—And, a dweller at his lotus feet, the mahā-maṇḍalēśvara (with various epithets), Birarasa was ruling the kingdom ;—(on the date specified), when Birarasa went to Kuppageḍe within the guard-house, and put down Lakhamapāla's riot,—Chōleya-Nāyaka's spearman Chavuḍeya, son of Bāgaji and Bomma, attacked the enemy's force in front, pierced the horse, destroyed the king, and gained the world of gods. Verse in his praise.

494

Date 1334 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), when by order of the.....
chakravartti, the gaṇḍa-bhēruṇḍa, Hoysaṇa-[Ballāḷa]-Dēvarasa,—the great minister Kāmeya-dāṇḍāyaka, with the whole of his army, marched upon Kuppe, and laying siege to it, was fighting,—and in the great place Sāgavade in Jiḷuvalige-nād, the two armies from the Kuppa boundary and the Kaṇalaga boundary came and died in front of the ruler of Durgga,—the foremost gauḍa, the mahā-prabhu S'ambhu-Nāyaka's son Hāruva-Gauḍa, on the horse on which he had mounted charged among the foot-soldiers who had crossed the boundary, and distinguishing himself, gained the world of gods..
Hoysaṇa-chakravartti having given the order, (seems to be praise of the exploit).

495

Date 1445 A.D.

Be it well. (On the date specified), when (no king named) was in Hastināvati, ruling the kingdom in peace and wisdom :—And his minister Mallarasa-Oḍeyar was ruling the kingdom of Gutti ;—Bommarasa-gauḍa,—the son of Maleyamma-gauḍa, master of the twelve villages belonging to Kuppe, the most beautiful place in the south of Ede-nāḍ,—went to the feet of the gods. And his wife, a head-jewel of the young women in all the circle of the world, with great desire performed *sahagamana*, and they were united to the feet of S'iva.

496

Date 1458 A.D.

(On the date specified), Siriya-gauḍa of Kuppe was united to the feet of the gods. And his wife Tangaṇṇa-gauḍi fell into the tomb along with him.

497

Date 1432 A.D.

(On the date specified), when the rājādhirāja paramēśvara vira-pratāpa Immaḍi-Dēva-Rāya was ruling a peaceful kingdom :—Kumbati Rāṇaya-Nāyaka ended his life. On which his wife Chauda-Nāyaki performed *sahagamana*, and they gained the world of gods.

498

Date 1177 A.D.

Names of those who set up the stone.

Be it well. In the Kaḷachuryya-chakravartti Rāya-Murāri Sōvi-Dēva's 10th year, (on the date specified), when Sōvi-Dēvarasa of Bandalike, having stationed Kumbati Kalavasu-Gangana's son Manchayya in the woods of Heddesa, and his force came to Gutti saying 'I will take it', and his general Basavaya-Nāyaka and himself were fighting in in Ede-nāḍ,—piercing the horse, and capturing the followers and camp of Gadde-Māvinakūṭa, he gained the world of gods. Verees in his praise.

500

Date 1057 A.D.

Be it well. When, (with usual Chāḷukya titles), Trailōkyamalla-Dēva's victorious kingdom was extending &c. :—

Entitled to the band of five chief instruments, the mahā-maṇḍalēśvara, (with titles as in No. 474 above), Satyāśraya-Dēva, (on the date specified), having favour upon Bamma-gāvuṇḍa, granted to him the of the three villages—Kilana, Gutti and Sunavāḍi, belonging to the Ede-nāḍ Seventy.

Witnesses—(here follow the names). Of them, written by Piṭṭapayya's skill (*tantra*).

Satyāśraya-Dēva also granted to Bamma-gāvuṇḍa certain royal insignia.

501

Date 958 A.D.

When the favourite of the earth, the mahārājādhirāja paramēśvara bhātṭāraka, Kannara-Dēva was ruling the kingdom of the world :—(on the date specified), Kiṇu-Vuṇise Biyalamma's son Paḍe-

vaḷḷa-Ariḡa and Ereyabbe gave Elase; and the old attendants of Mādēva—Jokkappa and Mālappa—received a thousand cows.

502

Date 1294 A.D.

Obeisance to S'ambhu &c. Be it well. In the time of the Yādava-Nārāyaṇa, the bhujabala-prauḍha-pratāpa-chakravartti Rāmachandra, (on the date specified),—when the rāya-kavāḷa Meyi-Dēva-Rāpe was ruling Ede-nād, the district which the king had given him,—on that Meyi-Dēva-Rāpe and the two agraḥāras, especially Sāta-gavuḍa of Sorab and Mādi-gavuḍa of Tavanidhi, seizing the greater part of the crops, loading them on carts, and going off,—the worshipper of the lotus feet of the mahā-maṇḍalēśvara, hunter of the hostile Kookapika, establisher of the Tuḷu-Rāya, (with other epithets), Birarasa Bommarasa,—the son of Kira-Vuṇise Gōyinda-gauḍa (three ancestors named), Malale Bomma-Nāyaka displayed his bravery as follows :—Verses describing his exploits and triumphant death. The king granted for him as *nettaru-godege* the land (specified).

503

Date 1289 A.D.

Be it well. When, with all titles, the mahā-maṇḍalēśvara Kāva-Dēva was ruling the kingdom of the world :—And the great minister Bireyya-daṇḍanāyaka was the officer in charge of the Ede-nād Seventy ;—(on the date specified), when Chittāḍr Kāla-gauḍa and Haḍevaḷa Mācheya raided Hālugaṭṭa and carried off the cows,—Bamma-gauḍa and Muda-gauḍa attacked them, fought and gained the world of gods. Their brother-in-law Gadduge Bammeya was appointed to be the guardian of their families. Verses in praise of their valour. Bamma-gāuḍa received for them 16 gadyāṇa from the treasury.

506

Date 1462 A.D.

Be it well. (On the date specified), in the riot at Heddase, Kesulūr Tippha-gauḍa having laid about him and died,—for his wife and children a grant of land (specified) was made.

507

Date 1216 A.D.

Be it well. In the time of the Yādava-Nārāyaṇa, the bhujabala-pratāpa-chakravartti Simhaḷa-Dēva,—(on the date specified), when, springing up out of the watercourse, Bāḷeyamma-verggade was plundering with his band, and raiding . . . was carrying off the live stock,—seeing it, Pāṇḍu-gauḍa's confidential servant Kaḷuva Sōveya-nāyaka's (son) Boppeya, unable to endure the calamity, attacked and drove back the enemy and destroyed them, distinguishing himself so that the celestial nymphs sang his praises and bore him away to Indra's world in a flowery car.

510

Date 1154 A.D.

Obeisance to S'ambhu &c. Be it well. When Trailōkyamalla-Dēva's victorious kingdom was extending &c :—And the great minister, the Kaḷikshuraya paṭṭa-sāhani, sēnādhipati, berggaḍe-daṇḍanāyaka of Banavase Huligege-nād, Mahādēvarasa was carrying on the kingdom in peace ;—the great minister Mārāyya, Chaṭṭāyya and other chief *karaṇams*, Māyi-Dēva of the customs being present, (on the date specified), made for the stone work of the Mūlastlāna god of Chittēvūr, the following grant,—from the three families of oilmen of the town, the oil-mill tax ; the original customs

on 5 bullocks; the toll on betel leaves, a *hāga* per *hon* for the load; the rice-field in front of the temple, 10 poles. Imprecation. Sēnabōva Singaṇa's writing.

Moreover, the rice-land which formerly the maṇḍalika Mallikārjuna-Dēva had granted for the Mūlasthāna god free of all taxes, they restored. Imprecation.

512

Date 1387 A.D.

Be it well. (On the date specified), when vira-[Harihara]-Rāya was in Vijayanagari, ruling the kingdom in peace and wisdom :—some one fell in fight at Chandragutti, and went to the *svargga* of heroes. An *umbaḷi* was granted to his son.

513

Date 1419 A.D.

Be it well. (On the date specified), in the reign of the mahā-maṇḍlēsvara vira-pratāpa-Dēva-Rāya;—the mahā-prabhu of Chikka O . . . nād in the Gutti-venṭhe, .. gauda's son Jaka-gauḍa . . .

514

Date 1197 A.D.

Be it well. In the time of the favourite of earth and fortune, the mahārājādhirāja paramēsvara parama-bhaṭṭāraka, the Yādava-Nārāyaṇa, vira-Ballāḷa-Dēva, (on the date specified),—when the great minister, worshipper of the holy feet of the god Kēdāra, Arasiyakeṇe Mahadēva-daṇṇāyaka was ruling the kingdom; his praises. His heggaḍe of the customs, Mādirāja, granted for the god Rāmanātha of Chittūr certain dues (specified).

515

Date 1197 A.D.

Be it well. In the time of vira-Ballāḷa-Dēva, (on the date specified), various customs officials (named) made grants (specified) for the god Rāmanātha of Chittūru, to the god's priest Madhukēsvara-paṇḍita. Imprecations.

And they granted the oil-mill tax in the town for the stone work of the temple and the mortar work in the roof.

516

Date 1212 A.D.

Be it well. In the time of the Yādava-Nārāyaṇa, the pratāpa-chakravartti Hoysaṇa vira-Ballāḷa-Dēva, (on the date specified),—the inscription is too much defaced to make out more than, with numerous epithets, Boppa-gauḍa made a grant to a guru Baramaraṇṇa. Also his son seems to have made a grant.

517

Date 1258 A.D.

Be it well. In the time of the mahā-maṇḍalēsvara, boon lord of Banavāsi-pura, (with other epithets), vira-Rāma-Dēvarasa, (on the date specified),—when the bhujabala-chakravartti vira . . . 's minister Kūtālva-daṇṇāyaka's force . . . and loosed the waists of the women, —(with various epithets), Rāma-gāvunḍa attacked them, recovered the cows and gained the world of gods. Verses describing his valour. By the victor is gained spoil &c.

518

Date 1171 A.D.

Be it well. In the reign of (with usual titles) Bijjapa-Dēva's son Sōvi-Dēva, (on the date specified), Sāntōja's son Bimōja attacked and killed Malabara, and gained the world of gods. By the victor is gained spoil &c.

519

Date 1138 A.D.

By the victor is gained spoil &c.

Be it well. In the time of (with usual Chālukya titles). [Bhūlōkamalla-Dēva], (on the date specified),—when Javapa of Kuppe carried off the cows of Sāntalige-nāḍ, . . . Bōvi-seṭṭi came fighting, pierced with the spear, recovered the cows, established his heroism, and gained the world of gods set up this stone carved with his triumph and his ascent with the celestial nymphs.

Engraved by Hallōia.

523

Date ? about 400 A.D.

. and Mṛigēśa's son, who . . hamalla,—the queen herself, along with Ravivarmma . . her own, obtained *mukṭi*, being like the glory to Ravi (or the sun), .. united with her own.

Imprecation.

524

Date 1465 A.D.

Obeisance to Gaṇādhpati. (On the date specified), Kavaḍi Bela-gauḍa's wife Lākḥayi-herggaḍi entered into the linga.

525

Date 1152 A.D.

Be it well. In the Chālukya-Vikrama Nūmmaḍi-Tailapa-Dēva's 4th year, (on the date specified),— by order of Ekkala-Dēva, Kannaḍi Kāveya-Nāyaka,—when some bold soldiers came along by way of plunder, and throwing away the scabbard, impressed ploughs, carried off many cows, and seizing three or four horses of Hallavur, sent the cows to their ruler,—hiding himself in front of them, killed the horses, and Kannaḍi Kāveya-Nāyaka gained the world of gods. By the victor is gained spoil &c. His younger brother Kannaḍi Kēteya-Nāyaka erected a *bṛā-gōḷ* and set up this stone. The nāḷ-prabhu Chitāvur Kāla-gāvunḍa, may he live for ever.

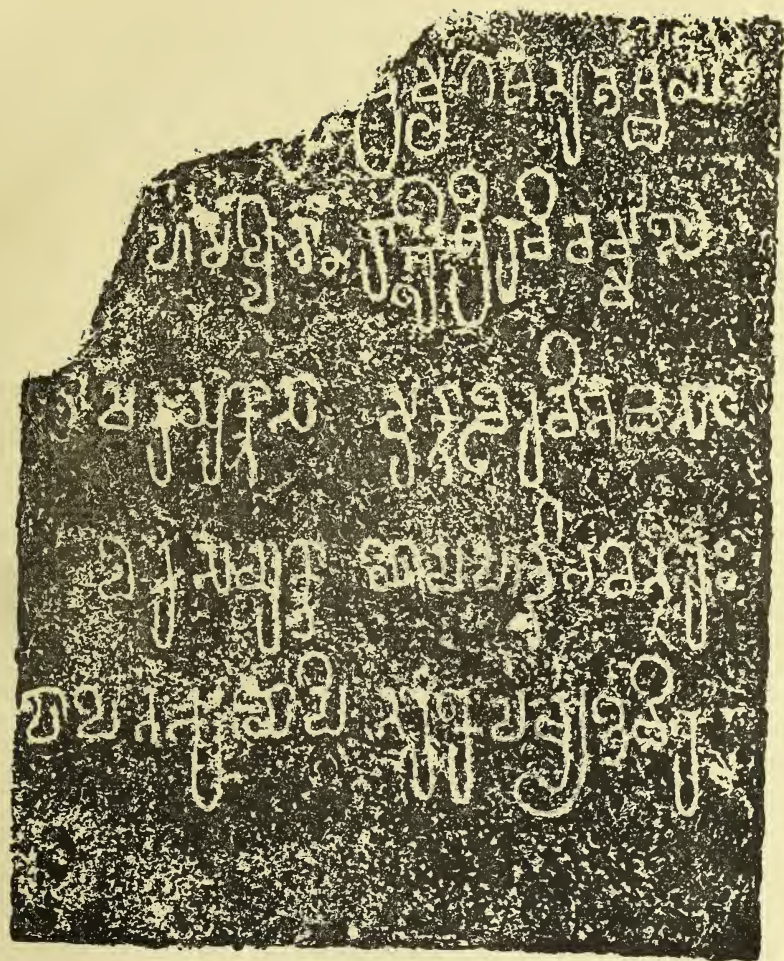
The stone-mason Siggōja made the sculpture.

526

Date 1518 A.D.

Obeisance to Gaṇādhpati. May it be unobstructed. Invocation of the Boar form of Vishnu. Obeisance to S'ambhu &c.

Be it well. In the year Vibhava (1508 A.D.), for the god Kēśava of Kasuruguppe, Kesantūr Malla-gauḍa granted land (specified). And in the year Bhāva (1514 A.D.), for the same god, the temple manager Basavarasayya made grants (specified). And in the year Dhātu (1516 A.D.), Kalasapura Basavarasayya, in order that merit may accrue to Adhiyappa-Nāyaka, gave land (specified) in the Hirale village. And in the year Bahudhānya (1518 A.D.), Gulladahalli Lingarasayya gave land (specified). Usual final verses.



STONE AT KAVADI (Sb 523)

527

Date 1475 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when Virūpāksha-Rāya was in Vijayanagara, ruling the kingdom :—for the god Kēśava of Kāsaruguppe in Ede-nād in the Chandragutti-nād,—certain gaudas (named) bought from Kanchi S'ambhu-dēva's son Govinda-dēva, land (as specified) for 45 gadyāṇas, the proper price at that time.

Usual final verses. Signatures. Witnesses,—The eight guardians of the world.

528

Date 1515 A.D.

Name of composer and engraver (Lingōja).

Obeisance to S'ambhu &c, (On the date specified), Basavappaya granted for the god Kēśava of Kāsaruguppe, a garden yielding one varaha as wages for the food of a respectable dāsari. Its boundaries.

529

Date 985 A.D.

Be it well. (On the date specified), when Piyaṇa, who seeing the murderers of Maleya Rājakka and his father-in-law, fought and killed them both, stabbing with his dagger, was ruling :—When Tailapa-Dēva was ruling the kingdom, and was king of Banavāsi,—Banūrayya had this pillar made..

530

Date 979 A.D.

Be it well. When, (with Chālukya titles), Nūrmmaḍi-Tailapa-Dēva's kingdom was extending on all sides :—and Biṭṭiga was nār-gāvūṇḍa of the Jidurālge Seventy ;—(on the date specified), when Mādeyūr Sāntivarmma raided Bariyūr,—the bangle-seller Kōkara being in Punuvallī, attacked ..., drove back the enemy and went to the abode of svargya. By the victor is gained spoil &c.

His mother and other relatives (named) set up this stone. Verse in praise of a good son.

Mādhavayya wrote it ; Nāga did the work.

531

Date 967 A.D.

^AOm. Be it well. When, the favourite of the earth, the mahārājādhirāja paramēśvara paramabhāṭṭāraka, Koṭṭiga-Dēva was ruling the kingdom of the world :—Gabbindra was ruling a division of the Banavāsi Twelve Thousand ; and Biṭṭiga was nāl-gāvūṇḍa of the Bidurālge Seventy ;—(on the date specified), the Punuvālavalī cowherd, Mādaga Arivarmma, died among the cows.

Dāsayya's son Bhimayya wrote it for Biṭṭiga-perggade. Kannayya set up the stone.

532

Date 964 A.D.

Be it well. (On the date specified), when Biṭṭiga was nāl-gāvūṇḍa ; and Māduga Kammayya's son Arivanma was gāvūṇḍa of Hanuvallī ; his younger brother Nāṁme having informed them of his desire, the Brahmans of Tāṇagundūr blessed him, and he built the tank.

533

Date 1437 A.D.

Be it well. (On the date specified), Hunavalli Vidarakari Bomma-Nâyaka went to *svargga*, on which Kâmeya-Nâyakiti became a *mahâ-satî*.

535

Date 1444 A.D.

A similar memorial.

536

Date 1438 A.D.

A similar memorial.

540

Date ? 1230 A.D.

Be it well. After the great minister, (with various epithets), worshipper of the lotus feet of the god Billêśvara,—Kumâra Haleya-veggaḍe had gone to the world of gods,—and the great minister, (with numerous epithets), his father-in-law's rutting elephant,—vîra-Bîrarasa was ruling the kingdom in peace and wisdom :—(on the date specified), when and was carrying off the cows and,—Gâḍa-gauḍa of Hunivalli, seeing the procession of men and cattle, said I will yet show my gratitude here and gain distinction, mounted up to Buyyala, and seeing the shining swords of the horsemen and foot-soldiers in front of Manevane,—drawing forth the sword which Biladaṇḍi-gauḍa had fastened on to him, recovered the cows and prisoners, and gained the world of gods. Names of relatives who (set up the stone). Imprecation.

542

Date about 800 A.D.

His lamenting son Pogilli set up this stone.

Be it well. When the favourite of earth, the mahârâjâdhirâja paramêśvara, Gôvîndara-Vallaha was ruling the kingdom of the world :—Deda-Nâganda was ruling . . . nâḍ ;—Biṭṭiga and Erega, the nâl-gauḍigas of Golli-nâḍ, being in Vasavûr with the nâl-gâvigas of that nâḍ, Kali[ra] put them to flight, with their friends, flatterers, and many others who came with swords,—and this Induballi hero, (with various epithets), captured the fort of Vasavûr, put to flight Kali-dôra, stabbed and slew many, gained the victory, and Kalîra himself too gained the abode of the gods.

543

Date 1172 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Châlukya titles), the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva's son Sômêśvara-Dêva was in Kalyâṇa, ruling the kingdom in peace and wisdom :—(on the date specified), Induballi Mârasînga-gauḍa's son Ereyama-gauḍa set up the god Vighnêśvara, and made a grant of land (specified) for it. His sons (named) will maintain it. Imprecation.

546

Date about 898 A.D.

Be it well. When, Akâlavarisha, favourite of the earth, mahârâjâdhirâja paramêśvara was ruling the kingdom :—(on the date specified), some gâmuṇḍa died. (The inscription is very much effaced).

548

Date 1686 A.D.

Keḷadi Chennamāji.

A dependant of Chennavirayodeḥ, Vira, a gaḍḍa employed in this Uḍugane fort, having come into the presence and requested orders that the *umbāḷi* of 6 varaha formerly granted to him in the Taḍagapi village of the Uḍugane-śīme might be granted in the Hire-Kasave village of the Chittūr-śīme, and made payable to the god Virabhadra of that village,—we have accordingly resumed to the palace accounts the *umbāḷi* of 6 varaha granted in Taḍagapi village, and in lieu thereof granted land rated at 6 varaha in the Hire-Kasave village of the Chittūr-śīme for the expenses of the god Virabhadra of that village. And in order to mark out the land with stones stamped with the *linga*, we have sent from the presence our servant S'ānta, who will assemble those of the four (boundary) villages, and in their presence marking out, so that there may be no dispute, ground of the rental of 6 varaha, he will set up the stones, and having this paper (*kāgaḍa*) entered in the sēnabōva's *kaḍḍa*, will return it to him, dating the order (as specified).

549

Date 1091 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Chāḷukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending &c.,—and he was in the residence of Jayanti-pura, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—(on the date specified), for the god Chāvēsvara,—Chāva-gavuṇḍa, washing the feet of Singeya-jīya and Īsvara-jīya, made a grant of land (specified). Usual final verses.

554

Date 1495 A.D.

Be it well. (On the date specified), at the time of the eclipse of the moon,—Iṇḍumūra Kasa-vaṇa-Nāyaka's son Vira-Nāyaka granted to . . . Virappa-voḍeyar, as a gift to S'iva, the land and garden (specified) in the Hasare village of the Chittūr-śīme, favoured to him for the office of Nāyaka by Sōmaṇa-voḍeyar. Imprecations.

557

Date 1040 A.D.¹

Be it well. When, (with usual Chāḷukya titles), Jagadēkamalla-Dēva's kingdom was extending &c ;—and . . . was ruling the Banavāsi Twelve Thousand ;—and . . . was holding the office of . . . ; (on the date specified), . . . jayya made a grant. Imprecation.

Nāgarāsi-jīya

559

Date 1448 A.D.

Be it well. (On the date specified), when marauders drove off the cows of Kopḍaganale,—Mādi-gauḍa and Śhrappa-gauḍa, father and son, both fought with the army, stabbed the men, seized the horse, and distinguished themselves with the highest devotion. Mādi-gauḍa's wife and mother both went to *svargga*.

¹Two lines at the beginning seem to be a later addition, not connected with the original inscription, made perhaps in 1049 A.D.

561

Date 1256 A.D.

Siddha-Rāmanātha is the refuge.

The first part seems to be in praise of some astrologer and his religious instruction, and the warnings of Siddha-Rāmanātha against taking away land given to the linga.

Be it well. When the mahā-maṇḍalēśvara, (with numerous epithets), a bee at the lotus feet of the god Billēśvara,—Bīrarasa's victorious kingdom was extending on all sides,—(on the date specified), for the god Kapila Siddha Mallikārjuna of Sonnalige, which is a southern Vāraṇāsi and a new S'risaīla, he gave land (specified) in Kāligesāle in his Jiduvalige-nāḍ, with all usual rights, free of all trouble.

562

Date 1461 A.D.

Obeisance to S'ambhu &c. When the mahārājādhirāja paramēśvara vīra-pratāpa Mallikārjuna-Rāya was ruling :—(on the date specified), when Bōgaya-Nāyaka besieged Kōligasāle,—Machala-gauḍa speared the men, seized the horse, and . . .

563

Date 1103 A.D.

Be it well. In, (with usual Chāḷukya titles), Tribhuvanamalla-Dēva's reign ; (on the date specified),—when Anantapāḷa-daṇḍanāyaka was ruling the Banavāsi Twelve Thousand ;—and Baḷligāve Kariyagondarasa was officer of the *mēḷāḷke* ;—when the agent of Rēchi-Dēva, son of (with usual titles) Kādamba Tailapa-Dēva, drove away the cows of Kānapaḷli,—Karava-gāvuṇḍa's son Hēmaṇa coming in front to stop the cows, died and went to the world of gods.

564

Date 1103 A.D.

Corresponds with No. 563 above, except that the name of Tailapa-Dēva's son is here given as Kīrti-Dēva, and the man who died was Chava-gāvuṇḍa's son Machappa.

This stone was made by Hōja.

565

Date 1424 A.D.

(On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Immaḍi-Dēva-Rāya-mahārāya was ruling the kingdom in peace and wisdom :—And the glory of his arm, Triyambaka-Dēva was ruling the Gōve Gutti kingdom ;—Bayirava-gauḍa (son of Bīra-gauḍa, the mahā-prabhu of Heggōde belonging to the Kuppe Twelve of the Ede-nāḍ Seventy), together with his wife, gained Vaikuṇṭha.

566

Date 1451 A.D.

Be it well. When the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Mallikārjuna-Rāya's agent . . . sa-Voḍeyar was protecting Chandragutti ;—(on the date specified), Heggōde Tamma-setti together with his wife Bomma-gauḍi, gained the world of gods.

567

Date ? 1165 A.D.

Obeisance to S'ambhu &c. Be it well. In the bhujabala-Châlukya-chakravartti Tribhuvana-malla-Dêva's 11th year, (on the date specified),—when the great minister Bijjana-Dêva having placed in the hands of . . . layya-dannâyaka the office of under minister, and he marching to . . . ge, was looking after S'rivallabha's son Singi-Dêva's nâd ;—

When, (with usual Kadamba titles), Kumâra-Kirti-Dêva's minister Kumâra-maṇḍalika Bomm-ayya, the mahâ-maṇḍalésvara Ekkalarasa, and all the *manneyas* with all their stores, pitched their camp in Andâsura, and laying siege, were fighting,—and Bîrârasa was besieging Himmâdi,—Kuppe Kallaya-Nâyaka's son Dasôya-Nâyaka speared the horse, took off the head of the leader, slew many, and gained the world of gods. By the victor is gained spoil &c.

The writing of Mallayya, sênabôva of Hâlgatta.

568

Date 1162 A.D.

Obeisance to S'ambhu &c. In the Kalachuriya-bhujabala-chakravartti [Bijja]ṇa-Dêva's 7th year, (on the date specified),—when the mahâ-maṇḍalésvara Kirti-Dêva's great minister Kumâra-maṇḍalika Bammarasa was ruling the kingdom in peace and wisdom ;—Bijjana-Dêva's minister Sôyavamarasa was fighting, saying ' I will besiege Gutti, '—Pulleya-Nâyaka slew many and gained the world of gods. By the victor is gained spoil &c. The stone-masen Sômôja made it.

570

Date 951 A.D.

Be it well. (On the date specified), when Kannara-Dêva was ruling the kingdom of the world :—And Karuvara's son Chikka-S'ambhu was ruling the Eda-nâd Seventy ; and Aychenna was holding the office of perggade :—the Kaysôge lord Bejjanga's cowherd Dasavarmmâ, gave gold and cattle to the Brahmins of Tâgarati, and went to *svargga*.

The son born to the cowherd Daṇḍi and to Karavabbe,—the cowherd Dasavarmmâ (*rest much effaced*).

Gangarâsi bhatâra wrote it.

571

Date 692 A.D.

Be it well. Victorious is the manifested Boar form of Vishṇu, which agitated the ocean and bore up the peaceful earth on his strong right tusk.

Of the Mânava-gôtra praised in all the world, sons of Hârîti, nourished by the Seven Mothers the seven mothers of the world, of continuous good fortune gained from the protection of Kârtti-kêya, having all kings brought into subjection in a moment at the sight of the Boar ensign obtained from the favour of the adorable Nârâyana, were the Châlukyas,--adorning whose family, his body purified by the final ablutions of the horse-sacrifice, was Pulakêsi-vallabha-mahârâjah.

Whose son, his pure fame established in Vanavâsi and other territories of foreign kings overcome by his valour, was Kirttivarmmâ prithivî-vallabha-mahârâjah.

His son, who, by defeating Harshavarddhana the lord of all the North, bent on war, gained another name of Paramēśvara, was¹ Vikramāditya-paramēśvara-bhaṭṭāraka, who by his own effort alone, aided by his intelligence, acquired the proper royal glory of his line; who illumined the points of the compass with the banner of his fame, gained by victory over hostile kings that made war upon him with shouts of various kinds (or languages); who after defeating the Pallava king (or king of the Pallavas) that by contempt of a family as pure as the rays of the moon was a cause of destruction, seized Kānchi-pura; who with the thunderbolt of his prowess split the peaks of the pride of the ? triple mountains Chōla Pāṇḍya and Kēraḷa; whose lotus feet were bathed in the waters the rays from the jewelled crown of the Kānchi king who had bowed to no other; supreme lord over the circle of the earth situated in the midst of the three oceans.

His son, by command of his father, even as the general of Bālēnduśekhara (put a stop to) the power of the Daityas, so put a stop to the overgrown power of Trairāja Pallava (or Pallava who ruled over three kingdoms); having pleased his mind by bringing all the countries into peace; in his unbounded affection, like Yudhisṭhira; in being loved by S'ri, like Vāsudēva; in being an elephant-goad to kings, like Paraśu-Rāma; in being a refuge for kings, like Bharata;—Vinayāditya-Satyāśraya śrī-prithivī-vallabha mahārājādhirāja paramēśvara, thus commands all people:—

Be it known to you.—Six hundred and fourteen S'aka years having passed, and the eleventh year of our victorious reign being current, our victorious camp being situated at the village of Chitrasēdu in the Toramarā-vishaya,—when the blessed sun was turning to the south, under the Rōhiṇī-nakshatra, on Saturday,—on the application of the Alupa king Gunasāgara's son Chitravāha-mahārāja,—to Divākaraśarmā,—son of S'ankaraśarmā and grandson of Nāgaśarmā, of the Dēvarāta-Kausika-gōtra, proficient in the Rig-vēda,—is given the village named Sālivoge in the Eḍevolal-vishaya, to the north-east of Vaijayanti-pura, with pouring of water and presentation of a coin,—not to be entered by soldiers; free from all molestation.

May the kings come, whether of my family or of another, reflecting that life and wealth are transient as lightning, but that fame will last as long as sun moon and seas exist, maintain this as fully as if granted by themselves.

Moreover, it has been said by the blessed Vyāsa, arranger of the vedas;—(here follow usual final verses).

By the great minister for peace and war, Rāmapuṇya-vallabha, was this śāsana written.

Later addition, in rough characters.

Banavāsi ^AAne-Setṭi's son-in-law Basantakumara received the śāsana which granted Salevuge in Eḍevolal-nāḍ. To S'āntapa's son Dēvereya, Naṣṭappa bought and gave it. On Marana and Vokuli quitting the *koḍāṅge*, the claim to Salevuge (belongs to) the blacksmith Vasantakumara.²

Witnesses:—(here follow the names and their places).

¹ A comparison with Dāvāngere No. 66 shows that Satyās'raya has been left out here. Vikramāditya was his son. There are also minor errors in letters &c.

² Some parts of this are doubtful.

[illegible][illegible]

SĀGAR TALUQ

1

Date 1241 A.D.

Obeisance to S'ambhu &c. Be it well. When the mahā-maṇḍalēśvara, (with other epithets), worshipper of the lotus feet of the god Billēśvara,—Bīra-Dēvarasa was ruling the kingdom of the Sāntalige Thousand in peace and wisdom :—(on the date specified), Māsūr Setūma-gāvūṇḍa's son Heḷavaja,—when the force of Lakhanapāla of Moḷeūr .. hegida in Jiḍūḷige-nāḍ came and laid siege to Ikkelā,—speared the horse, slew many, and gained the world of gods. By the victor is gained spoil &c.

Heḷavaja's junior, Haḷeya

2

Date ? 1460 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), when Vijayanagari Mallikārjuna-Rāya's great minister Ganga .. Nāyaka and .. sa-Voḍeyar came to Chandragutti,—when ... gaḍa's grandson Malli-gaḍa was gaḍa of ... in Khaṇḍa-nāḍ, .. (the rest in much effaced).

Sāntara will protect this.

4

Date 1193 A.D.

Obeisance to S'ambhu &c. Be it well. When the mahā-maṇḍalēśvara, aḍiyarāḍitya, (with other epithets),—Kumāra Vira- was ruling the kingdom of Kuṇḍa-nāḍ and Koḍa-nāḍ in peace and wisdom :—(with usual titles), Sanivāra-siddhi, Giridurggamalla, the nissanka-pratāpa-chakravartti vira-Hoysana . . . (on the date specified),—when .. mēya-Nāyaka's son-in-law Tavanidhi Chaṭṭeya-Nāyaka's son Nāra. . Nāyaka,—Belagavatti Īśvara-Dēva being in the Chittūr fort, and Bāleyama-veggade raiding with a force,—attacking among the brave soldiers, charged through the army of horse, killed the Nāyakas in . . . , and slaying many, gained the world of gods. Verses praising his exploits.

7

Date 1025 A.D.

Be it well. When, (with usual Chāḷukya titles), Jagadēkamalla-Dēva's kingdom was extending on all sides :—And, a dweller at his lotus feet, Kundamarasa was ruling the kingdom of the Banavasi Twelve Thousand ;—and his junior, Mūkarasa, was ruling the Sāntalige Thousand ;—(on the date specified), an agreement was made as to the boundary of Morala-Mārahūr in the Kuṇḍa-nāḍ Thirty and Sitavādi in the Ede-nāḍ Seventy, as follows ;—(here come the names of various men who took part in the settlement, but too much effaced to make out clearly).

8

Date 1410 A.D.

Obeisance to S'ambhu &c. (On the date specified), when Dēva-Rāya was ruling the kingdom :—Bīrūr Bomma-gaḍa's son Mādappa went to *svargga*, and his wife Masanakka performed *sahagamana*.

11

Date about 1245 A.D.

Obeisance to S'ambhu &c. Be it well. When the mahā-maṇḍalēśvara Vira-Dēvarasa was in the residence of Kalase, ruling the kingdom in peace and wisdom :—(on the date specified), Vira-Dēvarasa . . . Gutti . . . gāvunḍa Malla . . . (and some one fell in the fight).

14

Date 1248 A.D.

Be it well. When the mahā-maṇḍalēśvara, (with various epithets), sun in the sky of the Yādava-kula,—Bīra-Dēvarasa was ruling the kingdom of the world :—(on the date specified), Sakha-narasa and especially Bibi-Seṭṭi marched upon Bīrama, and in the battle of the Īsūr river, Kāya speared the horse, slew . . . , distinguished himself and gained the world of gods.

15

Date 1218 A.D.

Om. Obeisance to S'iva. Obeisance to S'ambhu &c.

Be it well. When, (with usual titles), the pratāpa-chakravartti Hoysana vira-Ballāla-Dēvarasa's kingdom was extending on all sides, to continue as long as sun moon and stars :—

May the wealth of pleasure-groves, the glory of beauty gold and jewels, never be wanting to the Kunda-nāḍ and Kōḍa-nāḍ kings. To Bommarasa, born among those rulers of Kunda-nāḍ and Kōḍa-nāḍ, and to Lachchiyabarasi were born Kālarasa, Bāleyamma-verggaḍe and Keleyabarasi. To Keleyabarasi's daughter Biyabarasi and to the general Gongana was born Bāleyamma-verggaḍe.

When Balla-verggaḍe's son-in-law, that Bāleyamma-verggaḍe was ruling the kingdom with a peaceful face (*sukha mukha*) ;—(on the date specified), he had a temple of the god Sōmanātha made in Kalise.

To describe his glory :—(here follow a number of verses praising his valour, &c.)

16

Date 1672 A.D.

Barur Bōtapa-Nāyaka, (on the date specified), caused to be written and sent to Keladi Chennamāji's guru Easavapa the following matter :—We have granted to the Halēpayika Jambāni Hanumanta an *umbali* (as specified) in Jambāni village in the Dēvasthāna-hōbali of the Keladi-śime, which will be transferred to him and report made to the presence. This paper (*kāgada*) will be entered in the sēnabōva's kaḍutta, and returned to the possession of the donee.

Here follow the names of a number of officials.

17

Date 1672 A.D.

A similar grant by Keladi Chennamāji to the Halēpayika Jambāni Hucha.

18

Date 1672 A.D.

A similar grant by the same to Jambāni Timma.

19

Date about 1269 A.D.

Obeisance to S'ambhu &c. When Komāra Bommarasa's kingdom was extending on all sides :—
a dweller at his lotus feet,—(on the date specified),
(Most of the inscription is effaced).

20

Date 1671 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), [Keḷadi Sī]maśōkhara-Nāyaka
made a grant (specified) to ... voḍēr, in the Jambāni village.

21

Date 1571 A.D.

(On the date specified), Keḷadi Rāmarāja-Nāyaka-ayya granted to Hiriya-Kaliyur Timma's
(son) Malarasa a *nettara-godage umbāḷi* (as specified) in the Hennagēri village. Imprecation.

26

Date ? 1598 A.D.

(On the date specified), Keḷadi Malle-gauḍa gave to the Yalaganale torch-bearer Bommayya's
son Kāma a *nettaru-godage* as follows :—your Bommi having died in our service, we have given for
him land (as specified) in Bejala-inatti.

27

Date ? 1241 A.D.

Be it well. When, with all titles, the mahā-maṇḍalēśvara, nissanka-malla, . . . lord of
Pombuchcha-pura, subduer of foreign armies,—Kumāra Bira-Dēvarasa was ruling in peace :—when
at Bayalahalli in ... talige, Sōvi-Dēva and the nāḍ-sāmanta [fought with] Bōkōra Madaga-Nāyaka
and Kariya-Nāyaka, (on the date specified), Rāma attacked the enemy, slew many, and gained the
world of gods. Pleased with Rāmaya-Nāyaka's comradeship (*jō(ava)ḷa*), Kumāra Bira-Dēvarasa,
filled with compassion, made a grant for him.

28

Date 1160 A.D.

Be it well. When, (with usual Chāḷukya titles), Bhūlōkamalla-Dēva's kingdom was continuing
as long as sun moon and stars :—

And,—Be it well. With all titles, mahā-maṇḍalēśvara, chief lord of the northern Madhurā,
chief lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmāvati, delighting in
musk,—the mahā-maṇḍalēśvara Jagadēvarasa was ruling the kingdom of the Sāntalige Thousand
and the Banarāse Twelve Thousand in peace and wisdom ;—(on the date specified), when, among
the progeny of Kappa-gauḍa, born as chief of Elare,—the son of the haḍavaḷa-Huliyama's younger
brother haḍavaḷa-Jakkappa and his wife Boppakka, the haḍavaḷa-Boppappa came and was boasting
of himself,—Jagadēvarasa being in Avaraguppe ;—Tailaha-Dēva of Baṭṭakala and Sahive Malli-Dēva

of Kolasakara attacked one another in Avaraguppe in the Balukani,—whereupon Boppana's charioteer, who had learned wonderful stratagems from his elders, being with a strong force, said I will place myself among the gods, and in less than half a minute slew many, and gained the world of gods. On which Jagadêvarasa granted as a *nettaru-goḍage* 2 gadyāṇa. Imprecation.

29

Date 1269 A.D.

The inscription is too much effaced to make out more than that it refers to some fight in the reign of the mahâ-maṇḍalêśvara, (with numerous mutilated epithets), Bommarasa.

30

Date ? about 1000 A.D.

Be it well. Entitled to the band of five chief instruments, mahâ-Mahêśvara, a cattle-rope to the champions hostile kings, the Kâdamba-chakravartti Chandâvur Tailapa-Dêva's son Kâva-Dêva's glory was as follows :—verse in his praise, saying he was called the Kâdamba-Rudra. Along with him, the Kâdamba-chakravartti (with various epithets), Tribhuvanamalla-Dêva's son Chaṭṭeya-Deva's generalissimo, of the Solar race, Dêva, having come with the four divisions of the army ;—The mahâ-maṇḍalêśvara, shears to the champions hostile chiefs, Bîrarasa's son Bommarasa's glory was as follows :—(the rest is nearly all effaced : there is a date at the end, but the number and name of the year are gone).

31

Date 1290 A.D.

Obeisance to Gaṇâdhipati. Be it well. When, with all titles, mahâ-maṇḍalêśvara, ornament of the great Ugra-vamśa, chief lord of Paṭṭi-Pombuchcha-pura, worshipper of the lotus feet of the god Billêśvara, subduer of foreign armies, hunter of the houses of enemies, cage of adamant to refugees, Kôṭe-Nâyaka Sôme-Nâyaka was ruling the kingdom of the Eighteen kampāṇa :—Mâhali-Nâyaka and Jakare-Nâyaka's son-in-law Bitti Oba-Nâyaka (on the date specified),—Eḍagai Obaya-Nâyaka's son Bommeya-Nâyaka the robbers who had mounted up on a pillar of the hall of assembly and were stretching out their necks knocked them down, speared them, and distinguishing himself, gained the world of gods.



Date 1307 A.D.

Obeisance to Gaṇâdhipati, Sarasvati and S'ambhu.

Be it well. By order of,—with all titles, the Kâdamba-chakravartti, an elephant-goat to the brave, Nigalanka-malla, (with other epithets), vîra-Kâva-Dêvarasa ;—(and) by order of the mahâ-maṇḍalika, a Kâla-Bhairava to opponents, vîra-Javaniya-Nâyaka,—Jokkur Mêdima-Nâyaka's son Kambhasingha Bôleya-Nâyaka marched over Halaniga-nâḍ Mangare Mâsi-Dêva's kingdom and performed exploits as follows, (on the date specified). By the victor is gained spoil &c. Verses describing his valour.

On setting up his *vîra-gal*, Nâkiti and Nâgaya made gifts, gave cows, and presented land to the god Râmanâtha.

34

Date 1575 A.D.

Obeisance to S'ambhu &c. (On the date specified), at the feet of the god Lakshmi-Nârâyāṇa, ^AÎśvara-Dêva, making humble petition, presented for the offerings and holy ceremonies of the god the

following property :—(here come long details of paddy due to him from various places, and how it is to be expended). Signatures of the parties to the grant of this property.

Witnesses—Sun and moon &c. Usual final verses.

35

Date 1419 A.D.

(On the date specified), when Dēva-Rāya-Oḍeyar was ruling a firm kingdom :—Keḷadi Kariya-Timme-gauḍa went to *svarga*,—on which his wife Rāmakka became a *mahā-sati*.

36

Date 1189 A.D.

Be it well. When, entitled to the band of five chief instruments, mahā-maṇḍalēśvara, chief lord of Pombuchcha-pura, ornament of the great Ugra-vamsa, (*a large space here effaced*),—the mahā-maṇḍalēśvara Tribhuvanamalla bhujabala-pratāpa Sāntiya-Dēvarāya was ruling the kingdom of the two Sintalige Thousands in peace and wisdom :—(on the date specified),(*rest effaced*).

38

Date 1681 A.D.

Obeisance to Sambhu &c. When . . . Sivappa-Nāyaka was protecting the kingdom in righteousness :—(on the date specified), through the agency of Siddhi-Basappayya of the treasury, this *dhvajastambha* (or flag-staff) was set up.

39

Date 1671 A.D.

Obeisance to Sambhu &c. Be it well. (On the date specified), the Eḍava-Murāri, Kōṭṭ-kōḷā-haḷa, establisher of the pure Vaidikādvaita-siddhānta, devoted to faith in Śiva and the guru,—born in the family of Keḷadi Sadāśiva-Rāya-Nāyaka, Sankappa-Nāyaka's great-grandson, Siddapa-Nāyaka's grandson, Sivappa-Nāyaka's son, Sōmaśēkhara-Nāyaka gave to the *pūjāri* of the god Virēśvara, Bhadra's son Basava, and to Māda's son Bhadra, this copper śāsana granting an *umbāḷi* as follows :—(here come the details), altogether land yielding 12 varaha 3 haṇa, with usual conditions.

(*signed*)—śrī-Sadāśiva.

41

Date 1631 A.D.

Obeisance to Sambhu &c. Be it well. (On the date specified),—with titles as in No. 39 above) Keḷadi Venkaṭappa-Nāyaka's grandson, Bhairava-Nāyaka's son, Virabhadra-Nāyaka gave to Keḷadi Marugunda Tirumala-bhaṭṭa's son S'ambhulinga-bhaṭṭa a śāsana of a gift of land as follows :—(here come the details), altogether land yielding 12 varaha, with usual conditions.

Sun and moon, &c. Usual final verses.

(*signed*)—śrī-Venkaṭādri.

44

Date 1660 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified),—to the possessor of the pure Śivāchāra of good people, included in the mahā-mahattas of heaven and earth, Basavalinga-dēva, disciple of Akkipēṭe Gurusidha-dēva of the Tālaguppe maṭṭa,—(with titles as in No. 39 above), Keḷadi Sadāśiva-Rāya-Nāyaka's great-grandson, Sankappa-Nāyaka's grandson, Siddappa-Nāyaka's son,

Venkaṭappa-Nāyaka gave a copper śāsana of a sale of land as follows :—Having received from your hands for the palace 700 varaha, we grant to you the Mēlanamāgi village, a hamlet of Tālagupe in the Tālagupe-śīme, together with the tank of the gurus, and the *jaṭu*,—the formerly settled rent of which is (here follow the details). This land do we grant as a gift to S'iva, with all the usual rights.

Sun and moon &c. Usual final verses.

(signed)—Śri-Venkaṭādri.

45

Date 1300 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

When the Trailōkya-chakravartti, gaṇḍa-bhêruṇḍa, the tiger champion, setter up of Pāṇḍya-Rāja, worshipper of the lotus feet of the god Hoysaṇēśvara,—Nārasinga-Dēva's son Ballāḷa-Dēva, having taken Hosagunda, captured Kōṭi-Nāyaka and carried off his elephant,—the next year marched upon Gangeya-sāhani, and demanding tribute, encamped in Sirisi, and was plundering Kaḍa-baḷalu ;—

Uniting all the Kadamba-chakravarttis and Chāḷukya chakravarttis, glory of the Satyāsraya-kula, Nigalanka-malla, cattle-rope to champions, worshipper of the lotus feet of the god Madhukēśvara Jayanti,—Kāva-Dēvarasa's great minister Jagadāḷa Gangeya-sāhani, when fighting,—sent for the lion to foreign armies, Madi-gauḍa, and took from him a promise,—which he accepted as a great favour, gave the roar of a lion, and (on the date specified), Baradavaḷḷi Māla-gauḍa's son Rāma-gauḍa's son Madi-gauḍa went over and, on his piercing the horse and destroying them, broke Ballāḷa-Dēva's army, and running, on reaching the Kalugāra haḷḷa, stabbing the men and horses, throwing them down and cutting them up, slew, distinguished himself, and saying,—' Let Gangeya-sāhani live ; (the god) Rāmanāda of Baradavaḷḷi is my refuge',—gained the world of gods.

Names of those who set up the stone. The engraver of the stone was Kalise Rāmōja's son Madhukōja. The writing was by Baradavaḷḷi Beḷa-jīya's son Mēchi-jīya.

46

Date ? 1646 A.D.¹

Be it well. (On the date specified),—(with titles as in No. 39 above), Keḷadi Virabhadrappa-Nāyaka's son Virabhadra-Nāyaka gave to Bomma-gauḍa of Baradavaḷḷi-nād in S'iravanti a śāsana as follows :—Whereas formerly the Mālave village belonged to the Umbaḷi-maṭha as an *uttār* ;—when that svāmi said I am going to Kalyāṇa, he directed Mitlakoppa Channavīra-gauḍa and Keḷadi Vīra-gauḍa to cultivate the land and pay to us the rent (specified) ; and after he had gone, Keḷadi Vīra-gauḍa made over the land entirely to Channavīra-gauḍa ;—And where in the year Pramāthi (1640 A.D.) the svāmi who went to Kalyāṇa came back and said,—Give me the money of my village according to the accounts,—on which Keḷadi Vīra-gauḍa said that Mitlakoppa Channavīra-gauḍa had the stopped money,—whereupon the svāmi brought Vīra-gauḍa before the king and informed him of the matter,—and an order was given to seize Channavīra-gauḍa's sons and recover the money ;—and Channavīra-gauḍa's two sons having absconded, after some days they (named) came to Baradavaḷḷi and informed Chanda-gauḍa there, saying, We have no place ; we are destitute,—and he said, I am alone in the place, I will make over to each of you two, land rented at 6 ga, which you and your posterity can cultivate and pay the rent to Government ; and when inquiry was being made to

¹ The copy, being one made locally by the people, is altogether wrong in the date, which should probably be Saka 1568, the year Vyaya.

ascertain if these two sons were in Baradavaṃṭi, he threatened the messengers with the sword, saying he would make them corpses. Hearing this report, the king sent for him and making inquiry, ordered Chavuḍa-gauḍa to produce the sons of Channavīra-gauḍa, on which he said, I will not give them up; whereupon the king ordered him to pay up the money due to the svāmi from the time the land was made over to him (amount specified), on which he said, Even if fined, I am unable to give so much money to the svāmi,—on which the svāmi taking pity on him, directed that he should pay a certain proportion of the money, and maintain the two sons as his own, and the king gave a śāsana accordingly. Such is the *sanad* granted by Virabhadrapa-Nāyaka.

48

Date 1454 A.D.

Be it well. Obeisance to S'ambhu &c. (On the date specified), the Sīrīūr gauḍa's son Rāma-gauḍa, when laid siege, fought and fell,—on which, together with his wife Chiya-gauḍi, they made *sahagamana*,—and they both gained union with the guru.

49

Date ? 1415 A.D.

When the mahā-maṇḍalēśvara, (with various epithets), worshipper of the lotus feet of the god Madhukēśvara of Banavase,—Bhanki-Nāyaka arose and became great;—and Kaṭaka-Lēva's favourite house minister Achhava Satyadarasa's son-in-law Bhaleyabhaleya Bidire-Kanchayya marched upon Bhanki-Nāyaka, and coming, encamped at Banavase-paṭṭapa,—Bhanki-Nāyaka, mounting over came and encamped at (a fight took place, in which Phammaya slew many horsemen and gained the world of gods).

50

Date 1455 A.D.

Be it well. (On the date specified, Māravatūr Gaṇapa-gauḍa's son Bomma-gauḍa went to *svargga*,—on which his wife Bommi-gauḍi performed *sahagamana*.

51

Date 1431 A.D.

A similar record in the time of *Dēva-Rāya-mahārāya* of Vijayanagari.

53

Date 1674 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified),—(with titles as in No. 39 above); born in the family of Keḷadi Sadāśiva-Rāya-Nāyaka, Sankayya-Nāyaka's great-grandson, Siddapa Nāyaka's grandson, Sivappa-Nāyaka's son, Sōmasēkhara-Nāyaka's lawful wife Chennamāji, caused to be written and given to Mallikārjuna-dēva, disciple of Navilugunda Daśamukha Paṣavalīnga-dēva of the maṭha erected in Sātageri in the Andige-ṭime, a śāsana as follows:—Here come details of lands given in Tāvaregopa in the Andige-ṭime, having a rental of 60½ varaha, with all the usual rights.

Sun and moon, &c. Usual final verses.

54

Date 1621 A.D.

May it be prosperous. Obeisance to S'ambhu &c. (On the date specified), when Keḷadi Venkaṭappa-Nāyaka-ayya was ruling the kingdom in righteousness;—the sēnabhova who was in Gōvardhana-

giri, Hattimattâr Kâmadêva-bhaṭṭa's grandson Jambûr-śīme Niṭillige Timmarasa's lawful wife Kônamma's son Kônappa, on the road going to Gêrasoppe below Govardhanagiri, for the love of Kṛṣṇa, had this square tank excavated. Usual final verse.

55

Date about 1560 A.D.

Having the supreme profound *syâ-l-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jîna śâsana.

Obeisance to Nêminâtha, bestower of the happiness of the world, on the middle of the woman whose wisdom the three worlds appear as three lines. That Nêminâtha do I ever reverence,—whose conch shining like the fragrant blossom, and his couch of folded serpent form like the bow in its sheath, of the five-arrowed (the god of love), he is a sugarcane-bowed (or god of love), who has fixed his desire on the woman *mukti* (or salvation). May that mighty Nêmi-bhaṭṭâraka protect us, whose glory swallows up that of the three worlds so that all the people become Kṛṣṇa (or black), on account of which the saying—All the world is like Viṣṇu—arose in the world ; whose lotus feet are adorned with the heads of Achyuta (Viṣṇu) and Îśvara (Śiva), whose divine voice purifies the three worlds. Husband of the goddess of *mukti* (or salvation), promoter of all happiness, remover of all sins, served by the unwinking (the gods) and the air-walkers (the siddhas), the supreme god whose feet are placed on the head of Îśa, like the moon to the ocean, his form a joy to the woman (salvation),—was Nêminâtha.

His mercy like shining armour to all the world of Bhavyas (or Jains), his holy feet two beautiful lotuses like the jewel of the gods (the wishing stone), the strings of his words forming a bridge for crossing over the ocean of family cares,—may he protect us, the protector of all people, Gummaṭ-âdhiśvara.

If considered, Yôjaya-śrêṣṭhîpa's all-pervading fame was as brilliant as rock-crystal, he had a great lion seat, his glory was like that of the moon, the brightness of his body like that of Lakṣmî ; to the popular Ambvaṇa-śrêṣṭhî may Nênichaudra Jinêndra daily grant continual pleasure.

On the southern petal of the great lotus Jambû-dvîpa is the Bhârata country, in which, on the eastern shore of the western ocean, is the great Taulaya country. In it, on the south bank of the Ambu river, shining like the *s'rî-pundra* (or central sectarian mark on the foreheads of Vaishnavas), is Kshêmapura, like Puandara (Indra's city), with glittering *gôpuras* (or temple towers). With fine Jîna chaityas, king's palaces, abodes of yôgis, lines of merchants' houses, with crowds of people devoted to acts of merit and liberality, groups of gurus and yatis, bands of poets and learned men, multitudes of excellent Bhavyas (or Jains),—what city in the world was so celebrated as Gêrasoppe ?

The lord of Kshêmapura, a crest-jewel of all the kings in the world, Dêva-mahipati shines as a master of all royal wisdom. By whom was performed in the Kali-yuga, what had been done by the great Indra, the world-astounding head-anointing of Gummaṭâdhiśa, in the same manner as if it were his birth-anointing. To describe that great king's descent :—Holding in their hands the lotus the earth—the waves of the ocean its petals, the woods its pistils, their fame its fragrant perfume, the glorious Jîna-dharma the sun which caused it to unfold,—many kings ruled this town with pleasure. After whom, in this Kshêmapura was a king, a pearl-ornament of his family, of great glory, of character free from anxiety, pure and faultless, possessed of all good qualities, an ornament to the world, Bhairava-bhûpati, a moon to the ocean the Jîna creed. His younger brothers were Bhairava, Amba-kṣhîṭisa, and Sâlva-malla, who though the last was the greatest. His praises, saying he was of the Sôma-vamśa and Kâśyapa-gôtra. After him, there was his sister's

son, skilled in the seven kinds of stratagem, Dēva-Rāya, a bee at the lotus feet of the rāja-guru Paṇḍita-Rāya, equal protector of the city and the kingdom. His sister's son was Śālva-malla, whose younger brother was Bhairavēndra. In the ocean the battle-field the eddies are the circlings of your horse, while your two feet like crocodiles swallow up the rutting elephants and horses on which the enemy are riding as if they were ships (or boats),—king Śālva-malla. Praise of king Bhairava, comparing him to mount Mēru &c.

When, thus possessing the devotion of these two Yuvarājas, his sister's sons, with the other royal princes and many subservient chieftains forming his assembly,—Dēva-Rāya was, like a terrestrial Indra, ruling the Tuḷu, Konkaṇa, Haive and other countries :—

In that city, protected by the king Dēva, of great reputation, was the royal śrēṣṭhi, Ambvaṇa-śrēṣṭhi. His wife (with praises) was Dēvarasi. To describe their descent ;—The rājādhirāja, chief lord of Banavasi-pura, chief lord of the Konkaṇa and Haive kingdom, was the glory of the Chandāur Kadamba-kula, Kāmi-Dēva-mahārāja. To his daṇḍādhinātha Kāmeya-daṇḍāyaka's son Rāmaṇa-beggaḍe and to Rāmaka were born eight sons, among whom the most celebrated was Yōjana-śrēṣṭhi, who had two wives, Tangana and Rāmakka. The former bore Rāmaṇa-śrēṣṭhi and the latter Kalpa-seṭṭi. With his two dear wives, as the face brightened by two eyes, or as the state-elephant distinguished by two tusks, so did Yōjana prosper. This Yōjana-śrēṣṭhi, having the Anantanātha chaityālaya built in Kshēmapura, and acquiring besides immeasurable merit, at length made over his rank of rāja-śrēṣṭhi to his sons, and gained the world of gods. On the other hand, Rāmaṇa-seṭṭi's son was Tammana, whose son was Nāgapa. He had two wives, Sātama and Nāgama. To Sātama, who was of Tōlahala, born in Kudura-pura in the Nagari kingdom, and to Nāgappa-seṭṭi was born in Haṭṭiga a son Tōṭiyappa-seṭṭi. And Nāgama's descent was as follows :—First among the *daṇḍavajis* born in Māgōḍu, reckoned the mother-home of fortune in the Nagari-śīma, was Narasana-Nāyaka, who had a chaityālaya built in his birth-place Māgōḍu, set up the god Pārśva-tīrthēśvara, and endowing it with fourfold gifts and land, had gained great merit. His grand-daughter Mārakka he gave to Nēmaṇa-seṭṭi of Haṭṭiga, born in Antaravalli, who had come to the Hariyaṭṭe-śīma, the principal country in the Haive kingdom,—and to them was born Nāgama, whom Nēmaṇa-seṭṭi gave to his sister's son Nāgappa-seṭṭi. They had two sons, Ambvaṇa and Malli-seṭṭi, and that Nāgappa-seṭṭi, surrounded with his sons, wife, and friends, was at peace. And Ambvaṇa-śrēṣṭhi had two wives, Mallama and Dēvarasi. To describe that Dēvarasi's descent ;—The senior Yōjana-śrēṣṭhi's son Rāmaṇa-seṭṭi's step-mother Rāmakka bore Kallappa-śrēṣṭhi, whose son was Yōjana-śrēṣṭhi. That rāja-śrēṣṭhi obtained as wife the virgin Virakka, younger sister of Mānu-gaṇḍa, who had built a chaityālaya in Bankanabaḷi and was the chief man of Bidaru-nāḍ, being the brother of Dēvi-sāvanta, the śrēṣṭhi of Holeyabaḷi, born in Tagarasi. By direction of his father Kallappa-śrēṣṭhi, he built in Kshēmapura a chaityālaya in two storeys, setting up the image of Nēmiśvara in the lower one, and that of Gummaṭa-nātha in the upper one. Description of it. When, having built this splendid chaityālaya, Yōjana-śrēṣṭhi was at peace, among the children born to him and to Virakka, younger than Sangarasa, older than Kallapa, was a virgin-jewel named Nataka. She was given in marriage to Kanchana-seṭṭi, born to Gummaṭa-dēvi, younger sister of Parisapadhibikāri, born to Māḷadbikāriti, wife of the celebrated Kanchadhibikāri, the chief of the seṭṭis of Baṭṭakaja, who had built a chaityālaya in . . hoḷe, and endowed it. And to those two was born Dēvarasi, whose younger sister was Malli-dēvi. Dēvarasi was given in marriage to his elder brother Nāgapa-śrēṣṭhi's son Ambuvana-śrēṣṭhi.

When these two were living in perfect happiness, one day they came to the Nēmi-Jina chaityālaya, and repeating the praises (quoted) of Nēmi-Tīrthēśvara, did reverence to the company of munis.

After that, hearing the *dharma* from Abhinava-Samantabhadra-muni, and taking it to mind, that couple, in order that they might both acquire merit, informed the guru that they would erect a *māna-stambha* in front of the Nêmisvara chaityālaya which their grandfather Yōjana-śrêsthî had built. Then, going home, with the approval of their brothers Kôṭapa-seṭṭi and Malli-seṭṭi and their other relations, they made known their intention as to this work of merit to their ruler Dêva-bhū-pāla. And with the approval of the mahārāja, and the approval of the four sanghas, on a propitious day they carried out their promise and had a pillar of bell-metal made. Meanwhile, to Dêvarasi were born twin daughters, Padmarasi and Dêvarasi, and taking that as an auspicious omen, they had the bell-metal pillar which had been made, set up in front of the chaityālaya. And upon the pillar they fixed a golden kalāśa of the same height as that of the twins Padmarasi and Dêvarasi.

To describe that *māna-stambha* ;—In dimension like a mast to the great ship of *dharma* for those who cross over the ocean of birth (or existence), was this pillar engraved with the fame of Amba, and in the midst of that group (of temples) the *māna-stambha* (towered up) as if gathering the constellations in the sky like flowers with which to worship the feet of the four Jaina images. In front of Nênisvara Jina's temple, a *māna-stambha* of polished bell-metal, with a golden *kalāśa*, on the instruction of Abhinava-Samantabhadra,—Nāgappa-śrêsthî's son Ambavaṇa-śrêsthî caused to be made, a rod for the umbrella pure *dharma*.¹ Thus did they have the *māna-stambha* made.

56

Date ? 1562 A.D.

The *âchâri* who made the temple of Gôvarddhanagiri was Venkaṭayya of Pombucha.

57

Date 1562 A.D.

Be it well. Having the sign of the Nârâyaṇa legends, the giver of desires, may it prevail, the śāsana of Rāghava's devotee, the Hari śāsana.²

When the mahā-maṇḍalêśvara Chenna-Bhairâdêviyamma was protecting the Nagari kingdom, with Haiva, Tulu, Konkana and other kingdoms :—(on the date specified),—S'îrase Bommarasêndra's and Allāmbika's son was the Hari devotee, of great liberality, Giriyaṇa. This grandson of Rāmaṇa-Setṭi born in Haligêri, Giriyaṇa-Nāyaka, had this śāsana written of the granta he made for the god Hanumantêśvara of Gôvarddhanagiri. The following were the lands ;—here come details of the Kaṇilabeṇa vritti, yielding 193½ varaha : and of the Melanûr vritti which he had obtained from the chief *âchâryya* of the *parama-hansa sannyâsis*, completely versed in grammar logic and philosophy, possessed of the eight yōga virtues, established by men acquainted with the mode of increasing happiness, Kanthe-Rāmachandra-Sarasvatî-śrîpāda, (its boundaries). The extra payment (specified) made to the Mēlapamane Hebbâr from the Kanigalabeṇa vritti I give for the offerings to the god ; and the extra *haṇa* payable from Maganûr vritti to the śrîpāda, I give for the god's *chhatra*. If the 193½ varaha given for the Kanigalabeṇa vritti is repaid, the god Hanumantêśvara himself has authority to purchase another vritti to provide for the offerings. Such was the grant made for the god Hanumantêśvara by Giriya-Nāyaka. Usual final verses.

58

Date 1143 A.D.

Be it well. When, (with usual Chālukya titles), Jagadêkamalla's victorious kingdom was extending &c :—And, entitled to the band of five chief instruments, the mahā-maṇḍalêśvara, (with usual

¹ This verse is in Sanskrit.

² Seems intended for a parody on the Jaina opening verse—S'îmât para nagambhîra-syâdwâdâṁôgha-lāncchānam &c.

Kadamba titles), Tribhuvanamalla Malli-Dēvarasa was ruling the kingdom of the Haive Five Hundred, Māhālige, Koṇḍarade, Kabbunālige, the Four bāḍa and Mogala-nāḍ, in peace and wisdom;—Hoysaḷa having raised a great army against Māhālige,—the great hero Hākara, born to the mahā-prabhu Beḍukaṇi Chhira-gāvuṇḍa's eldest daughter Bāgiyabbarasi and to Bidirūr Bikarasa, (on the date specified), overthrowing the army of elephants horses chariots and foot-soldiers, putting the force to flight, gained the world of gods. A grant of land was made for his wife and children.

Imprecations. Verses praising his exploits in the battle.

60

Date 1472 A.D.

Obeisance to Pārisva-Tirthēśvara. May it be unobstructed. Praise of the Jina śāsana. Obeisance to the pancha-paramēśhis. Obeisance to S'ambhu &c.

Be it well. When, having acquired¹, refuge of the world, favourite of the minds of earth and fortune, the mahārājādhirāja rāja-paramēśvara, glory of the Īśvara-kula, the great Virūpāksha-mahārāya was ruling the kingdom in peace and wisdom:—And, the mahā-prabhu, son of Maleyahuli champion over the manneyas of the eight daṇḍige of Idiga,—Ayisūr Munduvaṇṇa-Nāyaka's son Bhairaṇṇa-Nāyaka was protecting Horuguppe Hebbayal-nāḍ;—Iduvaṇi Baliya-gauḍa's son, the foremost man in Ānevalige in Nagira-thāvu, having the insignia of the umbrella, betel bag, lamp-stand pillar, ornamental coin and others, Haivaṇṇa-Nāyaka, and Bukaṇṇa-Nāyaka's son-in-law, Mālakka-Nāyikiti's son, devoted to gifts of food shelter medicine and learning, Pārisa-gauḍa,—in order that merit and fame might be increased to their ruler Bhayiraṇṇa-Nāyaka and to themselves,—had the Pārśvanātha-tirthankara's chaityālaya made in Iduvaṇe in their Dānamūla-śīme. May that be an auspicious moment. And (on the date specified) the god was set up (repeating previous particulars).

Be it well. For (with various epithets) the Pārśva-tirthēśvara of Idugaṇi,—the sun to kill tigers, champion over the manneyas of the Idiga eight daṇḍige, the mother-home to both (sects of) Nānā-Dēsīs, chief lord of Aisvaryya-pura, the mahā-prabhu Bhairaṇṇa-Nāyaka,—in order that merit and fame might be increased to his mother Siru-māḍēvi and to himself, and to the servant of his bounty, Pārisa-gauḍa,—granted a śāsana as follows;—here come details of lands given for the daily worship, great festivals, offerings, bathing the chief god at the two seasons with milk, the Mrit-yunjaya-chakra-pūje, anointing with pañchāmṛita, Siddha-chakra-pūje, bathing the siddhas with milk, and for areca-nut, betel-leaves, sandal, incense, oil, drums and all other expenses,—have we given, at the time of the sun's eclipse, the lands (specified), with all usual details, with sun and moon &c. as witnesses. Usual final verse.

Pārisa-gauḍa and other gauḍas (named) also granted lands (specified).

Date 1473 A.D.

Be it well. (On the date specified), by the instruction of Vāḍindra Viślakīrti-bhaṭṭāraka-svāmi,—the mahā-prabhu Maṇḍuvaṇṇa-Nāyaka's son Bhairaṇṇa-Nāyaka, in order that he might obtain prosperity and supreme happiness, made for the god Maleyakhēḍa Nēminātha a grant of lands as follows;—here come the details. Great good fortune to the stone śāsana written by Bhairaṇṇa-Nāyaka's son Immaḍi-Bhairasēndra.

Usual final verses, and the dialogue between Indra and the Chandāli woman¹.

¹ The phrase is not concluded, and there are several irregularities in the titles &c.

² See Vol. III, T. N. 63.

62

Date 1307 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, Ballâja-Dêva's minister Erupeya-daṇḍanâyaka was ruling the Sântalige kingdom under his sole umbrella :—(on the date specified) Atavaḍi Hemmaḍiga set up the god Siddhanâtha and granted land (specified) for the offerings. Imprecation.

63

Date 1283 A.D.

Obeisance to S'ambhu &c. Be it well. In the reign of the pratâpa-chakravartti vira-Râmachandra-Dêvarasa, (on the date specified), in the discussion which arose between (the inscription is very much defaced),—women making garlands of flowers, came blessing his courage, and coming to fill up the grain, praised the Râya, on which his servants entered upon the battle, (some one performed exploits and gained the world of gods). Pleased at his heroism, his king granted land as a nettaru-godige to Muduve-Nâyakitti.

66

Date 1175 A.D.

Obeisance to S'ambhu &c. When the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun to the lotus the Kaḷachuryya-kula, a champion as good as his word, Râya-Murâri Sôvi-Dêva's victorious kingdom was extending &c :—(on the date specified), the dweller at his lotus feet,—the mahâ-maṇḍalêśvara, lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Pad-mâvati, S'antarâditya, praised by all people, Jagadêvarasa was ruling the kingdom under his sole umbrella ;—And, the dweller at his lotus feet, was ruling the Sântalige Thousand in peace and wisdom ;—obtaining the consent of Jagadêvarasa, he surrounded that town,

67

Date 1102 A.D.

Obeisance to S'ambhu &c. Be it well. In the reign of the mahâ-maṇḍalêśvara, . . . worshipper of the lotus feet of the god Billêśvara, Bomunarasa,—(on the date specified), when the mahâ-maṇḍalêśvara Aliya Birarasa, uniting with Mallaya-Nâyaka, came in a crowd to Hosagunda,— his king sent for the braves, and looking at them, said—Without counting, surround and slay this day, however many enemies there may be. (The inscription is very much effaced from here). For his having slain many and fallen, our king Bomma-Dêva, his minister Kôṭe-Nâyaka and many others granted lands (specified),

68

Date ? 1441 A.D.

Obeisance to S'ambhu &c. When Immaḍi-Dêva-Râya-mahârâya was in Vidyânagara, protecting it in righteousness :—on Eḷiva-Maḷaga driving along an elephant for the city elephant of the Male-râjya,—the mahâ-prabhu Bayicha-gauḍa, who was supplying gunpowder to the Naḍangiri-nâḍ Râja, (on the date specified), . . . slew some powerful enemies and went to *svarga*.

69—70

Date 1276 A.D.

Obeisance to S'ambhu &c. Be it well. By order of Râmachandra Dêva,—Timma of Sâtuvali, with the betel-bearers, opposing the force of the mahâ-maṇḍlêśvara, (with various epithets),

Kumâra Bommarasa, stirred up the enemy, stopped that great army, captured and slew them
(on the date specified), and (with various exploits) Nâga-Nâyaka fell, and gained the world of gods.
Some grants (specified) were made for him.

71

Date ? 1173 A.D.

Obeisance to S'ambhu &c. When the mahâ-maṇḍalêśvara, (with usual Kadamba titles), Kirtti-Dêva's general Gorava Kittiga's warrior sâmantâ-Kuppa, fighting with the S'epuvage-born Dêva's general Bhilla-Bhamma's son Dâsappa, obtained from the Kadambas the estate of a sâmantâ (or feudatory), with five hundred men, he took the *manneya* of the Banavase Twelve Thousand and as far as the Perddore, and was protecting it ;—On his own account, the general Kittiga, without his master's pleasure, having erected his camp in *Andabaligatta-durgga*, was ruling in peace and wisdom,—and various *gaṇḍas* (named) speaking in confidence and doing him service, joining hands and placing his parlanquin on their shoulders, gave him the umbrella,—on which the servants came and having an audience, he said, Whatever happens, I shall always have need of you,—whereupon, saying, Very good, the men gained his confidence and slew him. On which, (on the date specified), Kâlâbbe-Nâyakitti set up a stone for her husband, and distributed food. And saying—I am thankful he died by the hand of those he trusted,—sâmantâ-Kuppa trampled on the general's shoulder, and gained the world of gods.

Sâmantâ-Kuppa's younger brother and others (named). . . .

74

Date 1420 A.D.

Be it well. When, with all titles, the mahârâjâdhirâja râja-paramêśvara vira-Dêva-Râya was ruling a peaceful kingdom :—(on the date specified), Sabuliga Châma-gauḍa, when the councillors seized and put the cows in pound, recovered the cows ; and Hadase Bira-gauḍa having charged and hewed in pieces, fell,—on which his wife Gaurâyi performed *sahagamana*, and they gained the world of heroes.

This śâsana was written by Karaûr Virajya : the stone was made by Hariyakopa Dugôja.

77

Date 1:07 A.D.

Be it well. With all titles, the mahâ-maṇḍalêśvara, a saw in war with kings, an elephant-goad to the titled, in form Nârâyaṇa, worshipper of the feet of the god Billêśvara,—Tamasi Sôma-Nâyaka and Kôṭe-Nâyaka, sending for Matiga-Billeya's (son) Bammeya-Nâyaka, gave him and he going to Kânahale, (on the date specified), entered into some fight and went to the world of gods. Praise of his exploits.

Siyôja's (son) Bima made the stone.

78

Date 1265 A.D.

Obeisance to the guru, to Sarasvatî, and to Gaṇâdhipati. Nilakanṭha, Nârâyaṇa and the Kshêtrapâlas are the refuge. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, shears to the champions over chieftains, Kumâra Bommarasa, making an attack on *Malali* in Bidirur, burnt and plundered it,—

hearing this, and being joined by two .. in the forest, attacking him in Lingadamakki, and destroying him head and tail, Sēṇige Bommeya-Nāyaka distinguished himself, again threw down the horse and fell. (On the date specified), he gained the world of gods; and Bāse Bommakka entered the fire with Bommaya-Nāyaka. And Birarasa granted for him an *umbaji*, and for the woman a gift of a *kambaji*. That *umbaji* and *kambaji* are giits for the women.

Date 1269 A.D.

Be it well. In, with all titles, the mahā-maṇḍalēśvara vira-Bommarasa's 12th year, (on the date specified), that Bommeya-Nāyaka's younger sister, and her husband Bayichana's wife Siriyabbe set up this stone.

79

Date ? about 680 A.D.

Be it well. Vikramāditya-bhaṭāraka gave to Chendugōli certain land (specified). Imprecation.

80

Date 1096 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Chālukya titles). Tribhuvanamalla-Dēva's victorious kingdom was extending &c :—

And, entitled to the band of five chief instruments, mahā-maṇḍalēśvara, chief lord of the northern Madhurā, boon lord of Paṭṭi-Pomburchcha-pura, obtainer of a boon from the goddess Padmā-vati, (with other epithets, including) Sāntarāditya,—adorned with all royal titles, Rāya-Sāntara-Dēva, and (with repetition of the same titles, but including), skilful in (carrying out) the commands of Permmaḍi-Dēva,¹ distinguished by the monkey flag (*vānara-dhwaja*), rejoicing the mind of Tribhuvanamalla-Dēva, having performed the *tulā-purusha* and the *āsvamēdha-kraṭu* (or horse sacrifice) with great gifts,—Tribhuvanamalla-S'antara-Dēva and Rāya-Sāntara-Dēva² were in Sāntarabīḍu, ruling the kingdom of the Sāntalige Thousand, settled with enjoyment for three generations, in peace and wisdom :—

A dweller at their lotus feet, a wishing-jewel among their servants, (with various praises) was Singa-gavuḍa, whose son (with praises) was Arjuna-gavuḍa of Badagi-nād. To him and to Tekkabbe-gāiti was born Paḍavaḷa Erega; his praises.

Be it well. (With various epithets, including) Rāya-Sāntara's rutting elephant, his head at the feet of Śiva, worshipper of the feet of the king Tailapa-Dēva,—Arjuna-gavuḍa's son Paḍavaḷa Eregamma, having fought perḡgaḍe Baiyaḷaya and Jityāgāra, and gained the victory, the king Tailapa-Dēva bound on him a crown, gave him 200 gadyāna from the royal store, with ? bracelets (*kaysera*) for his children, and the title *Rājya-samuddharaṇam* (supporter of the kingdom) inscribed on gold,—and obtaining the control of the petty taxes of the 4 Śivane in Belḡuḷi and the *kurukuṇa* dues, he was in peace;—when along with the mahā-maṇḍalēśvara Kumāra-Bira-Dēva, (on the date specified), he was going to the other world, he gave to his son Singaṇa the control of the 3 Śivane in Baḍagagōḍ which Rāya-Sāntara-Dēva had granted, and gained the world of Śiva.

His father being Eregamma, his mother Jakkaṇabbe, his elder brother Ballaya, his wife the Paḍavaḷi Bāgiyabbe,—how fortunate was Paḍavaḷa Singa; his praises.

Be it well. Adorning the rank of great minister charged with the burden of the whole kingdom, having acquired the three powers of government, (with other epithets), the great Paḍavaḷa Singaṇa built a tank in Bāvinahanahaḷli in Badagi-nād of the Sāntalige Thousand kampāna, erected a temple with a *kalaśa*, and made over to it as a *kaladhāri* the 4 Śivane of Belḡaḷi which he formerly received

¹ Permmaḍi-Dēva-adēsa-pēṣana.

² The two names appear as given, S āntara and Sāntara.

and the 3 S'ivane of Badagagôḍ granted at the time when (his father) gave up his life, together with the various taxes (specified).

Imprecations and benedictions.

The sculptor, a bhêruṇḍa to titled rivals, Châuḍôja's grandson Sâtôja's work.

Whoso says that sênabhôva Dharminaya's daughter Alabbe's grandson Masanayya-jiya is not the *oḍeya* of the Eṇeyammêśvara temple is a great sinner.

83

Date ? 1164 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, Kumâra-Billa-veggade's son Hosagunda Bommarasa was ruling the kingdom of the Thousand in peace and wisdom :—one day Nâḍuhallî being raided, (on the date specified), Billa-veggade's minister Avinahallî Singa-veggade's grand-daughter Nâgabe-Nâykiti's son Kaliyama attacked the enemy, slew many, and gained the world of gods.

Be it well. Born in Pombuchcha, the sculptor Adityâchari's son Pândyâchâri's work.

84, 85

Date 1282 A.D.

Be it well. In, the mahâ-manḍalêśvara, (with other epithets), Bommarasa's son Tammarasa's victorious reign ;—(on the date specified), when the mahâ-manḍalêśvara Birasa laid siege to Hosagunda and was fighting, sending for son-in-law Bomma-buva, he gave him betel leaf, and said, Go to the battle,—on which, entering into the enemy's force, cutting down the soldiers, and throwing down the horse, he gained the world of gods. For him a grant (specified) was made.

86

Date 1282 A.D.

Be it well. In the 11th year of the Yâdava-Nârâyana, the bhujaḇaḷa-prauḍha-pratâpa-chakravartti vira-Râmachandra-Râya's victorious reign, (on the date specified),—(with various epithets) Bommarasa's son Tammiyarasa uniting with marched and came, and laying siege to was fighting,—when Tammiyarasa, sending for Kôḷi-Nâyaka's Nâyaka, honoured him with betel leaf, and gave him an order, saying, Fight and help in the battle. On which, that able-bodied Soḍḍiga, taking the betel-leaf from the hand of his ruler, entered into the fight, pierced the horse and men, distinguished himself, and gained the world of gods. The grant of a S'ivane rice-field was made for him in Avinahallî.

This was written by sênabhôva Râmaṇṇa.

87

Date ? 1095 A.D.

Be it well. At the time when, entitled to the band of five chief instruments, the mahâ-manḍalêśvara Tribhuvanamalla-Jagudêvarasa, marching to Melahurige in Kunda-nâl, fought and gained the victory,—Hebbase Tereyama-veggale's son Beḷa-veggade's bond-servant (*besa-makkaḷu*) Edehallî Sâligaheppana-Mallave's son Geleya, (on the date specified), fought and gained the world of gods. A grant was made for him.

88

Date ? 1095 A.D.

A similar record on the same occasion.

89

Date 1292 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with other epithets), Bhîma-Dêva and (with various epithets) Kôṭi-Nâyaka were ruling the .. Thousand in peace and wisdom :—(on the date specified), the master of the ocean, Râya-Ilalagaḍe-gavuṇḍa Nâga-Dêvarasa marching with an army upon the mahâ-maṇḍalêśvara, (with other epithets) Vandûr Tuliya-sêmantha,—by order of Kôṭi-Nâyaka, hurrying to Eremale, attacking the enemy, slaying the foot-soldiers and horsemen, Abbaja-gauḍa's son Bommaya-Nâyaka gained the world of gods.

227 This stone was written by Hebasa Jakkeya sênabôva's ... This stone was carved by the stone-mason Singôja's son Birôja.

91, 92

Date 1160 A.D.

The two being blended like a word and its meaning, in order that I may have understanding of words and their meanings, do I reverence the two—Pârvatî and Paramêśvara.¹

(On the date specified), when Hedatari Maiyyabâli-arasa's son Nâgarasa's son Balarasa's younger brother Bâliarasa, in the battle of Avaraguppe, in front of Jagadêvarasa, attacked the enemy, slew many and gained the world of gods,—Hadava Eṇaḥara, younger brother of Boppana who dropped his torch under the feet of Bâli-arasa, in front of Bâli-arasa, ... attacked and fell. For his bravery Bejarasa made a grant.

93

Date 1160 A.D.

Obeisance to S'ambhu &c. Be it well. When (with usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending &c :—

Be it well. Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, Sântarâditya (with other epithets), Jagadêvarasa's courage and valour were as follows :—verses describing his bravery. A dweller at his lotus feet,—whose father was Nâgarasa, his mother S'igâli Râjayve, his ruler Jagadêva,—in one battle, challenging with great courage, he drove off the enemy, and Bâliparasa ascended to *sargga*. Being with king Jagadêva, he by himself drove back the numberless forces of the hostile king and gained the city of *sargga*. (On the date specified), in the battle of Avaraguppe, doing his duty to his lord, .. he fell in the battle. On which grants (specified) were made for him by Jagadêva. Imprecation.

Born in Sirivalige, S'ântôja's son-in-law Jakkôja's son Katkôja's son-in-law Sômôja made this.

95

Date 1189 A.D.

Obeisance to S'ambhu &c. By the victor is gained spoil &c. Obeisance to S'iva. Lord of three worlds, obeisance to thee.

¹ This is the opening verse of Kâlidâsa's *Raghuvamsa*.

Be it well. Entitled to the band of five chief instruments, mahā-maṇḍalēśvara, chief lord of Paṭṭi-Pombuchcha-pura, ornament of the great Ugra-vams'a, obtainer of a boon from the goddess Padmāvati, Sāntarāditya (with other epithets), was Kāva-Dēva, to whose wife were born Jagadēva and Singaṇa; their praises. To their younger sister Alliyā-Dēvi was born S'ānteya-Dēva.

When the mahā-maṇḍalēśvara Tribhuvanamalla bhujabala-pratāpa Sāntara-Dēva was ruling the kingdom in peace:—(on the date specified), S'āntavāsa Singa-Dēva having come on a raid and plundered Teruvaḍi in Hade.. nād,—Sāntara-Dēva sent for his . . . Subba, who did his duty as follows; description of his exploits and descent. And he gained the world of gods, and Sāntara-Dēva made the grant of a Sivane (specified) for him.

96

Date 1299 A.D.

Obeisance to S'ambhu &c. Be it well. In (with usual titles), the pratāpa-chakravarti Hoysana bhujabala vira-Ballāla-Dēvarasa's reign:—when the mahā-maṇḍalēśvara, (with various epithets), Bommarasa, Kōṭi-Nāyaka, and Karatala Kālatamma, with their feudatories, came saying 'We want that Ballāla-Deva's elephant'—and with the five ministers and the Nāyakas marched to Hosagunda. and laid siege to it,—(on the date specified), Kōṭi-Nāyaka sent for Maḍavi Majjeja's son and gave him orders, on which he mounted a horse and gained the world of gods. For Kāmeya a grant (specified) was made.

His younger brother Beleya Biramma prepared the stone, and Madhukōja engraved it.

97

Date 1292 A.D.

Be it well. When,—for, with all titles, the mahā-maṇḍalēśvara, (with other epithets), Bommarasa,—(with various epithets), vira-Kōṭi-Nāyaka was in Hosagunda, ruling the Sāntalige Thousand in peace and wisdom:—And the mahā-maṇḍalēśvara Tamma-sāvanta was in Bidirūr-paṭṭana, ruling Hiriya Sulase, with Gāvaṇa-nād;—(on the date specified), when Kōṭi-Nāyaka marched against Iruvandūr Māleya-sāvanta,—in the battle of Eḍamale, Bireya-Nāyaka's son Ma fought, slew and gained the world of gods. A grant (specified) was made for him by Bommeya.

The writing on this stone was by Gāvaṇa yā sēnabōva. This *viragal* was made by Singōja's son Birōja. It was set up by Majuva's son Kāmachila. By the victor is gained spoil &c.

98

Date 1299 A.D.

Corresponds generally with No. 96 above, but is much effaced.

99

Date 1298 A.D.

Obeisance to the āchārya guru. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahā-maṇḍalēśvara Kōṭi-Nāyaka, and (with the same titles) Tammeya-sāvanta, united, were ruling the kingdom in peace and wisdom:—(on the date specified), the god Viṭhalēśvara of Tāre village having of his mercy come and appeared (*udaisalu*), they set him up, together with his attendant gods,—and with the consent of all the people of that village grants were made for him as follows:—Born to Hāruvigoppa Vāmana-hebbār and Sātakka, the rāya-rāja-guru Bhāṭṭāchārya's spiritual son (*dākshā-putra*), Viṭṭhaya-sēnabōva granted the following endowment for religious purposes;—(here come the details). Usual final verses. Sadāśiva is the only refuge, says Viṭṭhaya-sēnabōva.

100

Date ? 986 A.D.

Be it well. (On the date specified), when Dāli-Sāntara's son Sānta-Rāya was ruling the kingdom :—and Kambaya was the perggade ;—Koleyyamma's son-in-law Chappayya's son Punni-Gôśāsi had a tank made,—and for the Brahmans of Konalli,—Gôśāsi being present,—Gurapa-Nāyaka made grants (specified), and set up this stone. Imprecation.

Be it well. Sāntara-Murayya, round the tank [Gôśā]si built, (the inscription is very much effaced after this).

101

Date 1303 A.D.

Obeisance to S'ambhu &c. Be it well. When,—against, with all titles, entitled to the band of five chief instruments, champion over eleven chieftains, a threefold Rāhiuta-rāya, an elephant-goad to the brave, the world-renowned Gangeya-sāhāni,—the Hoysana gaṇḍa-bhēruṇḍa, worshipper of the feet of the god Gumma[ṭa]nātha, Ballāla-Rāya, together with the whole of his army, marched and encamped in Banavase,—in the battle of Sirise in Kadambajalige-nāḍ, (on the date specified), Rāvaṇa Hādapa-Sātaya's son, Māravaḷli Jakkiyabbe's son Raṇavagga-Bira slew as follows ;—verses describing his exploits. Thus distinguishing himself, the wrestler with Hoysana's army, Bira, gained the world of gods.

This stone was set up by his elder brother Hādapa Baramayya-Rāya : Abbalūr Sankôja (engraved it) : the Chikka Keravûr mirror to poets, Bommaya-Rāya wrote it.

102

Date 1293 A.D.

Obeisance to Sarāsvatī. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahā-maṇḍalēśvara, a saw to kings, an elephant-goad to the titled, in form Nārāyaṇa, favourite of the goddess of fame, worshipper of the lotus feet of the god Billēśvara, kaṭhāri-karabatti-malla, vira-Kôṭi-Nāyaka was in Hosagunda, having the Sāntalige Nāyakas, and ruling the kingdom in peace :—(on the date specified),—sending for Bire-Nāyaka, ordered him, saying, 'Recover the cows which the daḷavāyi of the Yādava family, Parasurāma-Dēva, by his servant Mojoru has impounded, and come,'—and giving him betel leaf, said 'March, with all your army.' He, saying it was a favour, fell down (before him), and hasting away, came, and having slain Mojoru and released the impounded cows, was returning,—when Parasurāma with his whole army opposed him, on which Bire-Nāyaka showed his bravery as follows :—verses describing his exploits. Thus Sita . . Nākiti's Bame-Nāyaka and their son Bayicha, slaughtering the enemy, gained the world of gods.

This stone was set up by his son-in-law Buchchayya : it was engraved by Singôja's son, the stone-mason Bīrôja : and was written by Hubāsi Jakkana.

103

Date 1089 A.D.

Likeness (*rūpu*) of Dēvarāsi-jīya, son of Alkeyya-jīya, born in Besavur,—made by Maralôja. Obeisance to S'ambhu &c.

When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's kingdom was extending &c :—

And, entitled to the band of five chief instruments, mahā-maṇḍalēśvara, 'obtainer of a boon from the goddess Padmāvati, (with other epithets),— S'āntara-Dēva, and (with the same titles, adding) giver first of the *tulā-purusha*, distinguished by the lion crest and the monkey flag,—Rāya-Sāntara Tailapa-Dēva were in Sāntarapura, ruling the Sāntaḷige . . . kingdom in peace and wisdom :—

A dweller at their lotus feet, (with praises), was Sirivarmma-gauḍa, (? whose son) was Kali-yamma-gauḍa, whose son was Biravarmma, who (among other praises) gave away gold, heaps of goods and vehicles. To him, who was a worshipper of the feet of the kings of the S'āntara-kula, and to Bhagiyabbe, was born pergaḍe-Nāgavarimma, whose younger brother was (with praises) the minister Kanna ; his praises, styling him Tailapa-Dēva's warrior and king Taila's lion. What need to say more ?—at the bidding of king Tailapa, he extirpated the mighty hostile army, established his own fame, and received the name *bill-antakāra* (warrior with the bow), and Bhārati herself inscribed his name *Billanka-Rāma* on pillars all round the world, on the frontal globes of the regent elephants, and on the highest point of the sky. His wife (with praises) was Kanakabbe.

Be it well. Adorned with the rank of great minister charged with the burden of the whole kingdom, possessed of the three powers (named) of government, (with numerous epithets, including) a skilful Garuḍa in carrying out the orders of Tailapa-Dēva, Ānjaneya in devotion to his master,—the pergaḍe Kannaya set up the god Kannēśvara in Besavur in the Badagi-nāḍ Thirty, and (on the date specified), washing the feet of (with the usual ascetic virtues) Dēvarāsi-jīya, made grants (specified) for the decorations of the god, for dancing, singing and drums, for gifts of food to the ascetics, and for temple repairs.

And the mahā-maṇḍalēśvaras Rāya-S'āntara and Tailapa-Dēva, Tailapa-Dēva's wife Khā-Dēvi and their son Kāma-Dēva, uniting, gave to pergaḍeti Kanakabbe's son Medamayya and the others, altogether four, *Kōlūr*, the hamlet of Besavur, with enjoyment for three generations.

Usual final verses.

104

Date ? 1329 A.D.

Obeisance to S'ambhu &c. When the king over royal tigers, gaṇḍa-bhēruṇḍa, vīra-Ballāla-Rāya, marching with one of his armies, sent for the mahā-maṇḍalēśvara, (with other epithets), Tammaya . . and despatched him against Parabala-Singa,—in the battle Sālakōṭi-Nāyaka's son Bayichaya, (on the date specified), fell. His son-in-law Challaya had this *vīragal* made.¹

105

Date ? 1083 A.D.

Be it well. To the god ^AAdi-Madhukanātha of Jayanti, Vijayanti, Kanakāpura and Banavase in the four yugas, (on the date specified), the mahā-maṇḍalēśvara (with various epithets), . . . granted Kōlūr,—And all the prabhūs of Badagi-nāḍ and the sarbbādhikāri Gōpaṇṇa made it over to the god Madhuka with pouring of water.

107

Date 1507 A.D.

Usual final verses. After examining again and again all the śāstras, the only good conclusion is that Nārāyaṇa should always be meditated upon.

(On the date specified), bṛyakopa Kallapa-Nāyaka's son Chikkanna-Nāyaka, for the offerings on a tray to his family god, boon lord of Jayanti-pūra, (with various epithets), the god

¹Some parts of this inscription are doubtful.

Tiruvengalanâtha of this town, granted . . . attached to Kôṭisettikoppa in the Hosagunda-śīme belonging to our office of Nâyaka.

108

Date 1631 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôlâhaja, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—Keladi Venkatappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Virabhadra-Nâyaka, for the religious service of the mosque (*masjid*¹) built at the Tâvaregere pond of Malahagopa in the Anandapura-śīme, granted a copper śāsana as follows :—here come details of land given in Eḍehalli in Anandapura-śīme.

109

Date 1079 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Châlukya titles), Tribhuvana-malla-Dêva's victorious kingdom was extending &c, and he was in the residence of Kalyâna, ruling the kingdom in peace and wisdom ;—

And, his younger brother,—Be it well. Praised in all lands, of the world renowned Pallavânaya, favourite of earth and fortune, Yuva-râja, râja-paramêśvara, vîra-Mahêśvara, an ornament of valour, lover of the goddess of victory, crest-jewel of the Châlukyas, (with other epithets), his elder brother's warrior,—Trailôkyamalla Vira-Noḷamba-Pallava-Permmânaḍi Jayasingha-Dêva was ruling the Banavâse Twelve Thousand, the Sântalige Thousand, the two Six Hundreds, and the Kandur Thousand, in peace and wisdom ;—

A dweller at his lotus feet,—entitled to the band of five chief instruments, mahâ-sâmantâdhipati, mahâ-prachanda-danḍanâyaka, (with other epithets), a joy to both kings, worshipper of the feet of Trailôkyamalla Vira-Noḷamba-Pallava-Permmânaḍi Jayasingha-Dêva,—with these and all titles, the great minister, senior danḍanâyaka for peace and war, Tambarasa was ruling the Sântalige Thousand and the agrahâras ;—and he of his favour gave the duty of royal inspector (*râjâdhyakṣa*) of that naḍ to Mâchi-Râja.

Having obtained greatness in all the world was Sindhavâḍi,—and in that glory of the world, a glory of agrahâras, shone Kanchagâra-Belgaḷi. In it, an ornament of the twice-born, of the Atri-gôtra, of wide-extended fame, glory of the Vâji-[kula], was the lord Mâchi, like the moon. When that great man, born to Sôvanâthayya and Abbakabe, having acquired all good qualities, purifier of his gôtra, friend of the learned, Mâchi-Râja was carrying on the duty of royal inspector,—to the north-east of the north-eastern tirtha of the royal city (*râjadhâni*) Andhâsura, he set up the gods Mâchêśvara, Aditya, and Vishnu,—and (on the date specified), washing the feet of (with the usual ascetic virtues) Anantaśiva-paṇḍita, made grants of land (specified) for them.

Usual final verses.

The stone-mason Kshêmôja's son Eṇvôja engraved it. The temple was made by Kâmôja.

108 (*bis*).

Date 1042 A.D.

Be it well. When, (with usual Châlukya titles), Jagadekamalla-Dêva's victorious kingdom was extending &c :—

A dweller at his lotus feet, Bijjarasa's descent was as follows ;—A crest-jewel of the Châlukya-râmas'a was Kêśivarmma-Dêva : to his son, mighty as Bhîma, Chôḷarasa, [was born] Bijjarasa.

¹The common form is *mas'idi*, that is *masjid*.

Be it well. Entitled to the band of five chief instruments, mahā-maṇḍalésvara, chief lord of the goddess of fame, to the army Gôpāla, to Pattaraḷi the final deluge, displacer of Bhillama, to . . . a grindstone, Baṭṭuga, joy to the mind of a lion to the rutting elephant Chaṭṭuga, (with other epithets), Torahara-Māri, his elder brother's . . .—with all titles, was the mahā-maṇḍalésvara Bijjarasa. Verses in his praise, saying that he was a manifest king Bhūriśrama in the world, a sun to the frost Pattaraḷi, a grindstone to the powerful Paṭahakōṭa, the warrior who in half a moment captured Toragale, attacked and seized Bhaṭṭa, without fear plucked up the Beydars by the root, and gained the name that he alone was Torahara-Māri. Thus celebrated, Bijja-bhūpa [was protecting] the Sântalige-nāḍ in full enjoyment, without trouble or anxiety.

His younger brother,—Be it well. Entitled to the band of five chief instruments, mahā-sāmanta, (with various epithets, some the same as above), armour to the southern quarter, the sun in valour (*s'auryya-mārttāṇḍa*), his elder brother's rutting elephant,—with these and all titles, was the mahā-sāmanta Gôna-bhūpa. Verses in praise of his valour. His senior wife was Jākabbarasi. His renown in Sântalige-nāḍ was unbounded, and he had a splendid temple made there.

Thus celebrated, Gônarasa, when ruling in peace and wisdom the Sântalige Thousand kingdom,—on making Andhāsura in the Thousand an agrahāra and giving it to the most worthy Kumārasvāmī-bhaṭṭa Sômayāji,—he set up the gods Gônésvara and S'auryyamārttāṇḍa, and making grants for them, (on the date specified),—Be it well. Possessed of the usual ascetic virtues (named), fully proficient in logic and many sciences, his fame an unspotted banner, of unblemished character, head of the Parvatāvali Kālāmukha ascetics, was Vādirudra-panḍita: in the Kāpāda, Kaṇabhuk; in the Briḥhaspati creed, Vāchaspati; in the Kāpila doctrine, Kāpila himself; in the Sugata śāstra itself, the guru of the Saugatas; in knowledge of Mīmāṃsa, Jaimini-muni; in Nyāya, Akshapāda; in the brilliant groups of grammar, a manifest Īsvara; in S'aiva śāstra, a present S'iva: a sun to the lotus the minds of all his own relatives, his friends, able teachers of *taṭva*, the good and the beloved; adorned with fame white as the stream of the Ganges, Indra's elephant, moonlight, snow, Kailāsa, Gauri's husband, or a smile; stamper on the faces of revilers and the proud; an ocean of the wealth of soft sweet and profound sayings. Washing the feet of the thus celebrated Vādirudra-panḍita's disciple, (possessed of the usual ascetic virtues), Kriyāśakti-panḍita, and making over the god Gônésvara's maṭha and the god S'auryyamārttāṇḍa's temple,—as a gift for learning to the ascetics there, he made Maṇbāla in the Andhāsura Twelve a Gorava-vāḍa (or village for S'aiva mendicants), and gave it with all ceremonies. And south-west from the base of the S'auryyamārttāṇḍa temple, (with the other boundaries specified), he granted a street for the *pura*, and certain gardens (specified). The tolls and fines in that street and in Maṇbāla belong to the god. Usual final verses.

Sântôja engraved this.

To the blacksmith Chikka, for doing the brick and stone work of the two temples, Gônarasa granted land (specified) in Maṇbāla.

109 (*bis*)

Date 1042 A.D.¹

Be it well. When, (with usual Chālukya titles), Jagadēkamalla-Dēva's kingdom was extending &c.:—

A dweller at his lotus feet was Bijjarasa, whose descent was as follows:—A crest-jewel of the Chālukya-vaṃśa was [Kēśivarmma-Dēva],² to whose son, powerful as Bhīma, Chôlarasa, was born

¹ In Chaitra, and therefore a month earlier than 108 (*bis*), which is dated in Vais'ākha.

² This name is effaced here, but supplied from the preceding inscription.

Bijjarasa. Be it well. Entitled to the band of five chief instruments, mahā-maṇḍalēśvara, chief lord of the goddess of victory, to Pattaraḷi the final deluge, displacer of Bhillama, to Paṭahakōṭa a grindstone, breaker of the pride of Baṇṭuga, a joy to the mind of the goddess of victory, a lion to the rutting elephant Chaṭṭuga, Torahara-Māri, (with other epithets), his elder brother's thunderbolt,—with these names and titles, was the mahā-maṇḍalēśvara Bijjarasa. Verses in his praise, saying he was a manifest king Bhūrisrama in the world, a sun to the frost Pattaraḷi, Torahara Javana, a grindstone to the powerful Paṭahakōṭa, Toragaḷe he captured in half a moment, attacked and seized . . . , without fear plucked up the Bēḍars by the root, and obtained the name Torahara-Māri. Thus celebrated, when Bijja-bhūpa with full enjoyment was ruling the Sāntalige-nāḍ without trouble,—his brother,—

Be it well. Entitled to the band of five chief instruments, mahā-maṇḍalēśvara, (with other epithets, including), Bijja's warrior, armour to the southern region, the sun in valour (*sauryya-mārit-tanḍa*), his elder brother's rutting elephant,—with these and all titles, a bee at the lotus feet of Trailōkya-malla-Dēva, was the mahā-maṇḍalēśvara Gōnarasa. (A great number of verses praising his exploits in war). He is apparently said to have slain two kings named Arasanka and Gondapa. He also drove in all directions the Maleyavar of the Seven Male. His wife was Jākaṇabbe, who became his senior queen. He obtained the Sāntalige Thousand, full of orange, plantain and citron fruits. Verses describing the plants and trees that grew there, and such was its fertility that hunger was not known there. Grass, firewood and water being plentiful, many Brahmans whose ornaments were the Praṇara, vēdas and śāstras, lived there, worshipped by the world. This Sāntalige-nāḍ had been ruled by many, but among them none was more famous than Gōna-Rāja.

He had a tank built in Mōritṭige, and now in Tarḍavāḍi-nāḍ built a tank, a well, a temple, and planted a grove. If you inquire about the grove, I will tell you; he gave it to the many Brahmans in Kālār, and by those Brahmans making it an agraḥāra, it was the most wonderful in the world. And in Sāntalige-nāḍ he had a rare temple made, a basadi, and an agraḥāra.

When thus celebrated, Gōnarasa, ruling the Sāntalige Thousand kingdom in peace and wisdom, was in Andhāsura;—(on the date specified), he made the Andhāsura Twelve, adorned by the thousand three hundred, an agraḥāra, and gave it to, (possessed of the usual ascetic virtues); the most worthy Kumārasvāmi-bhaṭṭa Sōmayāji, with washing of feet and pouring of water;—and at the same time made grants of land (specified). Usual final verses.

In order that whoever came it might not be said there was no food (or rice), Gōnarasa Kūlasamudra, and remitted the money payment for boys and marriages, and gained the name Dāna-vinōḍi (delighting in gifts).

This śāsana was engraved by Būvōja's son Barmmōja.

110

Date 1292 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, mahā-maṇḍalēśvara, (with numerous epithets, including) champion over eleven chieftains, champion over those who say they are such (and such)¹, hunter of Konkaniga, subduer of Kadamba-Rāya, a drum to heroes, setter up of five hundred heroes, lurking in the hills and escaping, opposer of the armies of the three worlds, Karahatta-malla, worshipper of the lotus feet of the god Kalinātha, subduer of foreign armies,—vīra-Kōṭi-Nāyaka was ruling the kingdom in peace and wisdom:—(on the date specified), Kōṭi.

¹ *Antembara-gaṇṇi*,—this is a title of the Mysore Rājas, who also use *Virud-ant-embara-gaṇṇi*.

Nāyaka having marched to the *ukhaḍi* (frontier guard-house), in the war with Mēcha-Nāyaka and Dēsu-Nāyaka, Alūr Jakke-Nāyaka, in the battle of Kamadur, broke through the braves, and concealing himself, speared the horse in the throat, distinguished himself and gained the world of gods. For his wife and children Kōṭi-Nāyaka made a grant of land (specified). Verses praising his valour. His son-in-law set up this *vīra-śāsana* as a memorial of his father-in-law's bravery.

111

Date 1712 A.D.

May it be prosperous. (On the date specified), having acquired the good character of good people, the mahā-mahattu of heaven and earth, ... mahanta-dēva of the *dharma-simhāsana* (or religious throne) of Champakānarasi-mahattu of Ānandapura (founded) by the devotion of Venkaṭappa-Nāyaka,—in his devotion, doing obeisance to the dharma of this Champakānarasi-mahattu's maṭha of Ānandapura,—gave in ? paper money (*patra-da-haṇavinalli*) to the hands of the Brahmans of the Viśvanātha agrahāra and bought the ... village in Haratāla-sīme, otherwise called Basavarājpura, for 266½ ga, according to the order written by Keḷadi Basavappa-Nāyaka. May it be unobstructed.

112

Date about 1165 A.D.

Be it well. When, entitled to the band of five chief instrumentants, the mahā-maṇḍalēśvara, ... moon to the waterlily the Sāntara-kula, champion over the Toṇḍa-maṇḍalika, the fierce Sāntara sun, Singgi-Dēva was ruling the kingdom of the Sāntaḷige-nāḍ and the agrahāras :—

A dweller at his lotus feet, (on the date specified),—to Alūr Erega's son-in-law Bira-Kemmāri and his wife Saṇṇabe was born Saggarakke-Bira. When Bīrarasa of Poṣagunda being angry, carried off the cows of agrahāra , Chiga . . . by himself opposed Bīrarasa, and slaying. . . gained the world of gods. By the victor is gained spoil &c.

Sāntōja's son Kakkōja, born in ravaḷige, made this.

113

Date about 1165 A.D.

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, the mahā-maṇḍalēśvara, chief lord of the northern Madhurā, boon lord of Paṭṭi-Pomburchcha-pura, obtainer of a boon from the goddess Padmāvatī, delighting in musk, ... , the Sāntara sun, praised by all people, acquainted with the niti-śāstra, champion over the Toṇḍa-maṇḍalika, Kumāra to fierce titled ones, a bhēruṇḍa to enemies, in truthfulness Rādhēya, in purity Gāngēya, a brother to the wives of others,—with these names and titles, the mahā-maṇḍalēśvara Vīra-Sāntara Singgi-Dēva was ruling the Sāntaḷige.

114

Date 1166 A.D.

Obeisance to S'ambhu &c. When, (with titles as in No. 113 above, to Padmāvatī), the mahā-maṇḍalēśvara, the pratāpa-bhujabala Sāntara Singi-Dēva was ruling the kingdom of the Sāntaḷige Thousand in peace and wisdom :—And, with all titles, . . . was ruling the kingdom of the ... haḷli-nāḍ Thirty and the agrahāras in peace ;—And, with all titles, born in Alūr, sāmanta-Taileya's son Lokka . . . arasa was in peace ;—(on the date specified),—

Be it well. With all titles, the mahā-maṇḍalēśvara Bijjala-Dēva having ordered to . . . Sānta-
alige, . . . ya-daṇḍaṇyaka, . . . Nāyaka and Jagadēvarasa, uniting, came and pitched their camp
in Andhāsura :—on which Sattavôdili Vikramāditya-Dēva, Bandanike Soṛi-Dēva, Udare Ekkalarasa
and the Gutti maṇḍalika, uniting in one, joining with Birarasa who had come to Hosagunda,
marched and gave battle to the encamped army ;—when the son born to Hosagunda Beja-gāvunḍa's
daughter Bimayabe-Nāyakitti and to Doṇana-Nāyaka, —Kali-Mārāya, slew all the force of horsemen
who opposed him, carried off the heads of the chiefs, and trampled down all the foot-soldiers in the field
of battle. In the midst of all the chiefs of the enemy's army, singing the praises of Kali-Mārāya-
Nāyaka, . . .

116

Date 1170 A.D.

When, (with titles as in No. 114 above), the mahā-maṇḍalēśvara, the pratāpa-bhujabala [Sānta]
ra-Dēva was ruling the kingdom of the world :—(on the date specified), when Kumāra-Birarasa's
elder brother sāmanta-Muda-Gauḍa and his younger brother Hemmaḍiyarasa were fighting
in the Alavaḷḷi plain ;—The eldest son of Cheṭṭi-Seṭṭi, born in Harika, was Bammi-Seṭṭi, whose beloved
wife was the Haṇṇivur-maṇḍalika Kālī-Seṭṭi's daughter Chaudabbe. To this couple was born [Biṭṭe].
When his comrade's money was stolen, he went into the fight and the celestial nymphs
bore him away in a car and entered into Siva's city. His mother and other relatives (named) set
up this stone and established him in *svargga*. The sculptor Mārōja's son Bammaya wrote on the
stone. Be it well. Muda-Gauḍa granted for him land (specified) as a *nettar-ggodaḡi*. Imprecation.

118

Date 1063 A.D.

Be it well. When, (with usual Chālukya titles), Trāilōkyamalla-Dēva was ruling the king-
dom :—(on the date specified), for the Brahmans of (with the usual ascetic virtues), agraḥāra Male-
yandūr, —Annamayya, son of Kuppayya of the Kasyapa-Vatsa-Nai-Dhruva gōtra and pravara, wor-
shipping their feet, granted land (specified) to provide a *saṭra* for daily feeding four Brahmans.
Imprecations.

There being an eclipse of the sun, he gave .. for a perpetual lamp for the god .. mēśvara.

Baṛmmōja engraved this.

119

Date ? about 1250 A.D.

Obeisance to Sambhu &c. Be it well. When, (with usual Chālukya titles) obtainer of a boon
from the goddess Padmāvati, a sun to chieftains, praised by .., acquainted with the nīti-śāstra,
Bhīma in war with the titled, energetic wrestler, male shears in war with kings, champion over the
Tonḍa chieftains, champion over chiefs who give money and tie up horses, hunter of Konkaniga, Tri-
bhuvana-maṇḍalika, Bira-Dēva was ruling the kingdom of the world, and was ruling the kingdom in
peace and wisdom ;—Kandāra-Dēva being angry at the high titles of Bira-Dēva, looking at the great
minister Bōvi-Seṭṭi, said "Seize Birarasa." Thinking he laughs at our army, leaving Kalasayala, he
and the nāḍ chiefs made an attack upon Kandāra-Dēva, and saying, We must bring over to ourselves
Malaya-Nāyaka and take away his royal umbrella, in a moment all the force went forth, gently
laughing. (The meaning of what follows is not clear). Haleya-gūli (the old bull) Kāleya-Nāyaka
fought in the battle. On their calling out, Here comes Haleyugūli Kāleya-Nāyaka, champion over
those who say what business has he with these titles (specified), the enemy all turned their backs and
fled. Thus (on the date specified) having along with Birarasa given his head, for him Kumāra-
Bommarasa granted a *nettaru-godaḡe* (specified). Imprecation.

123

Date 1606 A.D.

Obeisance to S'ambhu &c. (On the date specified), holding as chief (the gods) Nandinātha, Bringinātha and Virabhadra, whose forms the supreme S'iva, his lotus feet illumined with the blaze of the jewelled crowns on the heads of Madhusūdana, the thirty three chief and many other gods, assumed; having acquired the pure S'ivāchāra of good people; are the mahā-mahattas of heaven and earth:—Among whom, for the dharma of the maṭha of Champakāsadasi-mahattu of Ānandapura,—having obtained the order of the Yeḍava-Murāri, Kōṭe-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta, devoted to faith in S'iva and the guru, Keladi Sadāsiva-Nāyaka's grandson Venkatappa-Nāyaka,—all the mahā-nāḍ-ṣeṭṭis who load goods .. by both roads to places east and north and to the interior,—in order that we may all obtain dharma,—have given a śāsana granting for the S'iva services of the maṭha one visa on the stock, as follows:—

Throughout the kingdom ruled by Venkatappa-Nāyaka above the Ghats, on all local roads, for all animals, at the rate of one visa for each animal, we agree to give as dharma, visa by visa, in all the ṭhānas. Specification of ṭhānas,—Ikkēri and the others, Sadāsiva, Sāgara, Srivante, Kesanūr, Tavanidhi, Gutti, Jedeya, Kupaṭūr, Soraba, Togarasi, Kabūr, Uḍugani, Jambūr, Mahadēvapura, Kumbasi, Hāranahalli, Ānandapura, Mosarūr, Pombucha, Dānivāsa, Āraga, Durga, Agumbe, Kōvi, Bagunji, Bejare, Kalasa, Mēgunda, Kiga, Nemmāru, Muttūru, Muḍe, Kāru, Bidirūr, Hulikallu, Hannara, Karaūru, Saulanādu, Sāvantanakaṭṭe, Bhārangi, Avinahalli.—That in these and all other ṭhānas we will give (that rate) have we written this firm śāsana and done obeisance. Names of principal Ṣeṭṭis.

124

Date 1215 A.D.

Obeisance to S'ambhu &c. (On the date specified), when, with all titles, the great minister, (with various epithets), Kumāra-Bāḍeyama-vergaḍe raided Jiduvalige-nāḍ and carried off the cows,—Bāḷeya, slaying, fell and gained the world of gods.

125

Date 1216 A.D.

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, the mahā-maudalēśvara Jagadēva-Pāṇḍya-Dēvarasa was ruling the kingdom in peace and wisdom:—the great minister, sarvādhikāri, master over seventy-two officials, (with many other epithets), the Adiyara sun, glory of the Adiyara-kula, worshipper of the lotus feet of the god Billēśvara of Hombuchcha,—Kumāra-mahārāya Bāḷeya-vergaḍe raiding Jiduvalige-nāḍ,—Turumba-Nāyakiti's son Kavaḍaya with his comrades distinguished himself, opposed him, turned back the enemy's force, and (on the date specified) gained the world of gods. Among his son, friends, and favourite brothers, the only famous ...

126

Date 1226 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual titles), vira-Nārasimha-Dēva was ruling the kingdom:—(on the date specified).—with all titles, the great minister, ...

127

Date 1248 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalésvara, (with various epithets), Bira-Dévarasa was in Kalise, ruling the kingdom of the earth in peace :—(on the date specified), when Bira-Dévarasa rising against Bommarasa, marched to Hoimbuchcha, plundered it and was returning, having captured goods and vehicles,—Bommarasa's servant Dureya coming and attacking Haḍapa Jakkeya-Nāyaka, son of Masaṇa born in Mandasāle and grandson of Jakka-gavuḍa born in Vullār, capturing many men and horses, spoiling and slaying, he distinguished himself and gained the world of gods.

128

Date 1269 A.D.

Obeisance to the gurus. Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahâ-maṇḍalésvara, (with various epithets), Bammarasa-Dêva was in the residence of Hānugunda, ruling the kingdom of the earth in peace :—(on the date specified), when Bammarasa-Dêva went against Anṇama-veggade and fought in the Hālāṭa stream,—Biṭiga's (son) Bira, weary with striking off heads, mounted Anṇama-veggade's horse and again slaying, gained the world of gods. His younger sister . . . set up this stone.

129

Date 1248 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalésvara, (with various epithets), Bira-Dévarasa was in the residence of Kallise, ruling the kingdom of the earth in peace :—(on the date specified), when Bira-Dévarasa went to Sêtu, and captured Mālisāle,—Mudiga, the son of Mandasāle Biroja's son Binakōja and Bāgiyabbe, broke down both Sêtu and Kaṭāra, and attacking their braves, slew many horses and men, distinguished himself and gained the world of gods. Pleased with Mudiga's bravery, Bira-Dévarasa made a grant of land (specified) for him in Iyyavaḍi as a *godage*.

130

Date ? about 1060 A.D.

Obeisance to S'ambhu &c. Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dêva's victorious kingdom was extending &c :—

A dweller at his lotus feet, in Mandasāle in Kunda-nāḍ, which was like the original lotus face clustre of the Kuntāḷa country, was born Bina Māchi in response to a vow. (A great deal of the inscription is effaced). Verses describing the deeds of valour of Mācha, at which the whole of Sāntalige, Hoysaḷa (? and) S'āntara looked on with approval. He departed to Amarāvati-pura, the celestial nymphs bearing him away in a flowery car, and thus Sōviga Mācha gained the world of gods.

131

Date ? 1180 A.D.

Obeisance to Sambhu &c. Be it well. When, (with usual Chālukya titles), [Trailōkyamalla-Dêva] was ruling the kingdom :—

And, a dweller at his lotus feet,—entitled to the band of five chief instruments, the mahâ-maṇḍalésvara, (with other epithets), the Sāntara sun,—Jagadêva Sānti-Dêva was ruling the kingdom in

peace and wisdom ;—(on the date specified), in the plain of Nettigāla, (some battle took place). Billa, ? son of Kali-gauḍa of Mandasāle, distinguished himself and fell.

133

Date 1218 A.D.

Obeisance to S'ambhu &c. Be it well. When, entitled to the band of five chief instruments, mahā-prachauḍa-kumāra, (with various other epithets), his father-in-law's warrior, rasa was ruling the kingdom of and the agrahāras in peace and wisdom :—(on the date specified), he directed Biṭṭavūr Pān . . . , who besieged Īśvara-Dēva and was fighting,—when the *tōṭiga* .. Masaneya-Nāyaka's son Bhikeya, slaying braves in the woods of the town, gained the world of gods.

134

Date 1275 A.D.

Obeisance to the gurus. Obeisance to Sambhu &c.

Be it well. When, the mahā-maṇḍalēśvara, (with numerous epithets, including) uprooter of the Sindha-kula, ... of Lāḷa-Rāya, displacer of [? Kadam]ba-Rāya, establisher of Tulu-Rāya, worshipper of the god Billēśvara and the god Sōmanātha, boon lord of Paṭṭi-Pombuchcha-pura, master of the western ocean,—Bommarasa-Dēva was in the royal city (*rājadhāni*) Hosagunda, ruling the kingdom in peace and wisdom ;—(much of the rest is effaced). Description of some battle. (On the date specified), the brave Sāhaṇi-Mayya fought with the fourfold forces of Nārasinga-Dēva, and distinguishing himself, gained the world of gods.

135

Date 1320 A.D.

A hundred years to Bhalēśa. Obeisance to S'ambhu &c.

Be it well. (On the date specified), by order of the pratāpa-chakravartti Hoysaṇa vīra-Ballāla-Dēvarasa,—the great minister Toya Singeya-dannāyaka's son Dēvappa-dannāyaka granted for the goddess Kanchikā of Hosagunda a śāsana as follows ;—That Guḍḍeyabidū in Haḷḷi-nāḍ is granted for the decorations and illuminations of the goddess Kanchikā, that Dēvappa-dannāyaka summoned before him and announced to all the chiefs and subjects of Hosagunda and Haḷḷi-nāḍ, together with all the usual rights.

In token of which that Dēvappa-dannāyaka's own signature,—srī-Harihara-dēva.

And he made grants for vessels for the goddess Kanchikā and for the livelihood of Bhalānanda-dēva. And Bhalānanda-dēva appointed Sōmeya-Nāyaka as manager of the place and treasurer for the goddess. From whatever income is realized he will deduct 90 ga for his livelihood, and the balance he will apply to building the *garbha-griha* and enclosure of the goddess's temple.

136

Date 1225 A.D.

Om. Obeisance to S'ambhu &c. Be it well. When, with all titles, Kumāra-Bamma-veggade gained the world of gods,—Īśvarh-Dēva rising up, came,—on which, a dweller at the lotus feet of veggade, (on the date specified), Muddage Jayabīreya-Nāyaka's wife Kanchiyabbe's son Kēta-bimma's younger brother Tammuma, closed with the enemy's force, slew the braves and gained the world of gods. By the victor is gained spoil &c.

137

Date 1270 A.D.

Obeisance to the gurus, to Sarasvatī, and to Gaṇādhīpati.

Be it well. In, with all titles, the mahā-maṇḍalēśvara, Bommarasa's reign, (on the date specified), when Bommarasa marched against Anṇama-veggāde,—the Sēvūṇa officer Jaita-rāvuta fighting in the battle, attacked the horse and fell, and conquering the worlds of the moon, sun, Indra and dēvas, gained the world of gods.

138

Date 1269 A.D.

Be it well. When the mahā-maṇḍalēśvara, (with other epithets), like a pearl from the oyster the womb of Ponnala-Dēvi,—Bommarasa marched against the mahā-maṇḍalēśvara Anṇama-veggāde and destroyed Kodūra-durgga (or hill-fort), laying it in the dust,—(on the date specified), Bommarasa's servant, Sāta-gauḍa's son Kariya-Mudda displayed his bravery as follows;—verses describing his deeds of valour, and how the celestial nymphs bore him away in a golden car.

139

Date 1264 A.D.

The guru is the refuge. The mahā-maṇḍalēśvara, Kalise Bīrarasa's servant (*lenka*) Ambiya Haḍavala's elder brother Ambiya-Bommeya, sent him to the fight, when the mahā-maṇḍalēśvara Bīrarasa's son Bommarasa, (on the date specified), marched upon Kala-veggāde. (After description of the battle) Ambiya-Haḍavala showing his courage, slaying and distinguishing himself, worshipping the feet of the sun, gained the world of gods. This *vīraḡal* was set up by Haḍavali Hayavakka.

140

Date 1265 A.D.

(On the date specified), with all titles, the mahā-maṇḍalēśvara, (with numerous epithets), *vīra*-Bommarasa,—son of the lord of the Sāntalige Thousand, Bīra-Dēva,—was king in Hosagunda. Praise of Dēsu-Nāyaka, son of Hiriya Hanaje. Together with his attendants he daily came to the Kēsari cave to Sanga, greatly elated, and swaggering so as to excite anger. Siḍḷa's son Sanga's master was the Hoysaṇa king Narasimha. In order to destroy Kaḍuvur, he placed there the force that was in Kūḍali. Seizing Hanaje's cows, he was that instant driving them off, when like a roaring fire the brave Dēsu stopped and attacked him. Verses describing the fierce battle which ensued. Thus slaying, distinguishing himself, recovering the cows, the garments on his body pierced with a multitude of spears, his breath stopped, and Dēsuva fell from his wounds. The rain of flowers descended, and the apsaras bore him away to the city of the gods. This stone was set up by Dēsu-Nāyaka's younger brother Bommeya-Nāyaka.

Bommarasa-Dēva granted land as a *nettara-goḷeḡe*. Imprecation.

141

Date 1229 A.D.

(The beginning is gone). When . . . was ruling the kingdom;—(on the date specified), in the force raised by Billa-veggāde, the son of the wife of Chetṭi-Setṭi of the Savanas (or Jains), Haratāli

Masedi-Seṭṭi's younger sister's younger brother Beleya,—when S'ridhara-danḥaniyaka marched against Birarasa,—piercing the nose, and distinguishing himself, gained the world of gods. Praises of his exploits. By the victor is gained spoil &c.

Bilalôja's son Nâgôja set up this stone.

146

Date 1229 A.D.

Be it well. After, with all titles, the great minister, sun of the Yadiyas, (with other epithets), Kumâra-Bammarasa had passed away,—when his surviving son, entitled to the band of five chief instruments, (with various epithets), Kumâra-Birarasa was ruling the kingdom of the Santalige Thousand in peace and wisdom:—(on the date specified), Beḷava-kuḷa Mârarasa's daughter Madeya-bâyiti's gained the world of gods.

147

Date ? about 1250 A.D.

(The first part is gone). Description of some fight not caring for his body, saying "S'iva," feeling a desire for . . . [described] in the Vira-siddhanta book on the book-stand,¹ the brave Bira went to the world of gods. By the victor is gained spoil &c.

150

Date 1255 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, (with other epithets, including) male shears to the Toṇḍa maṇḍalikas, hunter of Konkaniḡa, promoter of the Tulu kingdom,—Kumâra-Bira-Dêvarasa was ruling the Santalige Thousand under the shadow of his single umbrella, in peace and wisdom:—(on the date specified), the 47th year ? of his reign, Bira-Dêvarasa sending a force from B'irâr to plunder . . . ttinagiri,—what can be said?—at king Bira's bidding, uprooting the enemy's force, maintaining the fame of his own master, he gained the happiness of the world of gods. His wife Chikkabbe and his neighbour Dopeya Bommaiya had this *vīragal* made and set it up.

152

Date 977 A.D.

Be it well. (On the date specified), when ? Katali Seḷaṇi of the Santalige Thousand was ruling the kingdom:—in that year, in the month &c. (named), he obtained the western *panṇa*, yielding 300 gadyâṇa. At this rate, Kuḷava Sântara for having destroyed Karachûra in battle, granted 300 gadyâṇa. And that it should not fail, recorded the *kabûrtu* on stone.²

153

Date ? 1159 A.D.

(The first part is gone). When kingdom was extending on all sides:—

A dweller at his lotus feet, to . . . perggade was born Bomma-veggale, who drove off some hostile force and gained great fame in the world. (On the date specified), when Jagulêva and Singi-

¹ *Thavaṅga-kôḷ*,—a small folding table, like a camp stool.

² The meaning in parts is not clear.

Dêvarasa came fighting, heggaḍe Bamma devoted himself for his master's service,—and Heṛage Singi-Dêva and Jagadêvarasa being present, a grant of land (specified) was made to his son Dugga-veggaḍe as a *Sivane*, free from all imposts. Usual final verses.

156

Date 1305 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, the tiger king, (with ordinary titles), worshipper of the feet of the god Gumanitha,—vira-Ballâla-Dêva marched upon the Yâdava chakravartti . . . ya,—(*much here effaced*)—On his issuing an order for the battle, saying—You must take the king of the Karnnâṭakas, and seize and give me that tiger's cub,—making no hesitation, performed various exploits (described) and (on the date specified) gained the world of gods. By the victor is gained spoil &c.

This stone was cut by the skilful Mârôja's son Yadôja.

157

Date 1630 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Eḍava-Murâri, Kôṭe-kôlâhala, establisher of the pure Vaidikâdvaita-siddhânta, devoted to faith in S'iva and the guru,—Keḷadi Venkaṭapa-Nâyaka's grandson, Bhadrâpa-Nâyaka's son, Virabhadra-Nâyaka granted to Golasampekâṭṭe Timmapa's son Lingapa a śâsana of a deed of sale as follows :—For the offerings and perpetual lamp of the god Venkaṭêśvara which you have had erected in the pêtṭe of Ratnâpura in the Karuûr-ṣime, having received at your hand for the palace 20 ga, we grant the following property (here come the details). This land, assessed at 2 varaha 5 hapa, is granted to you with all rights according to former custom. And in it you may plant cocoa-nut and areca-nut plants, and increasing the income, apply the funds to the service of the god.

Witnesses,—Sun and moon, &c.

(signed)—śrî-Venkaṭâdri.

158

Date 1696 A.D.

(On the date specified), in the name of Keḷadi Basavappa-Nâyaka, the Basavarâjapura maṭha was made a gift to the Jâkuvara guru, Basavappa.

159

Date 1159 A.D.

The pure, immaculate, eternal, self-existent, all-blessed ^AAdi Tîrttha, daily celebrated, of jewel form, the home of the Jinas, the ornament of the three worlds,—do I acknowledge as my refuge

Having the supreme profound *syâṭ-vârâ* as a fruit-bearing token, may it prevail, the doctrine of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending &c. :—

A dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchcha-pura, the sun to the lotus the S'ântara-kula, master of the southern Madhurâ, the S'ântara sun, (with other epithets),—with these and all other

titles, Riya-Tailaha-Dêva was ruling in peace and wisdom the Sântalige Thousand, which was like the lotus face of the ocean-girdled lady earth. Praise of king Taila-Sântara. His wife, Nanni-Sântara's younger sister, was Akhkhâ-Dêvi, and they had three sons,—Kâma, Simha, and Ammâna. Praise of the eldest, Kâma. His wife was, the moon in raising the tide in the ocean the Pâṇḍya-kula, (with other praises), Bijjala-Dêvi. Their sons were Jagadêva and Siṅgi-Dêva. Their praises. Their sister was Aliyâ-Dêvi. She had a splendid Jina temple erected in Sêta. She was the wife of Honneyarasa, who was a Bhîma in might of arm, of valour equal to Bhîma's, the protector of Konkana, praised by all people, a light of the pure Kadamba-kula, born in the illustrious Ganga-vamśa,—such was the king Honna Ponna. To him and to Aliyâ-Dêvi was born Jayakêsi-Dêva, and in order that he might obtain all good fortune, she had the lofty Jina temple built in Sêta. And Bijjala-Dêvi's daughter Alayâ-Dêvi, (on the date specified), with Honneyarasa, made a grant of lauds (specified) for it, forming two Sivane, which they made over for the ceremonies and worship, washing the feet of Bhânukîrti-siddhânta-dêva, of the Mûla-sangha, Kâpûrgaṇa, and Tintriṇi-gachha, âchâryya of the Bandapike tîrtha. Usual final verse.

160

Date 1240 A.D.

Be it well. When, with all titles, the great minister, the Adiyara sun, (with other epithets), his father-in-law's rutting elephant,—Komâra-[Bira]rasa was ruling the kingdom in peace and wisdom;—(on the date specified), fighting, gained the world of gods.

Kelasi Sômôja made this work.

161

Date 1239 A.D.

Memorial of the death of Kumâra-paṇḍita's female lay-disciple, Pekkana-Setṭi's wife, Mallavve, with Jaina rites. Kelase Sômôja made this.

162

Date 1242 A.D.

Similar memorial to S'ubhakîrtti-paṇḍita-dêva's female lay-disciple, Pekkama-Setṭi's daughter, Kâmauvve. Sôvôja's work.

163¹

Date 1488 A.D.

Having the supreme profound syâd-vâda as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the middle of the world-renowned Jambu-dvîpa is the lofty hill of the immortals, to the south of which is the Bharatâryya-khaṇḍa, to the south-west of which, on the shore of the ocean, a land filled with the various castes, is the Taulava-dêsa, possessing the seven-fold elements of increase. In it, the abode of fortune, having splendid chaityas, a place of descent in the female line, inhabited by happy generous and pleasure-loving people, filled with elephants horses and powerful warriors, resplendent with lofty mansions, is Sangitapura, worthy of all praise. With bands of clever persons, poets disputers orators and declaimers, a place for the production of elegant literature, renowned for all the fine arts, was Sangitapura. Its ruler was the king Sâṃvêndra, a lion to the rutting elephants his enemies, his fame spread over all lands as brilliant as autumn moonlight, devoted to the pair of feet of Clandraprabha Jina, the god of love in giving joy to the eyes of

¹The inscription is in three parts, which run on without any special break. But the first is dated S'aka 1409; the second, S'aka 1430; and the third, S'aka 1412. This order is difficult to account for.

women. A sun in valour whose glory exceeded that of Bhîṣma, of unlimited splendour which consumes the hearts of the wives of his enemies, his broad forehead at the nails of the feet of the glorious Jina, skilled in putting down the evil and upholding the good, versed in the 64 branches of learning, his mind a casket for the three jewels,¹ — when the mahâ-maṇḍalêśvara Sâluvēndra-mahârāja, without any enemies, was ruling the kingdom in peace :—with beautiful lofty chaityâ-layas, with groups of maṇḍapas, with *mâna-stambhas* (or pillars) of bell-metal, with pleasure-groves for the town, with many images of metal and stone, with provision for temple ceremonies, daily gifts and worship, and gifts of learning did Sâluvēndra promote *dharma*. While thus he was maintaining the royal dignity and *dharma*,—devoted to his service so as to give pleasure to the mind of Sâluvēndra, filled with devotion, without deception, an abode of good qualities, was Padma. Praising him (as specified), and saying, This minister Padmaṇa is descended from our family,—the king Sâluvēndra gave him a village as a *mânya* (or rent-free estate). (On the date specified), in an assembly of the chiefs, townspeople and foreigners, the king Sâluvēndra gave to Padmaṇa-mantri (the village of) Ogeyakere, saying *Subhram astu* (may it be prosperous), together with the rice-lands therein, the dry fields, gardens, storehouses, stacks, threshing-floors, and other rights (specified), to be enjoyed by him as long as sun and moon endure, and gave him the śāsana.

Date 1498 A.D.

Worshipper of Pârśva Jinendra, disciple of Paṇḍitâchârîya, son of Nâgâmba and Brahma, husband of Padmâ and beloved of Mallikâ,—was the chief minister Padma, the favourite of Sâluvēndra. Description of his Jaina devotion. Saying to himself,—through the king's favour I have enough for my family; the village Sâluvēndra has given me I must apply so as to obtain *dharma* that shall endure as long as sun and moon,—he had a Jina chaityâlaya made, together with suitable pavilions, and setting up the image of Pârśva, made provision for daily worship and gifts to munis.—And that it should not fail, had the śāsana of his donation inscribed at the end of the śāsana. (On the date specified), the minister Padmanâbha set up Pârśvanâtha in Padmâkarapura, and assigned shares in it to provide for the various services (specified), and had a śāsana written. Praise of Padma.

Date 1489 A.D.

Obeisance to Sambhu &c.

Be it well. When the mahâ-maṇḍalêśvara Sangu-Râva-Vodeyar's son Indagarasa-Vodeyar was in the royal city (*râjadhânî*) Sangitapura, protecting the Hâlavalî kingdom and all the other kingdoms with discourses on good stories of *dharma* :—(on the date specified), by order of the mahâ-maṇḍalêśvara Indagarasa-Vodeyar,—Bommaṇa-Setti's son Padumanna-Setti caused to be written a *dharma-śāsana-patra* of which the language was as follows :—At the hands of Indagarasa-Vodeyar, Padumanna-Setti having obtained the original possession of Vogeyakere which he was ruling, he had a chaityâlaya erected there, and set up Pârśva-Tirthêśvara. And in order to provide for the worship and ceremonies (of which a detailed list is given) he made a grant of lands (specified). All these dharmmas which I have written will I continue to carry on in the house I have built to the north of the chaityâlaya. A thousand years after me, may my sons posterity and descendants occupy the house, look after the revenues and carry on the dharmmas (specified).² The expenditure to be incurred on each article is laid down (*the end is illegible*)

¹ The Jina *ratna-traya* are *sanjyak-darsana*, *sanjyak-jñāna* and *sanjyak-chârîta*,—purity in sight, thought and conduct.

² The measurements of the lands are given in *Bobbeyâ khondâgas*.

Date 1491 A.D.

Having the supreme profound *syād-vāla* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the *Taṇḍava-dēśa*, in the celebrated *Saṅgita-pattana*, shines the king *Sāluvēndra*, son of *Saṅgi-Rāja* who was the son of the great king *Indra*, of the *Kāśyapa-gōtra* and *Sōma-kula*, a moon to the waters of the ocean the womb of *Sankarāmbā*, and worshipper of Jina. Taking as witnesses the flame of his valour which, lighting up the dust raised by the hoofs of his horses, was like the setting on fire of the *Kāṇḍara* forest, the lightning flashes of sword striking sword, and the shouts from the throats of his enemies which were as the sound of the drums,—the king *Immaḍi-Sāluvēndra* won the goddess of valour. Though it is proclaimed in the world that the Sun gave birth of old to the *Yamunā*, *Sāluvēndra* miraculously from the sun's daughter his sword caused the birth of the sun his valour. His valour the sun caused the lotus his fame to spread abroad to the eight points of the compass its petals, on which the stars were like the drops of water, and to which the moon resorted like a swan. The dark sword of the famous king *Immaḍi-Sāluvēndra* was like the moon-born river (the *Narmadā*) whose bed is adorned with lotuses; and of the daughters to which she gave birth, one, the *Sōṇa* river, was the stream of blood flowing from the temples of the elephants of his enemies smitten by him; the other, the *Bhāgīrathī*, served by the deities on its bank, was the river of his fame which was spread abroad by the learned.¹ Like a garment binding the hips of the lotus-eyed one *Pātāla*, or a garland of pearls borne on the goblet breasts of the lady the horizon, or like clusters of *mandāra* flowers among the ringlets of the goddesses,—was the fame, bright as the *Kārttika* (or autumn) moonlight, of the king *Sāluvēndra*. His two feet tinted with the rays of the gems in the crowns of the immortals like a bed of lotuses newly awakened by the sun, the ruler of *Vēṇupura*, the blessed *Varddhamāna* Jina, may he protect the king *Immaḍi-Sāluvēndra*, the crest-jewel of kings.

When, adorned with these and many other titles, *Saṅgi-Rāja-Voḍeyar's* son, a pure jewel of perfection, the *mahā-maṇḍalēśvara* *Indagarasa-Voḍeyar* was in the royal city (*rājadhāni*) *Saṅgita-pura*, protecting *Bidira-nāḍ* and all the other kingdoms :—(on the date specified), for the acquisition of merit, he made a grant as follows :—The endowments formerly given for the services and worship (specified) of *Varddhamāna-svāmi* of the *Bidirūr basti*, and which had been forsaken, were the following :—(here come long details). These lands, with all rights and taxes (specified), have we granted for that *Varddhamāna-Tīrthakara*, and inscribed in a *śāsana* plate.

Witnesses,—Sun and moon &c. Usual final verses.

Indagarasa's writing (or signature).

¹The *Narmadā* (*Nerbudda*) is said to be *Sōmōdbhava* or moon-born from her being drawn to earth by *Purūṇava*, grandson of the Moon; or, according to another account, owing to her descent from *Rudra* or *Sōma* (*sa-Umā*). The water of the river is said to be black. She had two daughters, one red and the other white.

NAGAR TALUQ

—:0:—

1

Date 1566 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when, born in the family of the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-Rāya-mahārāya,—Sadāśiva-Rāya-mahārāya was in Vidyānagari, called Hastināvati, ruling the kingdom, maintaining the customs of all the castes :—And by his order Immaḍi-Sadāśiva-Rāya-Nāyaka was ruling the Āraga kingdom as his māgani;—And, with his approval, Bankiyarasa and the Honneya-Kambali-voḍeyar Ammidēvi-amma were ruling in righteousness Mungi-nāḍ, Kabbu-nāḍ and other countries above the Ghats :—By the order of those two, at the lotus feet of the god S'ambulinga of Uḍukunda in the western division of Kabbu-nāḍ in this Nine Kampana belonging to the Āraga-venṭhe, Kēsappa-adhikāri, son of Gōvinda-adhikāri of Hebbalage belonging to Nelaṇaṇe, of the Vaśiṣṭha-gōtra, gave a fund (poḍavaṭṭu), the details (vakhani) of this dharma-śāsana being as follows :—Land yielding a fixed return of 80 khanduga of paddy in Būvanakoppa in Kabbu-nāḍ-śime, Bankiyarasa and the Honneya-Kambali-voḍeyar Ammidēvi-amma granted to the god, free of all imposts, with all rights, to provide for a chhatra for feeding four Brahmans once a day. Boundaries of the land.

Witnesses,—Sun and moon &c.

2

Date 1566 A.D.

In the same reign as above, when the same two were ruling Mungi-nāḍ, Bidirūr and other countries above the Ghats ;—Bidirūr Kēsappa-adhikāri made a grant of land (specified) yielding a fixed return of 225 khandugas of paddy as a poḍavaṭṭu for the god S'ambulinga of Uḍukunda.

Witnesses,—Sun and moon.

3

Date 1566 A.D.

Corresponds with No. 1 above, the grant being by the same two for the god S'ambulinga of the temple built by Bidirūr Kēsappa-adhikāri,—to provide for the daily offerings to the god, for feeding two Brahmans, and for a perpetual light.

Witnesses,—Sun and moon &c. Benediction.

4

Date 1566 A.D.

Corresponds with No. 1 above, being another grant for the same god, and for daily feeding eight Brahmans.

5

Date 1562 A.D.

Obeisance to Gaṇēśa, S'ārādā and the chief guru. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when (as above) Sadāśiva-mahārāya was ruling :—And, obedient to his orders, Keladi Sadāśiva-Rāya-Nāyaka was ruling the Eighteen Kampanas of Āra-ga;—and with his approval Bankiyarasa and the Honneya-Kambali-voḍeyar Sankarādēvi-amma were protecting Mungi-nāḍ Kabbu-nāḍ Hosā-nāḍ and other countries which formed their kāṇāchi¹ in the Āraga-sime;—they gave to all the learned men in Mungi-nāḍ and Kabbu-nāḍ and all the people of a great number of villages (named) a stone śāsana as follows;—If any one in your villages dies without children, brothers or other posterity, all their jewels and property, whatever it may be, we will distribute among claimants of the same gōtra as the deceased. If there should be no such claimants, we will give it to the temple of the village. Moreover we will not take as forfeited to the palace the property of those who are childless. On this date we remit this to you all.

Witnesses,—Sun and moon, &c. Signatures.

With the approval of both sides, written by Singana sēnabōva.

The painter and stone-mason Gaurayya's writing.

6

Date ? 1252 A.D.

Obeisance to S'ambhu &c. The mahā-maṇḍalēśvara, an elephant-goad to the titled, worshipper of the feet of the god, —(on the date specified), Bīrarasa went to the world of Siva, for which this stone was set up. Imprecation.

8

Date ? 1221 A.D.

Obeisance to Gaṇādhipati. Obeisance to S'ambhu &c.

Be it well. In—with all titles, the mahā-maṇḍalēśvara, an ocean of truth, a cage of adamant to refugees, a saw in war with kings, an elephant-goad to the titled, in form Nārāyaṇa, delighting in pleasure, male shears to hostile kings, hunter of Konkaniga, champion over chiefs who give money and tie up horses, shaker of Tuḷu-Rāya, a circumference for the three worlds, ? protector of champions over Mupparaguḍi-Rāya,² worshipper of the lotus feet of the god Billēśvara, subduer of foreign armies,—Kumāra-Bīrarasa's victorious reign, the 6th year, (on the date specified), when that Bīrarasa, rising up against the mahā-maṇḍalēśvara Tammarasa, marched and fought in Hosagunda and worsted him;—Be it well. With all titles, the mahā-maṇḍalēśvara, an ocean of truth, a cage of adamant to refugees, to the wives of others a brother, a lion to the elephants powerful hostile kings, worshipper of the lotus feet of the god Kōṭiśvara,—brought up as a son by Sīyi-Dēvarasa, Ereyama's (son) Sōmēya-Nāyaka, being Bīrarasa's officer, slew many men and horses, distinguished himself and gained the world of gods.

This viragal was set up by his younger brother Boppaya-Nāyaka; and it was engraved by Kelise Rāmōja's son Maduki.

9

Date 1278 A.D.

Obeisance to Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahā-maṇḍalēśvara, a lion to the elephant hostile kings, the king bhujabala Vira-Hemmāli Imnaḍi-Ballaha-Dēvarasa was ruling the ? Sētu kingdom³ under

¹ A corruption of the Tamil kāṇiyāḍchi, an estate.

² It is difficult to decipher the original, but it might be Sētuvina rājya.

³ The meaning of this epithet is uncertain.

his sole umbrella in peace and wisdom :—(on the date specified) when Ballaha-Dêva went to Dôra-samudra to war with vîra-Nârasimha-Dêvarasa,—and the great minister Tammu-sâmanta,, Râpa came with the army to Hosavûr,—. . .mma-Sântara, Malleya-Nâyaka and marched and came, and the mahâ-maṇḍalêśvara Vi. ra-Dêvarasa was at Aḍugôḍu,—devoting his body (on the day specified) Bammayya Nâyaka's son Aggaya pierced through the enemy's force, and entering the plain of Kabbu like a rutting elephant, slew many and gained the world of gods.

10

Date 1238 A.D.

Obeisance to S'ambhu &c. (The first part is very much effaced). Entitled to the band of five chief instruments, the mahâ-maṇḍalêśvara, chief lord of pura, boon lord of Paṭṭi-Pombuchcha-pura, ornament of the vamsa, obtainer of a boon from the goddess Padmâvatî, performer of *tulâ-purusha* and many [great sacrifices], distinguished by the lion seal, acquainted with the *nîti-sâstra*, a titled omniscient, in bravery, Kîrtti-Nârâyana, worshipper of the lotus feet of the god Chenna-Kêśava, After that, the great minister, born in the Adiyara-kula, a brother to the wives of others, his father-in-law's rutting elephant, worshipper of the god Billêśvara, subduer of foreign armies,—Kumâra was ruling the Sântâlîge Thousand under the shadow of his sole umbrella ;—And the Bhâvi sênabôva's son-in-law, sênabôva was the adhikâri of Sêtu ;—for the Sivâlâya which the chief man of Mattigôḍûr, Eṇeyamma's son Chanda-veggade, (on the date specified), had caused to be made, he gave the following grant ; (*here come the details*), and made it over to Boppaya-jiya's son . . me-jiya. Imprecation.

11

Date 1280 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara, a lion to the elephant hostile kings, râya-bhujabala vîra-Kumâra-Immaḍi-Balaha-Dêvarasa, with his minister Tammiyarasa, Ur-chuvâga Tuluvanna, and Sântarasa, was ruling the kingdom in peace and wisdom :—the son born to Haluvâsâya Kâmeya-jiya's daughter Gaurave and to Muḍivâna Mâbola-jiya's son Mûḍeya-jiya, (with praises), for Râmanâtha-Dêva's Sivâlâya made a grant of 58 ga. Date.

12

Date ? 1304 A.D.

Obeisance to S'ambhu &c. Be it well. When the mahâ-maṇḍalêśvara, a world-terrier to hostile kings, in form Nârâyana, fond of pleasure, an ocean of truth, a cage of adamant to refuges, a brother to the wives of others, the Adiya sun, worshipper of the god Billêśvara, subduer of foreign armies,—Dêkarasa was ruling the kingdom of Sêtu-nâḍ in peace and wisdom :—(on the date specified), when marching upon Kêtarasa, he captured Maḷakandhara and was returning, Kêtarasa, with all his army, marched and fought, on which Dêkarasa's guards turned and slew. Seeing them fall by dreadful deaths, Dêkarasa directed *Muriva-nâḍi*. Mâreya's son Bommeya, who was with him, to turn (upon the enemy), on which he, taking leave of his father, eagerly turned, and dropping his shield from both arms, and saying—Look out ; look out ! stopped them, knocked over the horses on which they were mounted, slew the foot-soldiers, and with exultation gained the world of gods. The celestial nymphs, with a band of the five chief instruments, placed him in a flowery ear and bore him away to the world of *svargga*. A grant was made for him . . .

14

Date ? about 1300 A.D.

Obeisance to Dêva, to Gaṇapati and to Sarasvatî.

Haḍavala Mallāṇa had an image of the god made, caused a S'ivālaya to be made, had a tank constructed, and left an endowment for it, which in 'Anaje ... Haḍavali Mēḇaṇḇe made over to Malika-jīya. As long as Haḍavala Mēḇaṇa's children and grand-children were living the S'ivālaya was receiving it.

Payments made to Bomḁōji and Rāmōji for building the temple ; and by the crowned king Pāḍiya-Dēvarāya to Malika-jīya's grandson Amita-jīya's son Bammō-jīya for the carpenter's work. Imprecation.

17

Date ? 1290 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahā-maṇḍalēśvara, ... vīra-Kumāra-Sōyi-Dēvarasa's kingdom of the world was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), Kāva-Dēvarasa ...

18

Date 1294 A.D.

Obeisance to S'ambhu &c. Be it well. In the victorious rāya-bhujabala vīra-Kumāra-Immadi-Sōyi-Dēvarasa's victorious reign, (on the date specified), ... Yeḍahallī Bommarasa made a grant for the god Boppēśvara, which Kētammiyarasa made permanent. Imprecations.

The stone was engraved by the stone-mason Singōja's son Birōja.

19

Date 1320 A.D.

Obeisance to S'ambhu &c. The fruit of gifts of gold like mount Mēru, of a hundred crores of cows, or five crores of horses,—such is the fruit of *Linga darśana*.

Be it well. When, with all titles, the mahā-maṇḍalēśvara, male shears for the necks of hostile chiefs, champion over eleven chieftains, champion over chiefs who give money and tie up horses, splitter of the world of hostile kings, kaṭhāri-karahatta-malla,—vīra-Kōti-Nāyaka, protecting the Sētu kingdom, was ruling in peace and wisdom :—in order that he might be a *śihānāpati* near Ballāḷa-Dēva-Rāya's feet, he sent and gave to Bittayageḍe Chîlê-Nāyaka's son, Ānevatti Kūruka-Nāyaka the armed force (*sauvarane*).—On which, when that Kūruka-Nāyaka, with uplifted banner, chāmara at his head, and the long hair of a champion, having a wide umbrella of rank held over him, was holding court,—Ballāḷa-Dēva-Rāya with all the troops of the armed force marched upon Kapîla-Dēva and left him in Balaha,—and then, (on the date specified), marched on to Doravadi, and was ruling there,—Kapîla-Dēva with all his armed force, marching, came, and both armies were drawn up facing each other,—Kapîla-Dēva's chief rāvuta, Kakkala-dēva, formed line and mounted. Coming near, on Kakkala mounting, Kūruka pierced him, smote off his horse's head, and cut open the bowels of the rāvuta, Amama ! in the field of battle. He speared the horses that were mounted, speared the boasting foot-soldiers, and displayed his valour in fighting, the brave Kūruka in the field of battle. The excited people put a garland of entrails round his neck, marked him with a tîlaka (or wafer-spot on the forehead) of blood, and applauded Kūruka with shouts in their delight on the field of battle. His father Chîla, his mother Nāgale, saying that Kūruka had glorified both families,—with great affection the celestial nymphs lifted him into a flowery car and bore him to the feet of S'iva.

The great minister Chilarasa's son Kûruka-Nâyaka's wife Chandavve-Nâyakiti set up this śāsana. The stone was engraved by Banavase Chilloja.

20

Date 1277 A.D.

Obeisance to Gaṇādhīpati and to Sarasvatī. Obeisance to S'ambhu &c.

Be it well. In the victorious reign of the refuge of all the world, favourite of earth and fortune, mahārājādhirāja paramēśvara, the mahā-maṇḍalēśvara, (with titles as in No. 8 above), Hosagunda Bommarasa,—the mahā-maṇḍalēśvara, kingly warrior, Nārāyaṇa among men, Paṭṭuguppe Bokarasa, (on the date specified), raising an army and marching to Hāneya-kōṭe was fighting, he performed various exploits (described) and gained the world of gods.

Date 1281 A.D.

Be it well. When, (with the same titles repeated as above), Bira-Dēvarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And when, (with titles as for Bokarasa above), Bellarasa was in Paṭṭuguppe in peace and wisdom ;—(on the date specified), fifty nāḍs escaping from Birarasa, saw the mahā-maṇḍalēśvara Tammarasa, and arousing him came and laid siege to Paṭṭuguppe,—on which Bellarasa's son Tailarasa, coming without his father's knowledge, joined the rebel army, and was fighting as a single hero, when all the force attacked Tailarasa, and being caught like Abhimanyu in the *chakra-byāha*, he drove back the whole force and slew, and from the weight of all the braves his body being forced to the ground, the celestial nymphs brought down the flowery car, and Tailarasa gained the world of gods. With a face of wrath Bellarasa consumed Bira with his sons from the city of his enemies, as Kapila-muni with a glance consumed the king (Sagara's) sons, in one day.

By the victor is gained spoil &c. Those who joined him were the sons of the ministers living in Hombuchcha.

21

Date ? 1304 A.D.

Obeisance to S'ambhu &c. Be it well—When with all titles, the mahā-maṇḍalēśvara Soḍala-Dēvarasa was ruling the kingdom in peace and wisdom :—

Nāḍa-Siriya having killed the cattle of Maseḍe, with all his forces Soḍala-Dēvarasa marched (and was) in Hulikal, when Siriya coming from Kakappaḍi, was caught in a fight with Maseḍe,—and Manisēṭṭi Sāreya's son Kāma, while the master was fighting Sīriyamma, becoming mad, rushing like a young elephant, speared the horse he was mounted on, knocked down the men on foot, and gained the world of gods, (on the date specified). This stone was made by Kāma's younger brother Pāiya.

22

Date ? about 900 A.D.

Be it well. The glory of the Pombuchcha-kula, the king Baḷara Hariti, the only . . . in the world, . . .

23

Date ? about 900 A.D.

In the reign of Kannara-Dēva,—when the Sāntara, Ammapa-Dēva, was ruling Kaṇavûr,— . . . to *sargga*.

25

Date 1425 A.D.

Be it well. (On the date specified),gained the world of gods. On which Kāmāyi became a *māsti*, and by *sahagamana* gained *svarga*. Kāmāyi's stone made by Virūpōja.

26

Date about 1275 A.D.

(The inscription is very much effaced).

Obeisance to S'ambhu &c. When kingdom was extending &c; and he was ruling the .. *kampana* in peace and wisdom :—(on the date specified, of which only the day remains), Bellarasa Bommarasa's son Kālarasa

Hearing that report, the mahā-maṇḍalēśvara Kētarasa joined the Tulu camp, and running about in the temple of Sātu, was fighting, when Kālarasa, entering with his whole army and attacking the men who were on foot, stopped them, knocked them down, made them corpses and gained the world of gods.

In the 12 villages of . . . and . . . , altogether 24 villages remained to the surviving line in Paṭṭuguppe. May the surviving line in Paṭṭuguppe increase.

Verses describing Kālarasa's exploits. By the victor is gained spoil &c.

Be it well. When the mahā-maṇḍalēśvara, (with the other epithets), Kālarasa's younger brother Bellarasa was ruling the kingdom in peace, he had this stone put up, made by Yadukōja.

27

Date 1302 A.D.

Obeisance to S'ambhu &c. (On the date specified), when the worshipper of the god Billēśvara, the mahā-maṇḍalēśvara, splitter of the world of hostile kings, in form Nārāyaṇa, fond of pleasure, an ocean of truth, a cage of adamant to refugees, a brother to the wives of others, sun of the Adiyas, Soḍala-Dēva,—at the bidding of Ballāḷa-Dēva,—was fighting in Sālūr with the whole of the fourfold army of Abbara-Nāyaka, he sent forth Hanumana Harigeya, who, saying it is Soḍala-Dēva's wish, slew the horse and foot soldiers of Maṇali Kommeya-Kōṭṭiyāṇa, and gained the world of gods. This stone was set up by Kommeya Kōṭṭiyāṇa's son Jakkeya. The stone was made by the stone-mason Singōja's son Bīrōja, whose titles were,—a fish-hook to the throats of those who sound (their own praises), a drill for the heads of the envious.

28

Date ? about 1300 A.D.

Obeisance to S'ambhu &c. Be it well. When the mahā-maṇḍalēśvara (with other epithets) . . . Echarasa was ruling the kingdom in peace and wisdom :— Bammō-gauḍa fought in Haritāḷa and fell. A grant was made for his children and grandchildren. Imprecation.

Māḷa-gauḍa had this made for Annmayya.

29

Date 1228 A.D.

Obeisance to S'ambhu &c. Be it well. When the rājādhīrāja paramēśvara vira-pratāpa Dēva-Rāya-Oḍeyar was in Vijayanagara, ruling the kingdom in peace and wisdom :—

The sun who caused the lotus his council to unfold, who had made the *hāmādrī* and many other kinds of gifts, the son born from Rāyapa-Oḍeyar's womb (*sic*), Bommanna-Oḍeyar's son Virappa-Oḍeyar was ruling the kingdom of Kāmbejumalege and the other Eighteen kampanas of Araga in peace ;—

A leading man there, Boḷeya Mummeya-Nāyaka, having slaughtered all over the country, carried off prisoners, and was causing many and great disturbances and famine in the kingdom,—the king being anxious about the disturbances thus created, gave an order saying, “the Bēḍa must be brought to proper order,”—Virappa-Oḍeyar raising the army and coming against that Bēḍa, gave order in Anevāri-nāḍ to assemble any number of horse and foot Angada-Rājamalla-mahā-prabhu, the Hallināḍ Kēyūru-nāḍiga, (with various epithets), and the people of Haratāḷu, Modūr, Kallūr, Keḷale, Dānamūla, with Haratāla Mēdi-gauḍa's son Muda-gauḍa, and Bomma-Dēva-gauḍa's younger brother Tiraka-gauḍa, assembling horse and foot, went and presented themselves before Virappa-Oḍeyar, who said, “We are not breakers of the word we have given ; vīra-pratāpa Harihara-mahārāyā's great minister Guṇḍapa-dannāyaka gave us the title of champion over the three kings (*mūvara-rāyara-gaṇḍa*).” “So that this title shall be sung (in songs), in such manner will I break and put down the Bēḍa's force”—thus saying, (on the date specified), Tirika-gauḍa, taking sword and shield, broke and put down the hostile force, slew and knocked down the leaders, and himself gained *svargga*. His wife Bommeyakka performing *sahagamana*, the pair gained together the world of Druva. By the victor is gained spoil &c.

30

Date 1074 A.D.

Be it well. When, (with usual Chāḷukya titles), Bhuvanaikamalla-Dēva's kingdom was extending &c. :—

And, a dweller at his lotus feet,—Be it well. Entitled to the band of five chief instruments, mahā-sāmantādhipati, mahā-prachanḍa-daṇḍanāyaka, (with various other epithets),—with these and all other titles, the great minister, senior minister for peace and war, mane-verggaḍe-daṇḍanāyaka, Udeyāditya-Dēva was ruling in peace, protecting the *sāyar* the *vaḍḍa-rāvuḷa*, the *perjjunka* of the Banavāsi Twelve Thousand with the two *būkoḍe*, and the *perjjunka* of the Sāntalige Thousand ;—(on the date specified), washing the feet of Garuḍa he made for the offerings of the Garuḍēśvara of the mūlasthāna of Kerehalli, in of the Sāntalige Thousand kampana, a grant of ... for the students. Usual final verses.

And by his order (repeating titles and name), the *vaḍḍa-rāvuḷa*-perggaḍe Janārddanayya and others (named) will maintain this work of merit as long as sun and moon endure. Usual final verse.

31

Date ? about 1220 A.D.

Obeisance to Gaṇādhipati. Be it well. When Bīrarasa was ruling the kingdom in Hombucha :—Hosaguṇḍa Tammarasa and Kōṭi-Nāyaka, with both their armies in line, having.....,—(on the date specified), Marabālji Mācha-dēva fought and gained the world of gods.

The stone-mason Singōja's son Bīrōja made this stone.

32

Date 1740 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), Keḷḍi Basavappa-Nāyaka, in devotion to Nīlammāji-amma, the lawful wife of our father's eldest brother (*jyēṣṭha-ṭri*) Sōma-śekhara-Nāyakarayya, from the *taḷavārike-sist* of Bidarūr, for the Virakta-matha he had built in Sōmavārapēthe for Sāntavīra-svāmi of the Murigi-svāmi's connection, granted as an *uttāra*, the village of Dūna in the Mosarūr-śīme as a gift to S'iva, to continue as long as sun and moon.

Written by the sēnabōva of the place, Lakshmaṇṇa.

33

Date 1290 A.D.

Obeisance to S'ambhu &c. Be it well. When, with all titles, the mahā-maṇḍalēśvara, boon lord of Paṭṭi-Pombuchcha-pura, (with other epithets), Kōṭe-Sōmeya-Nāyaka was ruling the kingdom in peace and wisdom :—his praises. When Kōṭe-Sōveya-Nāyaka marched against Banki-Nāyaka and pitched his camp in Kānilichelave,—(on the date specified), Māsūr Jakkeya's (son) Bammeya-Nāyaka performed heroic exploits as follows ;—Sōyya called Bamma and giving him betel leaf from his tray, and holding him with his lotus hands, directed him in the full character of a hero to conquer the hill-fort. He put on gold-coloured silk cloths, bound woollen cords round his head, and came forth bellowing like a bull to the cows. Then follows an account of the slaughter he made, and of how the apsaras bore him away.

The stone-mason Singōja's (son) Bīrapa-dēva, listening as the poet repeated them, (engraved these lines).

34

Date 1367 A.D.

Obeisance to S'ambhu &c. Be it well. When the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, master of the four oceans, vīra-Bukka-Rāya's son vīra-Virupa-Rāya, his minister being Talakāḍ Māvarasa, was ruling in peace the kingdom of the Araga Eighteen kampanas, the Gutti Eighteen kampanas and Idugundi ; the Konkana and Hoysana kingdoms being the boundaries :—in order that Virupa-Rāya might have a firm kingdom, the . . . of the Fifty nāḍs, for the decorations and offerings of the god S'ankhara, (on the date specified), made a grant (as specified) in Bandiganali village. The god's priest and the sēnabōva, to their children's children, will maintain this without fail. Usual final verses.

Madōja of Kallise made the temple.

35

Date 1077 A.D.

May the Jina śāsana be secure. Having the supreme profound *syāda-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

(On the date specified), when (with usual Chālukya titles) Tribhuvanamalla-Dēva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, entitled to the band of five chief instruments, mahā-maṇḍalēśvara, chief lord of the northern Madhurā, boon lord of Paṭṭi-Pombuchcha-pura, ornament of the great

Ugra-vamśa, by the boon obtained from the goddess Padmāvati having completed the *tulā puruṣa*, *mahādāna* and *hiraṇya-garbha*, the three highest gifts, having the monkey flag and the lion crest, born in a glorious descent, having acquired many arts, a moon of brilliant rays to the waterlily the Sântara-kula, a bright lamp to the moths hostile chieftains, a thunderbolt to the mountain-chain the Toṇḍa chiefs, a titled *bhêruṇḍa*, Kandukâchârîyya, Mandara in firmness, in fame Nârâyana, fully filled with courage, worshipper of the feet of Jina, subduer of foreign armies, the Sântara sun, praised by all people, versed in the *nîti-sâstra*, a titled omniscient,—was the mahâ-maṇḍalêśvara Nanni-Sântara-Dêva. Whoever bows at your feet reverses ill-fate, for the dust from your feet erases the lines of evil-foreboding letters formerly inscribed on his forehead,—who then is equal to you, Dêva, a lion to the young elephants the chieftains, the crest-jewel of kings, Nanni-Sântara. A duplicate of your face may perhaps be seen it is true, but that of your virtues who can see? But do not pride yourself, Gôvindara, that this praise is true: for look, like you, in loftiness there is Hêmâ-ghala; in patience, the earth; in restraint within proper bounds, the ocean; in purity, the river-born (Bhîṣma); in truthfulness, the son of the Sun (Karma); in courage, Bhîmasêna.

This Nanni-Sântara-Dêva's descent was as follows:—Lord of the northern Madhurâ, born in the Ugra-vamśa, was the king Râha, who fought in Kurukshêtra in the Bhârata (war), and conquering, Nârâyana was pleased and gave him a single conch and the monkey flag. When many had succeeded him in the kingdom and passed away,—there was Sahakâra, who became a cannibal. To him and to S'riyâ-Dêvi was born Jinadatta, who, disgusted at his (father's) character, was coming to the South, and having slain an asura named Simharatta, (the goddess) Jakkīyabbe was pleased and gave him the lion seal. Killing an asura named Audhakâsura, he made (a city) called Andhâsura. Coming to Kanakapura, he there slew Kanakâsura; and on his putting to flight Kara and Karadûshana who were in the fort of Kunda, the goddess Padmāvati being pleased, settled in the *lokki* tree at Pomburchcha, which is Kanakapura, and adopting the second name of Lokkiyabbe, made there a city, saying it was to be his capital. After Jinadatta and many others had ruled there, there arose S'rikêsi and Jayakêsi. To S'rikêsi and his queen was born a son Raṇakêsi. After him many having ruled, there was Hiraṇyagarbbha, who made the *mahādâna*, slew or put to flight all the neighbouring kings, and with the Sûla river on the south, Tavanasi on the west, and Bandige on the north as its boundaries, formed the Sântalige Thousand nâd into a separate kingdom,—being known as Kandukâchârîyya, Dâna-vinôda, Vikrama-Sântara. To him, and to the Banavâse king Kâma-Dêva's daughter Lakshmi-Dêvi, was the son Châgi-Sântara, who had the Châgisamudra made. To him and to the Âjvara Nanjaya's daughter Enjala-Dêvi was the son Vîra-Sântara. To him and to Ma-deyûr S'ântivarmma's daughter Jâkala-Dêvi was the son Kanna-Sântara. To his younger brother Kâra-Dêva and to Bira-Bayalnâtha's daughter Chandala-Dêvi was the son Tyâgi-Sântara. To him and to the Kadamba Harivarmma's daughter Nâgala-Dêvi was the son Nanni-Sântara. To him and to the Palasige-nâd Arikêsa's daughter S'riyâ-Dêvi was the son Râya-Sântara. To him and to Akkâ-Dêvi the son was Chikka-Vîra-Sântara. To him and to Bijjala-Dêvi was the son Ammaṇa-Dêva. To him and to Hochala-Dêvi were born a daughter Bîrabarasi and a son Tailapa-Dêva. That Bîrala-Dêvi became the queen of Bankiyâlva. That Bankiyâlva's younger sister Mânkabbarasi, and the glory of the Ganga-vamśa, Pâlaya-Dêva's daughter Kelayabbarasi, became wives to Tailapa-Dêva. Of them, to the mâdêvi Kelayabbarasi was born, with the marks of high good fortune, the glory of the Sântara-kula, glorious as the sun, far removed from others' wives, the abode of a collection of virtues, a fire of the last day to enemies, firm as Mandara, fully versed in *nîti*, an expanding form of pure bright fame, able in protecting the earth, glorious as Surapati,—Bîra-Dêva. In war when he drew forth the creeper his sword, the pins of the bud-like bracelets of hostile kings' young women

were drawn out with a clatter,¹ as though his sword were the pin to fasten them—the king Śāntara. Who among other kings can compare with Bīrāga, either in the Kṛita-yuga, or the Trēta, Dvāpara or Kali-yugas, as bountiful, brave and pious. His younger brothers were the world-renowned Singi-Dēva and destroyer of hostile armies, Barmma-Dēva, whose fame was spread throughout the world. To that Bīra-Dēva, when the Kādava queen Chāṭṭala-Dēvi's younger sister Bīrala-mādēvi was united in marriage, Vīra-mādēvi, Nōlamba Nārasinga-Dēva's daughter Bījāla-Dēvi, the Aīva's daughter Achala-Dēvi were his wives of good family. Of them, to describe the descent of Vīra-mahādēvi.

Be it well. Chief lord of all the world, sun in the sky the Ikshvāku-kula, capturer by his valour of the chief lord of Kanyākubja, in whose head his sharp arrow stuck fast. Pārtha (Arjuna) among kings (*pārthiva*), in the game of war Dhananjaya (Arjuna), was Dhananjaya, whose wife was Gāudhārī-Dēvi, their son Hārīschandra, whose senior queen was Rōhini-Dēvi, their two sons were Rāma and Lakshmaṇa, who had the other names Daḍiga and Mādhava, Their line was the Ganga line (*tad-anvayō Gangānvayah*). To describe the might of arm of Mādhava, lord of the goddesses of victory and fortune, only Mādhava (Vishṇu) and Umā-dhava (S'iva) are his equals, in the three worlds can any others be compared with him? That king's elder brother, of a courage beyond that of men, directly opposed the Kaurava army to the Matsya king's army and smote it,—the mighty (*daḍiga*²) Daḍiga. His son was Kīṛiya-Mādhava, as famous for valour as Mādhava (either Vishṇu or his uncle). His son was Hārivarṃma, possessed of good policy; his son was Vishṇugōpa, a lion to the rutting elephants the armies of puffed up hostile kings. The son of that lion among men was the mighty valiant Tadangāla-Mādhava. His son, Agni or fire (*avi nītar*, riders on the ram) to the forest the army of wicked (*avinīta*) hostile kings, unbending (*a-vīntar*) in successful and astonishingly fierce battles,—such were they considered in the world (*avani*), the kings *Avinīta* and *Durvinīta*. Seizing in the field of slaughter Kāḍuveṭṭi, who was celebrated as a Rāvaṇa to the earth, and setting up his (own) daughter's son, he became formidable in the world in the hereditary kingdom of *Jayasimha-vallabha*,—what a terror was this might of arm of *Durvinīta*. From him was *Mushkara*, who ruled the kingdom with great vigour (*mushkaranāgi*). His son, as far as the bank of the Tāvi, ruling the circle of the world with might of arm,—the kings *S'rivikrama* and *Bhūvikrama* became very famous as kings. His younger brother was the king *Kāma* (or *Nripa-Kāma*), who having given an elephant to a supplicant, obtained the name *Chāgi*. His grandson was *S'ripurusha*, who being considered *S'rivallabha* (the husband of *S'ri*), bore a significant name, and was known as the author of *Gaja-śāstra*. Gaining fame as a Bhairava of the last deluge to his banded enemies, which spread out in the middle of the three worlds; fighting to the death, in a wonderful manner, in *Viḷarle* (or *Chilarde*), Kāḍuveṭṭi of the warlike *Kanchi*, and taking away his *Pallava* umbrella, that great king distinguished himself by the power of his arm. That crest-jewel of kings took away from the hand of the *Kānci* king, did he not, the name *Perimnānaḍi*,—what can be said of the greatness of the valour of the Ganga king? Then, known as *Viramārttaṇḍa-Dēva*, was his son *Sivamāra-Dēva*, who bore the second name *Saigoṭṭa*, and made the *Gaja-śāstra* called the *S'ivamāra-māla*. Moreover, what can be said of the king *Sivamāra*'s poetical genius,—if in the world the *Gajāshṭaka* were imparted to a dumb man, in place of being dumb he gained the power to speak. The king *Vijayāditya* was his younger brother. His son, great among charitable kings, was *Ere-ganga*. His son was *Rājamalla*. His son was *Maruḷa*. His son was *Bātuga*. His son, possessed with a desire for victory, was *Ereyapa*, who was *Mahēndrāntaka* (or death to Mahēndra) This *Bhuvanaikavīra*'s son was *Narasinga*, who was entitled *Bīra-vedega*, *Manujapati* and *Rājamalla*. His younger brother was *Kachchiya Ganga*. His younger brother, who was versed in all

¹ That is, they were widowed and could not wear ornaments.

² Literally, wielder of a club (*daḍi*).

sciences, was Bātuga-Vermmānādi, known as Kṛishṇa-Rāja's sister's husband. ¹While he remained, his army captured provinces;—say not that he was an equal among others,—when it is said, that in taking and giving (?in marriage), Balluḥa; in the skill of his artifice, Rāya; in courage, Chōḷa;—these were his equals, who in the past or in the future will not say that no power was like Jagaduttaranga's. With a fire of anger like that Śiva's eye or the midday sun he fell upon Lallīya, and (restored) the whole of the royal insignia to him who was concealed (*uligange*). To speak of his power,—he took by assault Chitrakūṭa; took the Seven Mālavas, and ?Atale; took Rāyatamma and Dahale;—and thus in his single person setting up many stones in all parts, he gave it the name of Mālava-Gaṅga, and if asked who is brave, would say I am brave,—who could compare with this unshaken Gaṅga? To Rēvaka the second and to the lover of learning Bātugēndra, as Pāvaki to the goddess Umā and to Indudhara, so was Maruḷa-Dēva the eldest son. From the friendship of the lord of all the world, the king Kṛishṇa-bhūpa, was obtained by the illustriously named Maruḷa, an umbrella which was an emblem of the Madanāvātāra, such as none of the kings had acquired. This son-in-law to Kṛishṇa-Rāja,—Maruḷa-Dēva's younger brother, equal to Bhima's younger brother, a lion in courage, was Mārasimha-Dēva, who set up the flag of his fame on the peak of Hēmadri. To him,—known as Noḷambakulāntaka, Pallava-malla, and Guttiya Gaṅga,—the younger brother was Rājāmalla-Dēva, an armet for Bhārati²,—a Rājasēkhara he, and Bhāravi, a manifest Bāpa, Mayūra, Valmiki, Kālīdāsa and Vyāsa. His younger brother was the king Nitimārgga,—a manifest Kānina, Bali, Dadhichi and Gutta; a refuge for the destitute, the king named Gōvindara. To his younger brother the king Vāsava, and to Kanchala-Dēvi,—younger sister of Sāvinī the second, mother of Rēvarasa and of Ayyapa, the father-in-law Ahavamalla-Dēva known as Trailokyamalla,—was born Gōvindara-Dēva. Of blameless character, supporter of his line, Satyavākyā, champion over many, a saw to hostile kings, a pearl among champions, merry among champions, a glory of kings. An ornament to the world, a hand on the face of riders, Brahma in a reserve of strength, bringer of a deluge on the rising energy of the bands of fierce enemies, with a destructive sword in his hand, his fame spread to all the points of the compass, of great might, the Gaṅga Nārāyaṇa, was Rakkasa-Gaṅga, the Gaṅga crest-jewel, glory of kings, Vīramārtanḍa-Dēva. An elephant which leaped over the fence he seized with a shout, and pulled it down, his head striking off the tuft of its tail, while its head came down on his chest,—this lion in war. His younger brother, renowned in the world, mighty as Komara (the son of Śiva), was Arumuḷi-Dēva, acquainted with *nīti*, of great glory, a last deluge to hostile armies, bold in war. To him, Arumuḷi-Dēva, and to Gāvabharasi,—born to Ayyapa-Chandarasa, (valiant as Sahasrabāhu, born in the Mahi-Haya-vamśa³, boon lord of Jyōtishmatī-pura, ruler of the Madhya-Dēva), and to Abbala-Dēvi; who was born to Baḷavarṃma-Dēva, (of the line of him who bound the crown on Guḍiya-Daḍiga and gave him the kingdom), and to Sāntiyabharasi; who was born to Panchala-Dēva and to Jākala-Dēvi, the daughter of Kadamba Mayūravarmā,—as if the Sun, Sarasati, and Siri,—were born Chaṭṭale, the fortunate Kanchale, and the foremost of good men, Rāja-Vidyādhara. On their birth, considering that the crown of the kingdom was secured to him, Rakkasa-Gaṅga brought and placed them in his palace with great rejoicing. And as those virgin-jewels grew up in happiness, Rakkasa-Gaṅga-Permmānādi celebrated the marriage of the elder one, Chaṭṭala-Dēvi, to Kāḍuvetṭi,—ruler of the Tonḷe-nāḍ Forty-eight Thousand, lord of Kanchi, obtainer of a boon from Śvara, having the bull crest,—and binding on Chaṭṭala-Dēvi the crown of the Kāḍava-mahādēvi, placed her in a happy condition. And to Vīra-Dēva⁴ and to Kanchala-Dēvi, who bore the second name of Vīra-mahādēvi, were the sons—

¹ The three following verses are not easy to understand and translate,—words being used which are not in any dictionary.

² The original has *Bhāravi-Kēyūra* which must be a mistake, as Bhāravi is mentioned afterwards, and no such poet is known as Kēyūra.

Or perhaps the *Ahi-Haya-vamśa*.

⁴ *Vīra Dēva*, that *Vīra-Dēva*, which may perhaps indicate that he was of the same family.

celebrated like Daśaratha's sons,—Taila, Goggiga, like the god of love the king Odduga, and Barmma. On their birth, in their own house were born wealth, virtue, courage, and fame, while in the houses of their enemies were born calamity, fear, and mental distress.

Those princes growing up in happiness, the eldest of them, Tailapa-Dēva, known as the unaided lion, the might of his arm like a fourfold army, made his rivals dwellers in the forest and his enemies powerless, by the power of his arms gained (*avaṭaysi*) the S'āntara crown, and known as Bhujabala, S'āntara, ruled the kingdom in peace. The king Bhujabala-S'āntara's might, glory, courage, desire for victory, and actual victory, were noised abroad throughout the world. His younger brother was Gōvīndara-Dēva. Gōvīndara's valour being always manifest in himself, the ability to terrify and drive off hostile kings seemed to be his natural disposition. Dēva ! I have seen in imagination all who are kings in the ocean-girdled earth, and in despoiling of their territory and driving away opposing hostile kings and their descendants, in giving largess to the learned, in protecting refugees,—who is there like you among the whole of the kings, brave Nanni-S'āntara ? Greater in every way than Mēru is the ocean ; in the universe, greater than Mēru and the ocean is the globe of the earth if rightly considered ; than Mēru, the ocean and the globe, greater is the sky ; but greater than Mēru, the ocean, the globe and the sky, behold, greater is S'āntarāditya-Dēva (or the S'āntara sun). Of his fame what can be said ?—the great distinction which Bātuga-Vermāḍi gained in the world, S'āntara greatly exceeded on the emperor (*chakri*) giving and he receiving not in vain (*amōgha*). Coming to meet him half way, and giving him half the seat on his metal throne, the emperor (*chakravartti*) placed the valiant S'āntara, whom he had protected, by his side.

Thus, having obtained the highest distinction, and made the enemies of his kingdom powerless, nanni (truth) being his natural character, he assumed the crown as Nanni-S'āntara, recovered for his own the lands which for a time had been occupied by others, known as the sole donor in the world from giving largely to the needy, an ocean of perfection, worshipper of the feet of Jina, protecting all the castes in their rights, a brother to the wives of others, so esteemed that in heroism, bounty, piety, purity there was no one like him in the world, protecting his relatives and his own country, with Chaṭṭāla-Dēvi and the prince Oddamarasa, and Bamma-Dēva,—he was in Pombur. chcha, ruling the kingdom in peace.

Thinking on the text, “ Dharmma is the first concern,”—and saying let me make a memorial for the departure (or death) of Arunuḷi-Dēva, Gāvabbarasi, Virāla-Dēvi and Rājāditya-Dēva,—she undertook the task of making the Pancha-vasadi (or five basadis), known as Urvvi-tīlakam ;—

S'rivijaya-dēva, given to severe penance, being her guru, esteemed for his proficiency in all the *śāstra* and *āgama*,—how fortunate was Chaṭṭāla-Dēvi in the world. Her father being the king Rakkasa-Ganga, the lord of Kāncī her own beloved (husband), the celebrated S'rivijaya her preceptor, and rejoicing in his fame as a destroyer of hostile kings and glorying in the sword in his arm, Goggi her son,—than Chaṭṭāla-Dēvi what goddess of fame was superior ? Tank, well, basadi, temple, watershed, sacred bathing place, *śātra*, grove and other well-known works of merit had she completed, and gained renown,—Chaṭṭāla-Dēvi.

That lofty pile, the mother of Goggi, lord of the northern Madhurā, with eagerness caused to be made such that it was the foremost in the world,—the Pancha-kūṭa Jina mandira. As if to vie with both the horizon and the sky, she caused to be made a new tank and a basadi, and S'āntara's mother spread abroad her fame on all sides. Thus, as if saying who else is greater in bestowing all gifts ; who in the future can exceed her vows ;—the celebrated Chaṭṭāla-Dēvi as far as the four oceans ever gave to many lines of Brahmans and munis food, gold, raiment, and S'āntara's mother gained the highest renown.

Thus, on account of the abode of fame and renown Chaṭṭāla-Dēvi and Nānni-S'āntara being Voḍeya-dēva's lay disciples, pronouncing the name of S'rivijaya-bhaṭṭāraka, head of the Nandi-gaṇa of the Aruṅgaḷānvaḃa of the Nidumbaṛē-tīrtha of the Tiyaṅ-guḃi, at an auspicious moment, his disciple S'rēyaṃsa-panḃita laid the foundation stone, in the principal spot, of the Pancha-vasadi, known as Urvvi-tīlakam (an ornament to the earth).

To describe his āchāryya's descent :—When Varddhamaṇa-svāmi's tīrtha was progressing, there was Gautama-gaṇadhara, the muni acquainted with the three times (past, present and future); after him was Koṇḃakundāchāryya, who moved about four inches above the ground (the sign of perfection in yōga). Some time having passed, there was Bhadrabāhu-svāmi, after whom the Kali-kāla came in and the different gaṇas were formed. Out of them arose the Kali-kāla gaṇadhara, the author of śāstras, Sāmāntābhadrā-svāmi. In the line of his disciples was S'ivakōṭy-āchāryya; after him Varādattā-chāryya; after him, the author of the *Tatvārthā-sūtra*, Āryya-dēva; after him, Simhanandy-āchāryya, who made the Ganga kingdom (*Gaṅga-rājyamam māḃila Simhanandy-āchāryya*). After him Eka-sandhi Sumati-bhaṭṭāraka. O king, even Buddha (the enlightened) becomes unenlightened, the preceptor (*guru*) of the gods becomes light (*aguru*), Pūraṇa becomes of unfulfilled desire, Sthāṇu (S'iva) becomes a post (*sthāṇu*), Aja (Brahma) becomes a goat (*aja*), the Sun (*Ravi*) becomes a sheep (*avi*), the mighty Mādhava becomes impotent, Vyāsa becomes joined to flocks, Kanabhuḃ becomes a glutton, the goddess of speech is dumb,—when I, Vādisimha, enter the maṇṭapa (or assembly) with the unfailing tongue of the *syād-vāda* :—that is to say Akalanka-dēva. After him Vajranandy-āchāryya; after him Pūjyapāda-svāmi; after him S'rīpāla-bhaṭṭāraka; after him Abhinandanāchāryya; after him Kaviparamēshṭi-svāmi; after him Traividya-dēva; after him Anantaviryya-bhaṭṭāraka, who wrote the *vṛitti* to the *Akalanka-sūtra*; after him Kumārasēna-dēva; after him Maṇni-dēva; after him Vimāla-chandra-bhaṭṭāraka; his disciple,—as by the side of the sun the moon cannot shine, so how can the chatterers called speakers in this world shine by the side of Vādirāja,—thus esteemed was the king Rā-chamallā's guru, Kanakasēna-bhaṭṭāraka. His disciples were Dayāpāla, who settled the declensions of words (*rūpa-siddhi*) in his *Prakriya* to the *S'ābdānuśāsana*,—and Pushpashēṇa-siddhānta-dēva. The power of your good sayings in prose and verse is felt as far as the tasks of the regent elephants; having gained the title of *Sarvaḃjña-kalpam* (like to the omniscient), be not alarmed at the other chief speakers, for lo! if they refuse to give you the (*patra*) certificate (of victory), you will tear and burn them up, they are no match for you, Vādirāja, thunderbolt to the mountain-chain other creeds. Thus considered, the *śaṭ-tarika-Shanmukha*, the *jagadēkamallā-vādi*, was Vādirāja-dēva. The guru of Rakkasa-Gaṅga-Permmānadi, Chaṭṭāla-Dēvi, Bira-Dēva and Nānni-S'āntara, in whom the former glory of both the learning and the penance of Hēmasēna-muni have for a long time grown and greatly increased, S'rivijayēsa-dēva, in all parts of your frame, otherwise how could you acquire such learning and penance. From giving śāstras to the learned, and their needs to all the destitute, for that reason has he the name S'rivijaya and is also called Panḃita-pārijāta.

The said S'rivijaya-bhaṭṭāraka and his disciples Choḷḷāta. . S'ānta-dēva, Gunasēna-dēva, Dayāpāla-dēva, Kamalābhadrā-dēva, Ajitasēna-panḃita-dēva, and S'rēyaṃsa-panḃita-dēva, consecrated that Panchakūta-vasadi, known as Urbbi-tīlakam, (on the date specified).—And for the repairs of the basadi, for the food of the band of rishis there, and for the worship,—Nānni-S'āntara-Dēva, Oḃḃamarasa, Bamma-dēva, and Chaṭṭāla-Dēvi,—washing the feet of the āchāryya Kamalābhadrā-dēva, and making those of his connection the chief (managers),—gave villages (specified).

The rest is mostly effaced.

36

Date 1077 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

The verse is full of plays upon words, some of which are difficult to understand.

Be it well. When, (with usual Chālakya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with titles as for Nanni S'āntara in No. 35 above), was the mahā maṇḍalésvara. O handsome man, Bīrugā is in person like the god of love,—O hero, Bīrugā is in titles like Bhīma, well done !—moreover, O giver of gifts, Bīrugā is greater than Karna,—O man, Bīrālā-Dēvi devoted herself to him and united with him shared in his good fortune. To that Bīrā-S'āntara-Dēva and to Bīrālā-mahādēvi were born, splendid as the sons of Daśaratha,—Taila, Goggigā, like the god of love Oḍḍuga, and the lord of the world Bamma, as sons. Among them, the eldest, a submarine fire in drying up the enemy's forces, a tree of plenty to dependents, made the country which had come into the possession of others his own sole possession, assumed the S'āntara crown, and by the might of his own arm capturing hostile kings, and subduing the whole country, the warlike king Taila gained the name Bhujabala-S'āntara. His younger brother, Gōvindara-Dēva, rendering powerless his enemies in many kingdoms, known as a crest-jewel of perfection, and sole donor in the world, ruled the Śāntalige Thousand under the shadow of his sole umbrella, and gained the second name of Nanni-S'āntara. Of his fame what can be said ?—The great distinction which Būtuga-Perimāḍi had gained in the world, S'āntara greatly exceeded on the emperor (*chakrī*) giving and he receiving not in vain (*amōgha*). Coming to meet him half way, and giving him half the seat on his metal throne, the emperor (*chakravartī*) placed the valiant S'āntara, whom he had protected, at his side. His younger brother Oḍḍuga, with ease bearing up the circle of the world as if a bracelet, obtained the name Vikrama-S'āntara.

Be it well. Glory of the splendid Ugra-vamśa, Vira-Dēva's son, of a valour which smote down the pride of boasting enemies, of a fame which like the full moon shone white on the walls of the horizon, triumphant is Vikrama-S'āntara, the beloved of the goddess of Fortune. His younger brother, an elephant to the groups of lotuses the heads of hostile kings, a garland between the two breasts of the goddess of fortune, in form the god of love, his fame kissing all the points of the compass, was the prince Bamma-Dēva. Their mother,—her father the king Rakkasa-Ganga, the lord of Kāuchi her own beloved (husband), the celebrated S'rivijaya her preceptor, rejoicing in his fame as the slayer of hostile kings and in the sword in his hand Goggi her son,—than Chaṭṭāla-Dēvi who was more famous or fortunate ?

Thus, when the birthplace of all virtuous qualities and piety, Chaṭṭāla-Dēvi, Bhujabala-S'āntara-Dēva, Nanni-S'āntara-Dēva, Vikrama-S'āntara-Dēva and Bamma-Dēva were in Pomburchcha, ruling the kingdom in peace :—reflecting on the meaning of the text "Dharmma is the first concern,"—in order to secure good fortune for themselves, they undertook the task of making the Pancha-vasadi, known as Urvvi-tīlakam (a glory to the world). And on account of all of them being lay-disciples of Oḍḍega-dēva,—pronouncing the name of S'rivijaya-dēva of the Draviḷa-taṅgha, Nandigaṇa and Arungalānraya,—by his disciple S'rēyāmsa-paṇḍita, at an auspicious moment, they laid on the highest point the foundation stone of the Pancha-vasadi, known as Urvvi-tīlakam, so as to endure as long as sun and moon.

To describe the descent of his āchāryyas ;—When Varddhamāna-svāmi's *tīrth*a was progressing, there was the obtainer of the *saptardhī* (or seven miraculous powers) Gautama-gaṇadhara. After many munis having knowledge of the three times (past, present and future) had passed away, there were Kopḍakundāchāryya, who moved about four inches above the ground (a mark of perfection in yōga) ; and the *s'rutakēvali* Bhadrabāhu-svāmi. When these and many āchāryyas had passed away, Sāmantabhadra-svāmi arose. In his line was Simhanandy-āchāryya, who made the Ganga kingdom (*Ganga-rājyamam māḍīda Simhanandy-āchāryyar*). After him, Akalanka-dēva. After him, the king Rāchamalla's guru, known as Vādirāja, Kanakasēna-dēva. His disciple Oḍḍega-dēva ; Dayāpāla,

who made the *Rūpa-siddhi*; Pushpasēna-siddhānta-dēva; Vādirāja-dēva, known as Shaṭ-tarkka-Shanmukha and Jagadēkamalla-vādi. After him Kamalabhadra-dēva. After him, the four-faced (Brahma) with one face, Gaṇapati without an elephant's face, Bhārati but not a woman, the moon without the hare spot, the destroyer of Kāma (Śiva) but not Īśvara,—your mind is for the branches of learning both the ground from which they spring, the root and the support,—Ajita-sēna-dēva,—how wonderful is the character of the learned. The colleagues of that Ajitasēna-dēva, known as S'abda-chaturmukha, Tārkkika-chakravartti and Vādibhasimha;—Destroyer of the multitude of sins, a lion in splitting the temples of the rutting elephant Smara, beloved of the boon-giving Speech goddess, he shone in the world,—Kumārasēna-dēva-munindra. After him, a lion to the elephant the Vaidyas (or followers of the Vēda), S'rēyāmsa-dēva.

He (on the date specified) having consecrated that Pancha-vasadi, known as the Urvvi-tīlakam (or glory of the world),—for the repairs of the basadi, for gifts of food to the community of risbis there, and for the worship,—adorned with the gems of all good qualities, Chaṭṭala-Dēvi, and the four brothers, being present, washing the feet of Kamalabhadra-dēva, and making his connection the chief,—Bhujabala-S'āntara-Dēva gave villages and lands (as specified). And his younger brother Nanni-S'āntara-Dēva, ruling the kingdom in peace, gave villages and lands (as specified). And his younger brother Vikrama-S'āntara-Dēva, ruling the kingdom, gave villages and lands (as specified). And these endowments of the basadi, they freed from all taxes (list given). Boundaries Imprecations and benedictions.

37

Date 1147 A.D.

Having the supreme profound *syāḍ-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Chālukya titles), Jagadekamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

A dweller at his lotus feet, (with the same titles as Nanni-S'āntara in No. 35 above), the growth of his undiminished fame caused the vine of other kings' fame to lose its vigour, to supplicants he gave their desires, and shone with unclouded fame, the king Bira-Dēva. Twining the vine her body round his heart as his other half, what question was there of her being greater than Siri or Girijā among wives,—Biralā-Dēvi. To them were sons in succession, like as when the sun rises in the quarter opposite to the west, first there is light, then bright crimson, then a great glory, and lastly the sun himself appears, so (were born) the king Taila, the world-renowned king Goggi, Oḍḍuga, and the exalted Bamma-Dēva. By the might of his own arm capturing hostile kings and subduing the whole country, the warlike king Taila gained the name Bhujabala-S'āntara. His younger brother, holding the world in his arms, he upheld the truth, the famous king Goggi, and thus was known to all the world by the name Nanni-S'āntara. The name Vikrama-S'āntara was obtained by the equal of S'akra, who subdued the extended circle of the world, and illumined the circle of the face of the points of the compass with his fame, the king Oḍḍuga. An elephant to the groups of lotuses the heads of hostile kings, a garland between the two breasts of the goddess of fortune, in form the god of love, his fame kissing the face of the horizon, was the prince Bamma-Dēva. Their mother,—her father the king Rakkasa-Ganga, the lord of Kāñchi her own beloved (husband), the famous S'rivijaya her preceptor, rejoicing in his fame as the slayer of hostile kings and in the sword in his hand Goggi her son,—than Chaṭṭala-Dēvi who was more famous or fortunate.

In the Kuntala-dēva the beautiful S'āntalige was like the waist, and Pomburchcha like the broad forehead of the Earth goddess, on which was the single *tīlaka* the Urvvi-tīlakam (basadi). To Vikrama-S'āntara, the beloved son of the great pious lady (*mahā-sati*) who had the Urvvi-tīlakam Jina temple

made, was born in glory like the eye to the face or moonlight to the moon, the millstone to enemies, his fame like the autumn moon, the king Taila. As Nala in happiness, Dharmaraja in piety, the ocean in being a treasury of gems, the thunderbolt among weapons, Arjuna as an archer, Surēndra in pleasure, mount Mandara among mountains, among unequalled kings Jhalappa¹ is the emperor (*chakri*),—so Taila is the donor among chieftains ;—thus after searching have I decided ; those who wish, choose for yourselves.

The emperor Tribhuvanamalla gave, and king Taila the best of kings received, the suitable name Tribhuvanamalla-S'āntara, and all the world praising him, he obtained the name Jagadēkadāni, and from his satisfying the desires of supplicants he was as if a new kind of moveable tree of plenty in the earth. Like a new jewelled garland on his breast she displayed the beauty of her person and her fortunate qualities, her wonderful body being like a clinging vine, Chaṭṭala-Dēvi. Engaged in festivals, enjoying the pleasures of youth, from their union and hearts' desires were born Pampā-Dēvi, and the glory of the Ugra-vamśa, the king S'rivallabha, as were born from the ocean S'ri and the tree of the gods. When rousing the ocean foreign kings with his sword, and quickly churning it with the Mandara mountain his sword, he carried round it the serpent his valiant arm, and placed the goddess of fortune on his broad chest,—how could the learned not extol his name of S'rivallabha. When he drew to himself the goddess of valour which was encircled by the arms of hostile kings who attacked him in the pride of their courage, and placing her by force on the raised adamantine dais of the pavilion of his arms, wedded her, the bravest applauded him by the name Vikrama-S'āntara. His courage as it were a dikṣhā guru in bestowing widowhood on the wives of his boasting enemies ; his gifts putting to flight the poverty of supplicants ; his fame rivalling the jasmīn in the hair of the women the points of the compass ;—was the Rōhana mountain of the gems of good qualities, the king S'rivallabha. A fearless and unsullied chief, to those who placed his footsteps as an ornament on their heads he gave all the world, to those who opposed him he gave either the serpent world (the lower regions) or paradise ;—and thus obtained the name Tribhuvana-dāni, while the circle of the learned praised him. Is this a ball of musk, or a sapphire image, thus did the world appear, borne in the adamantine fort of the arms of S'rivallabha. Thus praised, the S'āntara glory Vikrama-S'āntara, the Sāntaḷige Thousand which he had acquired being in peace, supported it under his sole umbrella.

As for that king's elder sister, was it any wonder that the Ganges stream of her fame spread over the three worlds, washed away the growing evil of the Kali age and purified it ? All the world filled with newly raised towers of painted chaityālayas, the ears of all the elephants at the points of the compass filled with the sound of trumpets and drums in Jina festivals, all the sky filled with flags for Jina worship,—Pampā-Dēvi shone everywhere with the glory of the Arhaḍ śāsana. Considering the stories of Jinanātha in the well-known *Mahāpurāṇa* her earrings, the bestowal of the four kinds of gifts to Jina munis her bracelets, devotion and praise of Jinapati her beautiful necklaces,—could king Taila's daughter care for the weight of ornaments on her person ? As the Urbhī-tilakam (basadi) was erected in an astonishing manner, so in one month she caused to be made by herself alone a S'āsana-dēvati worthy of reverence from all the world,—Pampā-Dēvi.

Having all world renowned virtues of a new Attimabbe², fortunate in an auspicious body, fortunate in enjoyment and praise, was born the generous Bāchala-Dēvi. Though wearing pearl necklaces between her high goblet breasts, well fitting diamond rings in her ears, and the *kāḍagi* blossoms in her dark hair,—yet was she ever regular in morning worship at sunrise of the feet of Arhan,—Bāchala-Dēvi. To describe the virtuous vows of the mother of this pure-minded one ;—First in her desire

¹Who this is meant for is not clear.

²Daughter of Mallapa, a general under the Chalukya emperor Taila, wife of Nāga-Dēva, and mother of Paḍuvala Taila. She was a devoted Jaina, had 1000 copies made at her own expense of Ponna's *S'anti-Purāṇa*, and 1500 Jina images, of gold and jewels. (See my Introduction to Bhaṭṭakalanka-dēva's *Karṇāṭaka-S'addānus'āsana*, pp. 23, 29.)

was the *ashta-vidhârchane*, first in her desire the *mahâbhishâkham*, first in her desire the *chatur-bhakti*,—these were the foremost desires of Pampâ-Dêvi at the three seasons (or watches).

These three being lay-disciples of Ajitasêna-panḍita-dêva known as Vâdîbha-simha, of the Draviḷa-sangha, Nandi-gaṇa, and Arungaḷavaya,—they had the northern *paṭṭasâle* of the Panchavasadi, known as Urvvî-tilakam, made.

To describe the descent of the âchâryyas of the line of their gurus :—When Varddhamâna-svâmi's *tîrthâ* was progressing, there was Gautama-gaṇadhara, who had acquired the seven *riddhi*¹; he and many munis acquainted with the three times (past, present and future) having passed away, there was Kṇḍakundâchâryya, who moved about four inches above the ground (the sign of perfection in yôga); after the *s'rutakêvaḷi* Bhadrabâhu-svâmi and many other âchâryyas had gone, Samantabhadrâ-svâmi arose. After him, Simhanandya-âchâryya who made the Ganga kingdom²; after him, the moon to the waterlily the Jina creed, Akalanka-dêva; after him, the king Râchamalla's guru, known as Vâdirâja-dêva, Kanakasêna-dêva; his disciples, Oḍeya-dêva, and Dayâpâla-dêva who made the *Rûpasiddhi*. After they had passed away, known as the Shaṭ-tarkka-Shaṇmukha, the Syâdvâda-vidyâpati, and the Jagadêkamallavâdi, was Vâdirâja-dêva. To gain the victory over the crowd of boasters in the assembly was a delight to Vâdirâja-sûri, and to write and give him a certificate of victory was a delight to the emperor Jayasimha. After this Vâdirâja-dêva; after Kamalabhadrâ-dêva; known as S'abda-Chaturmukha, Târkika-chakravartti, and Vâdîbha-simha, was Ajitasêna-panḍita-dêva. His colleagues were Kumârasêna-dêva; and after him, known as a lion to the elephant the Vaidyas (or followers of the Vêda), S'rêyâmsa-dêva. After him, he who is revered in all the world, whom the good praise with eagerness, by whom Ananga (the god of love) was subdued, to whom the munis do obeisance, by whom the *âgama* is expounded to the people, who is full of kindness to living things,—to the master of penance Maladhâri be obeisance. He the nectar of whose speech destroys the poison of the false creeds in the earth, to S'rîpâla-dêva be obeisance, the Traividya-chakri. His colleague,—Vidhâta who creates at will is afraid, Nârâyaṇa is struck dumb, Mahêśvara hides himself afar off,—who then will stand up to dispute against Anantavîryya?

When Pampâ-Dêvi and S'rivallabha-Dêva were ruling the kingdom, (on the date specified) consecrating the northern *paṭṭasâle*, S'rivallabha-Dêva, washing the feet of Vâsupūjya-siddhânta-dêva, made a grant as follows;—(here comes the detail).

Usual final verses.

Here come 6 lines (much effaced) recording something in the year Durimmati (1141 A.D.) in connection with Vîra-Sântara-Dêva.

Dêvarasa-dannâyaka wrote it. The sculptor Mâleya engraved it. Jina is the refuge.

38³

Date about 1077 A.D.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with the same titles as in No. 37 above), was the mahâ-maṇḍalêśvara Vîra-Sântara-Dêva. By the boon of Lakshmi possessed of lucky marks, a glory of the Sântara-kula, glorious as the sun, far from others' wives, an abode of stable good qualities, a fire of the last day to enemies, a Mandara in firmness, fully versed in *nâtî*, of wide-spread fame, able in protecting the world, majestic as Surapati,—was born Vîra-Dêva. When in war he drew forth the vine

¹ The *saptariddhi* are,—*budhiyârdhi* (consummate wisdom), *vikriyârdhi* (ability to move about in space without support), *tapâ-riddhi* (highest penance), *balârdhi* (transcendent strength), *aushadârdhi* (power of healing), *rasârdhi* miraculous power of multiplying substances), *kaḥêtrârdhi* (power to expand or contract the body). See No. 35 and 36 above.

² This and the following inscription contain no date and record no act or gift; they seem to be purely laudatory.

his sword, the buds the bracelets of the young women of hostile kings dropped off as if he had pulled them out along with the sword in his hands,—the S'ântara king. What others can compare with the king Biruga ; who in the Krita-yuga, Trêta, Dvâpara or Kali-yuga were like him courageous, generous, glorious, and promoters of merit ? His eldest son,—the king Bhujabala-S'ântara's might, glory, courage desire for victory and actual victory were noised abroad throughout all the world. If without any sound he simply waved his sword, the arms of the fleeing hostile kings struck against the tusks of their elephants and dropped to pieces, such was the might of arm (*bhujabala*) of Bhujabala-S'ântara. Bhujabala-S'ântara, in this manner hearing the sound of the drum of victory, could the fleeing enemies whispering together and making no sound withstand you their Java (or Yama). Punishing the mean ones who, when supplicants begged them saying "Give us something to-day," told them to come to-morrow,—Goggi took by the hand like a harlot those who gave freely.

S'râyâmsa-panḍita's lay-disciple Nannôja's engraving.

39¹

Date about 1077 A.D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. His broad chest a pleasure house for the goddess of fortune, his lotus face the joyful abode of the goddess of Speech, his pair of rod-like arms the native home of the goddess of valour,—thus his fame, pure as the light of the autumn moon, flies to the points of the compass. Manifest lord of the Ugra-kula, the shining sword in his arms the destroyer of fierce and powerful hostile kings, from whose gifts to the needy and destitute they were enabled to give to the desires of others,—thus does the famous Nanni-S'ântara greatly-shine in the world. He whose unequalled glory penetrating the hearts of hostile kings burns them up,—that king Oḍḍuga shines forth. The crest-jewel of princes, he shines, Brahma-Dêva, of all good qualities, blameless, a bee at the lotus feet of Jina, his fame spread into all the world. The king Râkshasa-Ganga, the Ganga-Nârâyana, the terrifier of enemies by his two powerful arms, the Ganga-Permmânaḍi, being her father, beloved, unequalled, with a banner of wide-spread fame,—Chaṭṭâla-Dêvi obtained the highest renown in the world. By whom was created the unequalled Pancha-Jinâlaya, witnessing the great festivals in which filled the hearts of all people with merit, and freed them from sins, while it shone with daily great ceremonies of worship. Who, in the broad ship the Jinendrâlaya which she had made for the munis who sought to cross over the ocean of family cares and reach the island of *nirvâṇa* in its midst, filled with the gems of unequalled good qualities,—set up like the mast a *mâna-stambha*, making gifts to all. Ever bestowing gifts of food, shelter, medicine and learning, she shines in the world.—Chaṭṭâla-Dêvi, the theme of praise, That Lôhini, Chêlini, Sitâ, Rêvatâ and Prabhâvatî are of unspotted virtue we hear, but that she is so we see.

In the Dramiḷa-sangha, in the Nandi-sangha, in the Arungala-anvaya, illustrious is he who has crossed over the ocean of all sciences. He, by the strokes of the thunderbolt of whose speech the mountain the pride of opposing speakers is reduced to dust, that great muni Hêmasêna is illustrious. He who made the great *Rûpasiddhi* for the *S'abdânus'âsana*, Dayâpâla-muniśvara is illustrious. Born from union with the lotus face of Pushpasêna-siddhânta-dêva, Sarasvatî shines all white in his Jaina writings. His lotus feet illumined by the rays of the gems in the crowns of kings bowing before him, the guru S'rivijaya shines. In the assembly Akalanka, in fame Dharmmakirtti, in speech the preceptor of the gods, in *nyâya* Akshapâda,—thus a combination of all these gurus,

¹ See note 3 to No. 35 above.

Vādirāja-dēva shines as if their reflection. A whirlwind in driving away the cloud the Sāṅkhya doctrine, a submarine fire in drying up the ocean the Baudha doctrine, a moon in raising the tide of the ocean the Jaina doctrine,—may he prevail, the great Ajitasēna-munindra. S'rēyāmsa-paṇḍita, the remover of delusion and other evils, understanding the essence of the Jina creed, the flag of his fame was like the white lotus mixed with the big jasmine. Obeisance to Jina.

40

Date 1077 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. (With the same titles and verses relating to Bira-Dēva and Biralā-Dēvi as in No. 36 above), Bira-Dēva's eldest son,—pulling up by the root the titles of hostile titled kings, he excelled all in the earth in the full possession of fortune, Bhujabala, the glory of the S'āntarānaya. Playing at ball with the heads of titled hostile kings, and delighting the goddess of valour,—what kings can withstand you in battle, king Nanni-S'āntara? Chief lord of the northern Madhurā, of highest virtues, a glory of the Ugra-vamśa, praised by the learned, an ocean of fame, a mighty titled king, Bhujabala's younger brother, was Goggi. His younger brother,—cutting down like sticks the army of united hostile kings, Oḍḍaga was holding the name *aman-ankakāra* (elder brother's warrior), when in the world he acquired the name *aras-ankakāra* (the king's warrior). The younger brother of that moon to the waterlilies,—he cut down the hosts of enemies, and broke their pride with full energy, Bammaga, the mine of wisdom, crest-jewel of titled princes. The mother of Taila, Goggi, Oḍḍaga, and Bamma, the delight in Jina and royal piety king Bira-Dēva's mother-in-law's daughter, the dwelling place of the goddess of valour king Rakkasa-Ganga's daughter, a mine of virtues,—could other women be devoted as that Chaṭṭala-Dēvi was devoted? Its root the king of the serpents, its stem the sky, its tip the zenith, the peaks of the silver mountain its berries, its leaves the points of the compass, its buds the constellations, the white lotus its blossom, its fruit the moon, watered by the milk ocean,—was the tree of Chaṭṭala-Dēvi's fame.

These, ruling the Sintaḷige Thousand kingdom in peace and wisdom ;—from love of the Jainadharm na which was the protection of their kingdom, (on the date specified), set up the Pancha-kūṭa Jina-manḍira,—and for the repairs of that basadi, for new works, for worship, and for gifts of food to the company of rishis there,—washing the feet of Kamalābhadrā-paṇḍita-dēva, disciple of S'rivijaya-paṇḍita-dēva known as Oḍḍya-dēva, disciple of Kanakasēna-paṇḍita-dēva having another name of Vādirāja, of the Dramiḷa-gaṇa, Nandi-saṅgha and Aruṅgaḷānaya, appointing those of their congregation the chiefs,—made grants of villages (as specified).

Date 1087 A.D.

Be it well. Glory of the splendid Ugra-vamśa, Vira-Dēva's son, possessed of valour in destroying the pride of the hosts of his boasting enemies, the walls of the horizon illumined with his fame pure as the rays of the full moon,—Vikrama-S'āntara triumphs, the husband of Lakshmi (or fortune). At the sound of his footsteps the regent elephants let fall their rut and tremble, the serpent king seeing no place to be in quakes so as to cause an earthquake, the ocean is at once agitated and lifts its waves, the constellations are shaken, as Oḍḍaga shouting runs. Those who come against him without fear,—taking up devouring and piercing weapons, stabbing them, seizing and binding them, surrounding and besieging their abodes, leaving then only a span ; those who submit to orders, ordering about,—famous Oḍḍaga, you are the *aras-ankagāra*. When running and forgetting the fire in their bellies they fed on carcasses and were suffering from indigestion, on asking the doctors of the army, they

said elephant was the remedy, on which, swallowing elephant, they recovered digestion,—whereupon the doctors laughed, and the goddess of valour saying “Destroyer of enemies, through you this is so,”—Oḍḍaga became Vikrama-S’ántara.

Thus esteemed, Vikrama-S’ántara-Dēva, (on the date specified), for the worship at the Panchavasadi, for repairs, and for gifts of food to the rishis there,—Sarasvatī, that you enjoy so great a fame for learning is due to Ajitasēna-panḍita; that you became a goddess, this greatness is not yours but his,—washing the feet of this Ajitasēna-panḍita-dēva, known by another name of Vāḍibhasiṃha, and appointing his connection as the chief,—made grants of villages (as specified), with remission of all the taxes (list given). Usual final verses.

The Dramiḷa-gaṇa is glorious, from great ones of high virtue. The sēnabōva S’ōbhanayya Digambara-dāsi wrote it.

41

Date? 1120 A.D.

Praise of the Jina śāsana. (On the date specified), (the rest is gone).

42

Date? 1098 A.D.

Be it well. Famous in the śrī-Mūla-sangha and Pustuka-gachcha bhaṭṭāraka’s disciple Lakshmisēna-bhaṭṭāraka-dēva performed penance for a long time. (On the date specified), at sunrise, Lakshmisēna-munipa attained the higher state.

Praise of Pārśvasēna-bhaṭṭāraka, who in the same year, by the rite of *samādhi* went to the sky.

43

Date? 1296 A.D.

Praise of the Jina śāsana. Be it well. (On the date specified), Guṇasēna-siddhānta-dēva’s beloved lay-disciple Yāda-garuḷa, by the rite of *samīdhi* gained the world of gods.

44

Date 1255 A.D.

Praise of the Jina śāsana. Be it well. (On the date specified), having acquired the usual ascetic virtues (named), having the *tri-pada* without the *tri-s’alya*, free from the *tri-gārava*, united to the *tri-gupti*, having got beyond the *sapta bhaya*,¹ sheltering those who had no shelter, the mahāmaṇḍalāchāryyas and rāja-gurus Purpasēna-dēva and Akalaṅka-dēva expired with the rite of *saṃnyasana* and gained the path of *mukti*. Fixing his mind on thoughts of the Supreme Spirit, repeating the five words² which are the source of eternal happiness, a bee at the lotus feet of Vādirāja-

¹ The *tri-pada* are *āpārva-karaya* (acquisition of fresh knowledge), *odhōhpraeritti-karaya* (making progress in it), *aneritti-karaya* (not giving it up). The *tri-s’alya* are *mithyā-s’alya* (screen of falsehood), *māyā-s’alya* (of delusion) *nīdāna-s’alya* (of desire). The *tri-gārava* are *pancha-sāna* (cutting, grinding, cooking, carrying water, sweeping), *strimōhādi* (love of women), *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels). The *tri-gupti* are *manō-gupti*, *kāya-gupti* and *vachana-gupti* (concealment in mind, body, or speech). The *sapta-bhaya* are *maraya-bhaya*, *rāja-bhaya*, *chōra-bhaya*, *vyāghra-bhaya*, *duḥḷi-dāvi-bhaya*, *parishaha-bhaya*, *samsāra-bhaya* (fear of death, kings, robbers, tigers, evil spirits, opposition and family).

² The *pancha-pada* are the five obeisances,—*namō Arihantīyam namō Siddhīyam namō Āyariyānam namō Uvajjāyānam namō loe sabba-sāhūyam*. (Obeisance to the Arhats, to the Siddhas, to the Āchāryas, to the Ujāthīyās, to all Sādhus in the world).

muni,—Purpasēna-yati gained the fruit of *mukti* with great desire. On the date specified, with joy the conscious Purpasēna-muni expired of his own accord. Permanently giving over the Panchavasadi to the hands of the chief muni Guṇasēna-siddhanātha, while the world of men applauded, he gained the path of *mukti*.

Thinking steadfastly on the essence of the supreme Jina, and with perfect confidence, the muni expired in the earth and was wedded to *mukti*, the blameless (*nishkalanka*) Akalanka. Akalanka-dēva on the date specified gained the road of *mukti*. Publisher of the Jina-dharma, and distinguished for good works, say, was it right for Brahma to take away Akalanka-brati, learned in all the doctrine?

Would he say 'No'?—would he say 'This is not the time to give'?—would he say 'This is not like the former time, it is a bad time'?—would he say to a supplicant 'I have no time'?—Purpasēna-yatipati in the world. Disciple of Vādirāja-muni, who had with undoubting wisdom crossed over the ocean of logic and grammar, and was a royal ornamental gem of the Nandy-anvaya,—the thunderbolt to the mountain opponent speakers, an ocean of literature, may he prevail, the glory of the Jaina sangha, Purpasēna-muni.

Sāyōja's son Sāntōja made this.

45¹

Date about 950 A.D.

Be it well. When the fierce supporter of the faith (or, the great Ugra, firm in the faith), possessed of valour, champion over foreign kings, was ruling ;—(on the date specified), apparently Pāliyakka, Tolāpurusha-S'āntara's wife, on the death of her mother, erected a stone basadi called the Pāliyakka basadi, and various grants were made for it.

46

Date about 1530 A.D.

Vidyānanda-svāmi's voice of deep reasoning in the world is ever like the roar of a fierce lion splitting through the great elephants puffed up (opponent) speakers. In reality the speech which issues from the mouth of Vidyānandi-vratipati is ever cherished in the mind of the learned like the Bhāshya composed by the great brati free from woman. The impression of Vidyānanda-svāmi's irreprouchable reasoning is ever pleasing to the minds of poets, appearing like Bāṇa's prose-expressed poem. In the assembly of the Nanjarāyapattana king Nanja-Dēva, he completely stopped the breath of that Nandana-Malli-bhaṭṭa, and distinguished himself,—Vidyānanda. Destroying the European faith of the agent of S'rīranga-nagara,² in a learned assembly you brought Sārada into your power, and gained the reverence of the world, Vidyānanda. In the undisturbed court of the Sātavēndra (or Sāntavēndra) Rāja, Kēsari Vikrama, you uttered a poem which was noised throughout the world, Vādi-Vidyānanda. In the assembly of enlightened men, resembling a garland of flowers, of Sālva-Malli-Rāya, you excused the language of those great in authority, Vādi-Vidyānanda. In Guru-nripāla's court, which resembled an ear of the ocean-girdled earth, what an able Karmṇāta work did you compose, and gain fame, Vādi-Vidyānanda. In the court of Sāluva-Dēva-Rāya, equal in good fortune to Vāsava (Indra), you were victorious in proving the great doctrines of all the speakers to be false, and pleased him, Vidyānanda. In the assemblies, which were like . . . , of the kings of the Nagari kingdom, you made the company of the learned to sip the immeasurable sweetness of the nectar of your speech, Vādi-Vidyānanda. In the court of king Narasimha of Bīlge,

¹ The whole of one side is gone, being built into the wall.

² S'rīranganagara kāryyana Pēringiya mataman alidu.

courageous as Kalaśodbhava (Agastya), you elucidated the Jina darāna, enemy of Nalināmbaka (Vishnu)'s son (Kāma),—Vidyānanda. In the court of the ruler of Kārakalā-nagara, the great king Bhairava, you elucidated the most excellent Jaina-dharmma so as to attract the mind, and distinguished yourself, Vidyānanda. So as to gain the approval of the assemblies of the Bhavya-jana (or Jains) of Bidire, whose hearts were adorned with wisdom and pure character, you with pleasure expounded the established faith, Vādi-Vidyānanda. In the court of Krishna-Rāya, the son of Nara-simha, receiving homage from the jewelled crowns of kings, you wiped out the company of speakers of other creeds by the power of your speech, Vādi-Vidyānanda. In Kopana and other tīrthas, with immense wealth, by the rite of *dēhīñā*, in order to gain the reward of salvation, you held great festival and distinguished yourself, Vidyānanda. At the two feet of Gommatēśa of Beḷuḡuḷa, you with affection poured out like rain to the Jaina sangha a *mahākala* of cloths, ornaments, gold and silver, Vidyānanda. The *gaṇa* of munis devoted to discussion of the *yōgāgama* in Gerasoppe, you undertook with eagerness the business of supporting as if the chief guru, and distinguished yourself, Vidyānanda.

May Varddhamāna Jina,—for whom vira-śrī-vara Dēva-Rāja made *kalyāṇa-pūja*; who was worshipped by the sole abode of learning, joy, and prosperity, Sangi-Rāja; who was revered by Padmā's son Krishna-Dēva;—protect the king Śāluva-Kṛṣṇa-Dēva,—with Śrīśa (Vishnu) and Arddhanārīśvara (Śīva).

Having the supreme profound *syād-vāda* as a fruit bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine. May Varddhamāna Jina prevail, praised by Gautama and other munis; his lotus feet worshipped by Sutrāma (Indra); glorious with the supreme Arhantya. Victorious is Bhadrabāhu, chief of the *chaturdas-ā-pūris*, worshipped by Viśākha and the other *das-āpūris*. The author of the *Tatvārtha-sūtra*, Umāsvāti-muniśvara, almost a *s'rutakṣvali*, do I reverence, an abode of good qualities. In the Nandi-sangha of the Kuṇḍakundāuvaya, in the kingdom of yōgīśas were born many great ones (who bestowed blessings) on those who revered them, victorious over opponent speakers, clothed with good character, adorned with the gems of virtues. May Siddhāntakīrti, whose feet were worshipped by Jinadatta-Rāya, prevail, accomplished in yōga, learned in siddhānta, revered by Jina speakers, performer of the rite that brought Padmāvati under a spell. May he prevail, the maharddhika Akalanka, who made the *Bhāṣya* to the *Dēvāgama-stōtra* of Samantabhadra. To him who illustrated the whole of the *Āpta-mīmāṃsa* creed, the svāmi-Vidyānanda, obeisance to that great one. He who understands the pure, Vidyānanda-svāmi, possessing learning, happiness and prosperity, Vidyānanda-svāmi, composer of the *Ślōka-vārttikālanhīra*, may he prevail, crest-jewel of poets, the learned and logicians, abode of unblemished virtues. Māpikyanandi, husband of the Jinarāja Vāpi, subduer of opponent speakers; and the marvel Prabhāchandra, who in this world increased in splendour along with the *Māritāṇḍa*.¹ . . . to the author of the *Nyāyākumula-chandrōlaya* obeisance, to the author of the *Nyāsa* on the sūtras of Ś'ākatāyana, to the vratīndra who was author of the *Nyāsa* named *Jainēndra*, praised by all the learned, also the great *Nyāsa* called *Śabdāntāraṇa* on (the sūtras) of Pāṇini, and the *Vaidya-śāstra* for the good of mankind; who made a *tika* to the *Tatvārtha*, he shines in the world, Pūjyapāda-svāmi, revered by kings, of a speech free from . . . of full wisdom, distinguished for instruction, Varddhamāna-munīndra, by the power of whose learning and spell Hoysala brought into subjection the tiger and ruled the world. Instructors of the kings of the Hoysala line in conduct and learning, Varddhamāna-yōgīndra and others became their gurus. Vāsupūjya-vrati shines, served by the Bhavyas (or Jains), worshipped by the learned, a moon to the ocean the siddhānta, an embodiment of good

¹ This word, meaning sun, seems to be the name of a work he wrote. His name means the bright moon, and the marvel consists in the moon and sun continuing to shine together.

character. His lotus feet revered by the cutter down of enemies, Ballāla-Rāya, radiant with the *anśkānta-naya* (or *syād-vāda* doctrine) shines Ś'ripāla-sukhī. Dwelling at the foot of the mountains, averse from the service of kings, practising self-restraint and desiring *moksha*,—was Pātrakēsari. The author of *Triḷōkasāra* and other works, Nēnichandra shines, the *siddhāntika-sārvaabhauma*, his lotus feet worshipped by Chāmūṇḍa-Rāya. There shone Mādhiavachandra, who forbade the *madhāt-sava* (? spring festival), dwelt in the Chaitya, cultivating purity, and ever devoted to *Śrāvāṇas* (or Jains),¹ May he prevail, Abhayachandra, the muni who was the last of those who understood the *sidhānta*, who exacted from Kēsavāryya a solemn oath. a sun to kings, the benevolent Jayakirtti-dēva is illustrious, chief of those acquainted with the śāstras, his beautiful body embraced by the goddess of fortune. Honoured by the Jina śāsana, like a in the world shines Jinachandrāryya Best of the āchāryyas shines, victor over his senses, Indranandi, learned in the *Saṃhitā-sāstra* delivered by Jinēndra. Vasantakirtti, dweller in the forest country, Viśālakirtti, S'ubhakirtti-dēva, Padmanandi-muni, Māghanandi, and distinguished by his top-knot, the pure Simhanandi. Greatly illustrious is the most worthy of the lords of virtue, Chandraprabha-muni; Vasunandi, Māgachandra, Viranandi, Dhanañjaya. (Also) Vādirāja, whose lotus feet were worshipped by kings. The *shaṭ-tarṅga* orator, able in freeing the people from fear, Chaitra in causing to blossom the pleasure garden of literature, Dharmabhūṣaṇa-guru, served by munis and rājas, bhāṭṭāraka, is victorious, a full moon to good poetry. His two lotus feet illumined by the crown of the rājādhirāja parameśvara, the king Dēva-Rāya,—chief of the disciples (*maukha*) of Varddhamāna-muni-vallabha, Dharmabhūṣaṇa-sukhī is victorious, abounding in patience. Vidyānanda-svāmi's excellent son was born Simhakirtti-vratīndra, famous and honoured, perfect in bodily conduct, in giving almost the celestial cow or the celestial tree. Of white colour, ever clad in the world with the breeze, beautiful to the sight, was Mērunandi, a perfect royal swan. Varddhamāna, Prabhāchandra, Amarakirtti, a mine of good qualities Viśālakirtti, Nēnichandra, with the qualities of Siddhas. Illustrious in the time of Aśvapati, was the great logician, who in the assembly of the handsome Mahamūda Suritrāṇa, the ruler of the city of Dillī, to which is attached the Vangālya country, speedily defeated,—this Jina guru,—the company of Bauddha and other speakers, the bhāṭṭāraka Simhakirtti-munirāt, the sole guru of the . . . learning. Viśālakirtti, a foremost orator, learned in the *Paramāgama*, a bhāṭṭāraka, chief head of the Balātkāra-gaṇa, a great ascetic; the reverence he received from Sikandara Suritrāṇa his glory, his name arising from the defeat of great speakers an ornament to the world. In the assembly of Virūpākṣa-Riya, the ruler of Vidyānagara, having defeated the company of speakers, he gained by the power of his intelligence a certificate of victory which by the learned and by kings was regarded as an original śāsana of Sarasvatī, ever brilliant. In Dēvappa daṇḍanātha's city, Āraḡa, he expounded the great Jaina dharma and was revered by the Brahmins. Viśālakirtti obtained a son named Vidyānanda-svāmi, who was honoured by Śāḷva-Mallī-Rāya. Omniscient in the three āgamas, adorned with the qualities of poetry, skilled in making many commentaries, a great gale to the cloud (opponent) speakers.

To svāmi-Vidyānanda was born a son, a Bhārati and a Bhālālōchana, named Dēvindrakirtti, foremost of bhāṭṭārakas. May the brightness of the toe-nails of Dēvindrakirtti-vratipa be for my prosperity, may it be like jasmīn on my head bowed in the direction of his feet, may it be like camphor applied to my eyes, like nectar to the lotus my face, like a clustre of pearls at my throat, to all my limbs like delightful sandal apple by moonlight. With my hands, moistened with the tears of joy, folded together at the parting of the brows, do I put my face on the feet of Dēvindrakirtti, as an eager lover on the breasts of his mistress. The stream of light from the moon in the nails of his lotus feet purifies the world, the dust from whose lotus feet rubbel over the body removes all the

¹ Following up the word Mādhaava in the name, the author introduces words expressive of other months.

great cares of family, the mercy of whose pitiful eyes is like a garment dipped in the milk sea, whose loving words are like nectar,—from age to age let him be my favourite guru. Dēvēndrakīrtti shines as a mirror to yatipatis, a lion to the elephant utterers of spells, a sun to the ocean literature, his body embraced by the pure goddess of penance, the son of Vidyānandāryya, a great tree of paradise to poets and the learned, Indra to the mountain the *bhūtas*, filled with affection for others, an earring for Śārada. His lotus feet worshipped by the crown of Krishna-Rāya's brother Achyuta-Rāya, of beautiful form, Dēvēndrakīrtti-sukhīrāt is victorious, a moon to the ocean the *syāī-vāda* śāstra. Dēvēndrakīrtti-vratipa, sun to the lotus the Jina creed, an autumn full moon to the ocean the good leaders of learning, a knife to the bonds of sin, shew favour to me, your speech like nectar from the cow of plenty, Vidyānandāryya's son, like the peak of the Rôhāṇa mountain with the gems of good qualities. Repeatedly worshipped with streaming tears, resembling pearls, dropping from the eyes of the many lotus faces of opponent speakers after disputation is ended,—Dēvēndrakīrtti, at your feet do I take refuge.

His mind fixed upon the path of holiness (or on the deer), cause of the increase of happiness to the people in the world (or to the water-lilies), of good character (or a perfect globe), praised among the most enlightened wise men (or among the deities), master of all sound arts (or digits), his bright feet placed on the heads of great kings (or his bright rays on the tops of great mountains),—ever may the lord of fortune Varddhamaṇa protect the moon Vidyānanda. A rising sun in dispersing the darkness the long speeches of disputants, a great devouring fire to Smara the proud enslaver of the three worlds, a moon to the ocean the śāstras, a sun like unto Dēvēndrakīrttāryya,—Vidyānandāryya is victorious in the world, the summit of the mountain *dharmma*. Shining like goodness incarnate, like the omniscient in human form, like the world of all the śāstras in motion,—does Vidyānanda-svāmi shine. What is it that explains everything? Vinatā's son, what is he to Hari? who may eat the pure *havis* (the oblation offered with fire)? where is the retreat of birds and animals? where is that of the host of gods? where is fame? from what do the good derive pleasure?—(Answers),—*vit* (intelligence); *yanam* (a vehicle); *damnā* (the gods); *vanam* (the forest); *gavi* (in paradise); *jayini* (in a conqueror); the sight of the victor over Ananga (the god of love), Vidyānanda-muni.¹ Dēvēndrakīrtti among Jina worshippers, Viśālakīrtti among the leaders of the learned, his feet worshipped by all kings, Vidyānanda,—may they be victorious in the world. For Vidyānanda-svāmi's śāstra, alternately watching and sleeping, it may be that S'ēsha serves S'ambhu in the form of a garland, or himself taking the form of a conch worships the husband embraced by Lakshmi. In the overpowering sound when Vidyānanda-muni is expounding his brilliant commentary in assemblies of the learned, what (is the use of) the stories of other scholars? when the full moon rises can the fireflies glow? or lightning be long visible when the sun is shining? Worshipped with devotion by the king Sāluva-Krishna-Dēva,—who was the sister's son of the king yīra-śrī-vara Dēva-Rāya, and the moon to the ocean the womb of Padmāmbā, his feet revered by Rājendra (or great kings),—Vidyānanda-muniśvara is victorious, the fruit of the *syāī-vāda* wisdom. Vidyānanda-svāmi is the mountain of the gods, methinks,—else how do the companies of the twice-born, the learned, poets and gurus (otherwise, the constellations, gods, Śukra or Venus, and Guru or Brihaspati) serve him? Is it Viṇṇu, or Chaturāṇana, or is it Vāchaspati, or else is it the glory of the learned, Sahasravādāna, or is it Ananta himself?—thus do the learned express their doubts in the assembly when Vidyānanda-muni is making the *Buḥśābhavana-vyākhyāna* (or commentary). In the court of the ruler of Vidyānagari, the victorious lord Krishna-Rāya, defeating the company of the learned, like a lion (overcomes) an elephant, with the talons of his just argument, and his great lucid intelligence,—to that Vidyānanda-muniśvara obeisance, whose fame is world-wide.

¹ A specimen of what is called *antarāpī*, resembling a series of riddles the answers to which are contained in the several syllables of the name referred to (here Vidyānanda), the whole name itself being the answer to the last riddle.

Vidyānanda-svāmi had as colleague (*sa-dharma*) the famous Nēmichandra-muniñdra, who caused the lotuses the hosts of bhūtas to shut up, and raised the waters of the ocean the śāstra. The *vasati* (or temple) of Pārśvanātha at Pomburchcha he made with three storeys, and performed its consecration with great devotion.

May he prevail, the form of merit Vidyānanda-svāmi's son Viśalakīrti, revered by the learned, an incarnation of all the śāstras, a lion in destroying the rutting elephant opponent speakers. The orator (*vāli*) Viśalakīrti-sukhīrāja, praised by the learned as promoter of virtue, refuter by his unequalled arguments of the company of the learned in the assemblies of kings. His mind purified by giving instruction in the Jināgama of which the word *syāt* is the sign, his feet worshipped by kings, victor over the god of love,—may he prevail, Amarakīrti, the famous head-jewel of bhaṭṭa-rakas, Viśalakīrti-yōgindra's colleague, learned in the śāstras.

From the eastern mountain Viśalakīrti-yōgindra-bhaṭṭa shone forth the happy Dēvēndrakīrti, like the rising sun. Worshipped by king Pāṇḍya, the moon to the ocean the Bhairavendra-vamśa (or family of the Bhairava kings), may he prevail, Dēvēndrakīrtiyāryya, prospering greatly in the joy of learning. Dēvēndrakīrti, the obtainer of wealth, whose word excites affection, a learned man,—how should one of a family born from him not be Varddhamāna (or prosperous)? Having burst his bonds, that merciful one, his mind set on *nirvāṇa*, free from desire for the acquisition of outward wealth, far from evil thoughts, independent, with a body marked by good fortune, he is victorious in the world like a great elephant,—Varddhamāna the muni. Famous was Varddhamāna, free from the anxieties of family, learned in the meaning of the *Anuyōga-s-śāstra*, of a body like gold. devoted to worship with a mind purified by good qualities, he is victorious, mighty of arm, collecting the wealth of his ancestors, learned in the Jinapati creed, only preparing for the *mōksha* of *svargga*. Of few words beloved by the people, having destroyed the arrows of the god of love, like the rising sun, famous yōgindra, prosperous with the joy of learning, Varddhamāna, worthy of worship from the learned, repeated obeisance to thee.

As a good son thinks of his mother, as the thirsty man thinks of cool water, a young woman of her lover, a harlot of money, a yatipati of divine things, a *chātaka* bird of the clouds, a king of victory in war,—so does my mind ever dwell upon the lotus feet of Vidyānanda-sukhīśvara.

The goddess Padmāvatī, the beloved of Dharanīndra's mind, do I reverence,—the Sindhu

Brilliant are the verses composed by Varddhamāna-sukhī, the son of Dēvēndrakīrti-munirāja,—filled with good qualities, of great animation, ornaments to the throat and ears of the learned and great poets as long as kindness and *dharma* remain may this *dharma-śāsana* endure.

Fortune be to the world. May kings rule the world with justice. May the six darśanas prosper. Dharma is a common bridge for kings; this should you from age to age maintain: thus does Rāmachandra continually implore all the kings who come after him.

Written by Varddhamāna-muniñdra, Vidyānanda's relative, honoured with and approved by Dēvēndrakīrti,—may it endure for ever.

When, (with usual Chālukya titles), Trailōkyamalla-Dēva was engaged in ruling the kingdom of the world as far as the four oceans:—

A dweller at his lotus feet, (with the same titles as Nanni-Sântara in No. 35 above), Trailokyamalla Vira-S'ântara-Dêva, having freed the Sântalige Thousand from those who had no claim to it, making them powerless, and being free from all troubles, was in the own capital (*râjadhâni*) of his line, Pomburchcha, ruling in peace and wisdom ;—(on the date specified),—in Pomburchcha the celebrated city of his line, where Jinadatta, when he obtained the favour of the goddess, terrified by the power of his arm the son of a demon,—he made many Jina temples,—Vira-bhûpâlaka. Is it the mountain of the gods, or Kubêragiri, or the lofty starry mountain,—comparing with these, did he with a mind of faith cause to rise up with great glory the Nokkiyabbe Jina temple, so that all the world praised it,—the king whose title was the omniscient.

The beloved of that Vira-S'ântara's mind and eyes was Châgala-Dêvi. Numerous verses in her praise. In front of the basadi of Nokkiyabbe, the family-goddess of her husband Vira-S'ântara, she had a *makara-tôraya* made. And in Balligâve she had a temple made called Châgêśvara, and making gifts of virgins to many Brahmans, she performed the *mahâlâna*, and giving gold and baskets to the crowd of eulogists and dependents of as much as they asked, was distinguished for her liberality. (And) that Châgala-Dêvi's mother Arasiakabbe (also) rose to fame. (And) the *sarvva-pradhânam* of Sântara's house, Brahmâdhirâja Kâlidâsa was distinguished.

For the Lokkiya basadi, Dêkararasa gave Jambahalli, making it over to Mâdhavasêna-dêva.

48

Date about 1060 A.D.

Be it well. Of the well-known Ugra-vaṃśa, in heroism Nârâyana, an abode of wide-spread fame and courage, a Vidyâdhara with the bow, cutter down of the hostile forces of fleeing enemies, disturber of claimants, the theme of praise, beautiful to the eyes, was Vira-bhûpâlaka. While in testing gems, in the training of horses, in the management of the best elephants, in new arts of love, in pleasing dances, in loud drums, in ancient songs, in all kinds of policy, in the science of government, all praised him as skilful,—the lord Vira-S'ântara,—as for himself, when with the blows of the flowery arrows, amid pleasure gardens, moonlight, and fresh jasmin blossoms, he looked upon large-eyed women,—with coronets of leaves, cool water, sandal they fell a prey to him,—and he gave them pleasure, Vira

When the senior of the kings of the family, he named Râha, was in the northern Madhurâ, ruling the kingdom,—his junior having a liking for human flesh, seeing that he destroyed and devoured all the men of the city, Râha being afraid, coming with leaps springing up four feet, in Kurukshêtra he fought in the Bhârata (war) and was victorious ; at which Nârâyana being pleased, gave him a single (whorl) conch and a Hanuman flag. On his slaying the *asura* named Simharatha, Jakkiiyabbe being pleased, gave him the lion crest. Journeying to the south, he slew the *rakkasa* named Andhâsura, and on coming to Kanakâpura, slaying Kanakâsura, in *Kundada-kôte* he fought with Kara and Kara lûshana and drove them out. On which Nokkiyabbe being pleased, settled him at Pomburchcha, saying his is the seat of your kingdom (*râjya-sthâna*).

How the family was called Sântara was, that when Râha stopped (there), he exclaimed *sâ antino!* (she at last)—after which Sântara was fixed as the designation of the family.

This bhâ^{ri} named Padmâvatiyabbe immediately coming from the northern Madhurâ, settled in the *van* of the *nokki* tree in Pomburchcha, after which she received the name Nokkiyabbe. S'ri Sêṇa knows this, Kanduka Brahma. Fortune.

For the self-established Nokkiyabbe, the ruler of Urukunda made grants (specified) as the temple endowment of Nokkiyabbe.

Eragadanna did this work.

49

Date 1235 A.D.

Be it well. (On the date specified), the mahâ-manḍalêśvara, Adiyarāditya, sun to both (families), male shears to the brave, having the flag of truth, by birth intelligent, an ornament of the Sântali country, worshipper of the lotus feet of Brahmajña, Mâla. Mâcha-gāvunḍa of Pombuchcha, knowing that his end was come, assembling all his relatives, with all the rites of *sannyasana*, expired with the rite of *samādhi*, and gained the world of gods.

Boppa-jîya's younger sister Kâḍiyabbe

50

Date 1247 A.D.

A similar record for Sômaya's son, . . . de-veggaḍe.

51

Date 1398 A.D.

A similar record for Pâyaṇṇa of Hombuchcha, who by *sannyasana* and *sallêkhana*¹ rid himself of the burden of his body and gained the world of gods.

53

Date ? 1255 A.D.

Mother of . . . lay-disciple of . . . du-traividya-dêva of the śrî-Mûla-sangha and Dêśi-gaṇa, Bâlachandra-dêva's female lay-disciple Sôyi-Dêvi, (on the date specified). by the rite of *samādhi* expired and gained by force the world of gods. Her mother was Kâmambikâ, her father Mâdhava, her daughter Sômambikâ.

In poetry, in declamation, in discussion, in conversation, in victory, the equal of traividya-Bâlachandra there is not, there is not, in the world.

54

Date ? about 1220 A.D.

Memorial to Munichandra-Maladhâri's disciple Abhaya . . . of the Mûla-sangha, Dêśi-gaṇa and Kuṇḍakundânvaṇa.

55

Date ? 1268 A.D.

Praise of the Jina śâsana. (On the date specified), the . . . wealthy Jakapa's two sons, Râma-srêṣṭhi and Brahma-srêṣṭhi had the first maṇṭapa erected with rich decorations. ²

May the Jina śâsana long increase. To the makers of this, may good merit, ³ *strop*, long life health and wealth increase.

¹ Starving to death.—see *Inscriptions at S'raṇa Belgôla*, Intro., p. 15 ff.

56

Date 1248 A.D.

The mahâ-maṇḍalêśvara Brahma-bhūpâla's minister Brahmaya-sênabôva's beloved son Pârśva-sênabôva by the rite of *samâdhi* gained the world of gods.

57

Date about 1077 A.D.

Vira-S'ántara's eldest son Talaha-Dēva, known as Bhujabala-S'ántara, having assumed the crown,—for the Tirthada-basadi erected by the paṭṭaṇa-svāmi, he made a grant of Bijakana-bayaḥ as a temple endowment. Imprecation.

Be it well. Proficient in expounding the nature of true and false things as proclaimed from the lotus mouth of the holy Arhat paramēśvara parama-bhāṭṭāraka, who is possessed of the five *mahā-kalyāṇa*¹ and eight *mahā-prātibhāṣya*,² and adorned with the thirty-four *atisaṃs*,³—filled with pure wisdom cleansed in the water of the ocean of nectar the siddhānta,—an ocean of both siddhānta,—was Divākaranandi-siddhānta-dēva, whose lay-disciple,—Be it well. Adorned with the collection of many virtues, an ornament to the face of the citizens, a cause of the prosperity of the Ś'āntara kingdom, restrainer of the faults of the Kali age, a portable *tīrth* in the middle of the forest the Ś'āntālī country, a Pārthva of the Kali age, a sun arisen in the Pomburchcha-kula, his head at the feet of Jina, Kāuṇa in making gifts of food shelter medicine and learning, the source of wide-spread fame, an ocean of good character,—was the paṭṭaṇa-svāmi Nokkaya-Setṭhi. Praises of him and his guru. Through him Bira-Dēva is successful. Farther verses comparing him with the ocean. The paṭṭaṇa-svāmi's son Mallan wrote it.

So that the stupid, or children, as well as the learned, might gain knowledge of the *tatvārtha*, and destroying sin, might certainly attain perfection and the seven supreme states, he made a *vr̥tti* in Kannaḍa to the *Tatvārtha-sūtra*,—how can he be sufficiently praised, the *siddhānta-ratnākara* ? The destroyer of the pride of Kaṇṭu (god of love) Jina, being his favourite ; his ruler, of invincible courage, the brave Virā-Sāntara ; the worthy Ammapa his father ; his guru Divākaranandi-siddhānta-dēva, whose fame was spread as far as the elephants at the points of the compass ;—the paṭṭana-svāmi Nokka is indeed worthy of praise. (After describing his daily provision for the worship of Jina and benefactions to the people),—may you be perfectly established by the Arhat of Pomburchcha,—wise in worldly wisdom. *Pa-ṭṭa-ṇa svā-mi*,—by repeating this spell of five letters, that instant is all poverty, avarice, pride and fear destroyed. Can liars, the unstable, or consorts with strange women, be mentioned along with you, the truthful and manly Nokka ?

Praise of Chandrakīrti-bhāṭṭāraka's chief disciple Divākaraṇandī-sūri. The disciple of that *siddhānta-ratnākara* was Sakalachandra-muninātha, of whom Pīṭāmaha (Brahma) has written it on the tusks of the elephants at the points of the compass that in all the world he is supremely worthy.

Praise of the paṭṭuṇi-svāmi Nokkayya-Setti's son Indara, a glory of the Vaiśya-vamśa.

58

Date 1062 *A.D.*

Be it well. May the śāsana of the all-praised Jinendra, his feet bathed in the rays streaming from the crowns on the heads of gods and demons, be ever for the prosperity of all the Bhavyas (or Jains).

¹ The *pancha-kalyāṇa* are *garbhāvataraṇa*, *janmābhishēka*, *parinishkramaṇa*, *kēvala-jñāna*, and *nirvāṇa*.

²The *aṣṭa-prātihārya* are *bhṛīṅgāra*, *tāla*, *kalas'a*, *dhvaja*, *supratisthā*, *śrēlātapatra*, *darpana*, and *chāmara*.

³ These are—10 *sahajātātis'aya* or inborn special qualities; 14 *devōpanitātis'aya* or divinely bestowed endowments; and 10 *ghātik-hayajātātis'aya* or victory over obstacles to successful penance.

Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dēva's kingdom was continuing :— Be it well. When, (with the same titles as Nanni-S'āntara in No. 35 above), Trailōkyamalla-Vīra-S'āntara-Dēva was ruling the S'āntalige Thousand under the shadow of his sole umbrella ;—

A dweller at his lotus feet, (with epithets as in No. 57 above), the paṭṭana-svāmi Nokkayya-Setṭi, (on the date specified), for the Paṭṭana-svāmi Jinālaya which he had caused to be made, presenting at the feet of Vīra-S'āntara-Dēva one hundred gadyāṇa of gold, obtained the grant of Molakeṛe ; its boundaries. He also granted his village Kukkuḍavalli, and releasing it from all taxes (specified), made it over to his *sahā-dharmmi* Sakalachandra-panḍita-dēva.

Imprecations and usual final verses.

Verses in praise of the king Bīra-S'āntara and of the paṭṭana-svāmi Nokka, known as *samyaktva-vārasi*. In Māhura, completing the god's favourites, he set them with jewels, and had images made of gold, silver, coral, precious stones and the five metals. S'āntageṛe, Molakeṛe, and below Molakeṛe the Paṭṭana-svāmigere, the Talevindegeṛe of Kukkuḍavalli,—these tanks did he have built. And giving one hundred gadyāṇa of gold, he made the Ugure stream to enter the Pāgimagala tank of Sauḷanga.

Sakalachandra-panḍita-dēva's lay-disciple Mallinātha wrote it. His praise. He made a grant of Guḍivayal.

Praises of the paṭṭana-svāmi's guru Divākaranandi-siddhānta-ratnākara-dēva, and of Bīra-S'āntara-Dēva entitled the omniscient. Also of Nokka who received the crown (or badge, *paṭṭa*) of paṭṭana-svāmi.

The śāsana of the Paṭṭanasvāmi Jinālaya.

59

Date 1066 A.D.

Prosperity to the Jina śāsana.

Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dēva was engaged in ruling the kingdom of the world as far as the four oceans :—

A dweller at his lotus feet,—Be it well. When, (with S'āntara titles as in No. 58 above), Trailōkyamalla Bhujabala-S'āntara-Dēva, freeing the S'āntalige Thousand from claimants and troubles, was ruling the kingdom ;—(on the date specified), for the Bhujabala-S'āntara Jinālaya in his own capital (*vājaḍhāni*) Pomburchcha, he granted Haravari to his guru Kanakanandi-dēva : its boundaries. Such is the śāsana of the basadi.

60

Date 897 A.D.

Be it well. Of the irreproachable faith, glory of the great Ugra-kula, having acquired renown for justice, able in capturing the champions of foreign kingdoms, Rāma with the bow,—Tolāpurusha Vikramāditya-S'āntara, (on the date specified), had a stone basadi made for Mōni-siddhānta-bhaṭṭara of the Koṇḍakundānavaya and made grants (specified) for it. Imprecations.

61

Date 1288 A.D.

Obeisance to S'ambhu &c.

Be it well. The mahā-maṇḍalēśvara, chief lord of the northern Madhurā, boon lord of Paṭṭi-Pomburchcha-pura, ornament of the great Ugra-vamśa,

Be it well. The mahâ-maṇḍalésvara, the establisher of chieftains, the Virabhadra of the Kali-yuga to chieftains, Kāthāri-karahatta-malla Sôveya-Nāyka and Kôṭi-Nāyka,—when Kumāra (or the prince) Soḍḍa . . . Dêva . . . was ruling the Sântalige kingdom under his sole umbrella,—thinking on the text, “Dharma is the first concern,” (on the date specified), restoring the temple of Kammattésvara, made grants (specified) for it in Pombucha, making them over to . . . valinga-dêva.

Imprecation.

62

Date about 800 A.D.

(A fragmentary inscription). Praises of Māsara Jakkayya, whose temple was the most beautiful to the south of Mannekhêṭa.

63

Date about 1062 A.D.

Obtainer of a boon from Sadāśiva-bhaṭṭāraka at whose side are the jewelled crowns of all the gods,—Be it well,—the all mahâ-maṇḍalésvara Trailôkyamalla-Bira-Sântara granted Goravarapaḷḷi to Sarvvaṇṇa-jīya, for as long as sun moon and stars endure, free of all imposts.

The gāvundas of this nâḍ, those of the five mathas and the kings who rule the nâḍ will protect this. Imprecation.

64

Date 1506 A.D.

(Nāgarī characters)

Obeisance to Gaṇādhipati. Praise of Sambhu, the Boar and Gaṇēśa.

From the churning of the milk ocean by the gods arose like butter a marvel (Chandra) dispersing the darkness. His son was Budha, his son Purūṣara, his son Ayu, his son Nahusha, his son Yayāti, whose son was Purvasu, born from Dēvayāni. In his line was born, the husband of Dēvaki, the king Timma, as famous among the Tuluva kings as Krishna among the Yadus. From him was the husband of Bukkamā, the king Išvara, a jewelled crown of virtues to kings. From him was born the king Narasa, the son of Dēvaki, as Kāma was born the son of Dēvaki. Crossing over the Kāvêri when in full flood, and seizing his enemy alive, taking possession of his kingdom, and making S'rīrangapaṭṭana his own, he set up the pillar of his fame, and won the praise of the three worlds. Conquering Chêra, Chôḷa, and Pāṇḍya, and the king of Madhurā whose honour was his ornament, as well as the fierce Turushka, the Gajapati king and others, from the Gangā to Lankā, and from the eastern to the western mountains he imposed his commands on all kings. So as greatly to increase the fame he had in the world, he many times made with joy all the sixteen great gifts in Rāmésvara and other principal sacred places, according to the śāstras, surrounded by learned men. By his queen Tippāji he had a son, as by Kausalya Daśaratha had Raghuvīra,—the handsome Vīra, Nrisimhēndra, equal to his father in liberality. Many gifts did he make in Kanakasadas, in the temple of Virūpāksha, in the city of the Kālahasti lord, in Venkaṭādri, in Kānci, in S'rīśaila, S'onaśaila, Harihara, Ahōbala, Sangama, S'rīranga, Kumbhaghōṇa, in the great Nandi-tīrtha the remover of darkness (or ignorance), in Nivritti, Gōkarṇa, Rāmasêtu¹ and many other sacred places, the streams poured out along with which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the Maināka mountain which was exposed to the attack of Indra's thunderbolt. Names of the gifts he made.

¹Of these places, 1 is Chidambaram in South Arcot; 2 is at Vijayanagara; 3 in North Arcot; 4 near Tirupati in the same; 5 is Conjeeveram; 6 is in Kurnool; 7 is Trinomalee in South Arcot; 8 is in the north of Mysore; 9 in Kurnool; 10 near Raichur; 11 near Trichinopoly; 12 in Tanjore; 13 and 14 in Kurnool; 15 in North Kanara; 16 in Madura.

Punisher of angry hostile kings, able in protecting the earth with his serpent-like arms, champion over kings who break their word, satisfying the desires of suppliants, brave in war, the rājādhirāja rāja-paramēśvara, champion over the three kings, terrifier of foreign kings, Suratrāṇa of the Hindu kings, destroyer of the tigers the evil, ... elephants, gaṇḍa-bhēruṇḍa,—adorned with these and other titles, addressed by the Aṅga, Vaṅga, Kāliṅga and other kings with such words as “Look on us, great king ! Victory ! Long life !”.—Vira-Nārasimha, seated on the jewel throne in Vijayanagara, eclipsing in fame and policy Nṛiga, Nāga, Nabusha and other great kings of the world, praised by the Brahmans as far as Sētu and Mēru, the eastern and the western mountains, pleasing the minds of all people, was ruling the kingdom. (On the date specified,) at the time of the eclipse of the sun, on the bank of the Tungabhadra, in the presence of the god Pampā Virūpāksha,—Sōmanna-Nāyaka, son of Basavaya and Rājiva, having obtained permission of his lord to make a great gift, when he was ruling the Āraga kingdom by the order of Vira-Nṛisimhendra, said—“(On the date specified, = 1502 A.D.) at the time of the eclipse of the sun, on the bank of the Kṛishṇavēṇī river, in the S’rūpālāya-mahā-kshētra, a grant of land for the āchārya-svāmi was, by permission, made by me, great lord. For this grant a śāsana, that it may be enjoyed as long as sun moon and stars.”

For the parama-hamsa, an instructor in the form of Hamsa, giver of boons to the excellent *parivrajakāchāryyas*, having crossed over the great ocean of grammar, logic and philosophy, acquainted with all arts, expounder of the traditions of the *Mahābhāshya* and other true śāstras, chief lord of Sataśringapura, famous in Gōkarṇa, his mind ever fixed to the Rāma mahā-mantra, the Yōgi named Rāghavēśvarasvāmi-Bhārati, devoted to worship of the feet of the god Rāmachandra, having the title Sripada (thrice repeated, as well as other titles),—(on the date specified = 1506 A.D.), at the time of the eclipse of the sun, on the bank of the Tungabhadra river, are granted the following villages situated between Āra-nād and Honnekoppa—(here come the names and boundaries). Valued at 573 varaha.

The grant is repeated three times in Sanskrit and twice in Kannaḍa.

This Virappa's śāsana is the order of Vira-Nṛisimha-Rāja's (son) Vira-Nārasimhendra-bhūmipāla.

The carpenter Mallanāchārya wrote (or engraved) this copper śāsana. Usual final verses.

(Signed, in Kannaḍa)—Śri-Virūpāksha.

65

Date 1455 A.D.

(Nāgarī characters)

Obeisance to Gaṇādhpati. Praise of S'ambhu and the Boar.

From the milk ocean was born the moon, in whose line was the king named Yadu, by Vāsudēva of whose family the earth was protected. In that family (omitting laudations) arose the king named Sangama; from him Bukka-Rāja; who by Gauri had the son Harihara; he, by Mēlāmbikā, had a son Pratāpa-Dēva-Rāja; who, by Dēmāmbikā, had a son Vijaya-bhūpati; he, by Nārāyaṇi-Dēvi, had the son Praudha-Pratāpa-Dēva-Rāja; his queen was Ponnalā-Dēvi, by whom, through the favour of the god Mallikārjuna of S'rigiri, he had a son Mallikārjuna. On the death of his father, Immaḍi-[Praudha]-Dēvēndra became the king of the world.

He, (with the Vijayanagar titles as in No. 64 above), in Vijayanagara whose moat is the Tungabhadra, having obtained the throne from his father, was ruling the whole world. That king Dēva-Rāja, the powerful Immaḍi-Praudha, there shone, the chief of kings. (On the date specified),—a Viśvāmitra of the Yajus-śākhā, resident of Honnāvura-pura, was the famous Nilakōḍa, the Brahman

Varadêśvara ; his son was Gôvinda Vâmana ; whose elder brother was Bas. va-bhaṭṭa ; whose son was Divākara. Receiving obeisance from the three, a dharma-sâsana was granted, for the sâsana-patrika given in the year Śrîmukha &c. (1453 A.D.) at the time of the moon's eclipse. Hâlakêri and Aḍugaṭṭa in the border of Kaḍutôke, valued at 100 varaha, will belong to Gôvinda. To the elder brother Basavaṇa and his son Divākara are given Urakera belonging to Maṇivaḷli, and with payment of rent, Kolapaiki. Farther details of the grant, with repetition of the same.

And the Brahmans blessed the king that he might live for ever.

Boundaries. Praises of the king Prauḍha-Dêva. Particulars of the 947 families of the *nâges*.

To the carpenter Muddanâchârya's son Virapa, the engraver of the sâsana, was granted one share. Usual final verses.

(signed, in Kannaḍa)—śrî-Virûpâksha.

66

Date 1506 A.D.

(Nâgarî characters)

Corresponds throughout with No. 64 above, except that the village granted is Molapura, with its hamlet Sunṇakal, to which was given the new name of Sômasamudram, situated in the Yedeghatta-sthala Fifty nâd of the Âraga-vênṭhe, granted as an agraḥâra divided into 18 shares. (Names and particulars of the Brahman recipients, and in Kannaḍa the boundaries).

The engraver and conclusion are the same as in No. 64.

67

Date 1450 A.D.

(Nâgarî characters)

Obeisance to Gaṇêśa. Obeisance to S'ambhu &c.

When the mahârâjâdhirâja vîra-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in Vijaya the royal city (*râjadhâni*) of many countries (*nânâ-dêśa*), protecting all the countries in his own right (*eva-dharmadalu*):—(on the date specified), the *parama-hansa parivrâjakâchârya*, established by Bhôgavardhana-vâlapurusha, descended in the line of Surêśvarâchârya the disciple of S'ankarâchârya the disciple of Bhagavat-pâdapûjya, consecrated by the lotus hands of Krishnatirtha-guru dwelling in Rishyaśringapura,—Vidyâranya-śrîpâda—gave to the *parama-hansa parivrâjakâchârya*, established by Bhôgavardhana-vâlapurusha, disciple of Sitâ-Râmachandra-Bhârati of the Raghûttama-maṭha of Gôkarṇa,—Chidbôdha-Bhârati,—a *vaiḥava timra-sâsana* (or grant conferring insignia), the text of which is as follows ;—Whereas the oversight of the *dharma*, the *prâyaschitta* and *agra-pâje* of the Brahmans distinguished as Haiva-Drâviḍas settled in the Haiva country has descended to you from a branch of the connection of Vidyânandâchârya the senior of Vidyabôdhaghanâchârya formerly resident in our Rishyaśringapura, and been exercised by you in due succession,—and both branches of the connection being the same,—in the presence of (the god) Mahâbalêśvara, we grant to you in addition, throne, crown, palanquin, white umbrella, chimaras on both sides, *makara tôraṇa* (a kind of arched canopy), fan, daylight torch, yellow and red flags and such insignia, with cymbals, conchs, *chakra* and other musical instruments, in the presence of people come from many countries. With these insignia (repeated) you may travel to countries in the four quarters and continue in their enjoyment, you and your disciples in succession, together with the privileges (repeated) formerly belonging to you,—as long as sun and moon endure.

Date 1463 A.D.

(Nāgari characters)

Beginning as in No. 67 above, but in the reign of Immaḍi-Dēva-Rāya-mahārāya. (On the date specified), at the foot of Hēmadri, on the bank of the Tuṅgabhadra, —to the *parama-hansa parivṛḍa-kāchārya* Rāghavēśvara-Bhārati-śrīpāda of the Raghūttama-maṭha of Gōkarṇa, worshipper of the lotus feet of (the god) Rāmachandra, consecrated by the lotus hands of Chidbōdha-Bhārati-śrīpāda residing in Sataśringapura, established by Bhōgavardhana-vālapurusha, descended in the line of Vidyānandāchārya disciple of Surēśvarāchārya disciple of S'ankarāchārya disciple of Bhagavatpāda-pūjya, —Immaḍi-Dēva-Rāya-mahārāya, folding his hands to his forehead (in reverence), gave a *vaiḥava-tāmra-śāsana* (or copper śāsana conferring insignia) as follows ;—Whereas formerly Vidyāraṇya-śrīpāda, in the presence of (the god) Mahābalēśvara of Gōkarṇa, granted to your predecessor Chidbōdha-Bhārati-śrīpāda, throne &c. (as in No. 67 above)—and you have continued in their enjoyment,—Now, in the presence of the god Virūpākshēśvara, we grant to you in addition, two five-branched torches, five *kalaśas* above the palanquin and so forth, to be enjoyed &c. (as in No. 67).

The engraver was the carpenter Virannāchāri.

(signed, in Kannada),—śrī-Virūpāksha.

Date 1463 A.D.

Obeisance to Gaṇādhīpati. May he protect you, the original Boar, who raised up from the ocean the Earth, which was dripping as if with excessive perspiration from the tight embraces of her lover. He who, dancing in his mother's lap, took the crescent moon on his father's head to be his lost tusk, and was reaching for it, blaming his father for stealing it, while his mother looked on with a face covered with smiles,—the boy who was the home of parental affection, the one-tusked (Gaṇēśa), may he grant prosperity.

There is, glorious from the birth therein of the one free from ailments (Krishna, otherwise the birthplace of pearls) a root for lofty growth, honoured by the gods (otherwise, bright with joints), the excellent Yadi-vamśa.¹ In it there was a king named Sangama, of highest qualities, by whom the Lakshmi the Kārṇāṭa country was enabled permanently to wear her earrings.² From him (omitting laudations) was born Bukka-Rāya. From him Harihara. From him Dēva-Rāya. From him Vijaya-Rāya. From him Dēva-Rāya. His son was Mallikārjuna, who was called Immaḍi-Dēva-Rāya.

He, being moved to make grants, having bathed in water brought from the sacred tīrthas, attired in purified flaxen garments, united with Brahmans who had performed the religious baths, the rājādhirāja rāja-paramēśvara vīra-pratāpa, the great king named Immaḍi-Praudha-Dēvendra, (on the date specified), on his birthday (or under his natal star), in the pure Bhāskara-kshētra, at the foot of the Hēmakūṭa hill, on the bank of the Tuṅgabhadra river, in the presence of the god Virūpāksha,—in a holy place, at an auspicious time, in the presence of the god Chandramauli, in the Bārakūr-venṭhe of the Bārakūr kingdom, gave three villages belonging to Chaturmandi,—Baulāḍi, yielding 417½ kāṭi, Uppergunda, yielding 334½ kāṭi, and Dēvarahosūr, yielding 627½ kāṭi,—altogether 1379½ kāṭi—there being 4 kāṭi to one varaha—equal to 345 varaha, with all rights, free of all imposts,—doing obeisance to the god Rāmachandra, the form worshipped by the *parama-hansa pari-*

¹ Double meanings are derived from *vamśa*, a family or race, and *vamśa*, the bamboo.

² That is, she was not allowed to remain as a widow, or without a lord.

vṛājākāchārya, who had crossed over the great oceans of grammar, philosophy and logic, proficient in all arts, skilled in expounding the *mahābhāshya* and other true śāstras, ever repeating in his mind the great Rāma-mantra, ever worshipping the lotus feet of the god Rāmachandra, Rāghavēśvara-Sarasvatī-śrīpāda,—for the offerings to that god Rāmachandra, who granted to the king the boon of his desires.

That all may understand clearly, the meaning of these ślōkas according to the sealed order (*mudra-chētu*)¹ of the king, are here given in the vernacular (*bhāshā*) in the form employed in the Karpāṭa country, together with the boundaries of those three Rāma villages.

Repetition of the whole in Kannaḍa, with boundaries of the villages, to be enjoyed as a sarva-mānya agrahāra as long as sun and moon endure.

The composer, Vidvān Mallāṇa-bhaṭṭa, son of Kāmaṇa, of the Bhāradvāja-kula and a Rīg-vēdi,—and the engraver of the śāsana, the carpenter Muddanāchārya's son Virāṇa,—we two have given up the *vṛittis* granted to us, as an offering to the god Rāmachandra.

Usual final verses.

(signed),—śrī-Virūpāksha.

70

Date ? 1068 A.D.

Be it well. Vira-Sāntara-Dēva's *sāhaṇi* Kētamalla, (on the date specified), fighting with Hoy-sala's Nāyaka, slew many, and wedded to the goddess of valour, gained the world of gods. Having conquered many warriors in battle with the valour of Bhīma and Arjuna, this heroic Kētamalla, having become S'rīramāṇa (the beloved of the goddess of Fortune), went to heaven.

His younger brother Gummeya-sāhaṇi performed the rites for him and set up this *vīragal*.

71

Date about 1062 A.D.

Be it well. The mahā-maṇḍalēśvara Vira-Sāntara-Dēva's house-ministers being with the Siriyas of Mūdanād,—Jayasimha-veggade's man Kumbhāra-Siriyama, fighting with Hoysaṇa's hostile force, stabbed the horse and went to the world of gods.

72

Date 1221 A.D.

Be it well. (On the date specified), the chief man of Bammarasa's house fought and gained the world of gods. His wife Siriyavve and his son-in-law Sāteya set up this *vīragal* for him.

73

Date 1511 A.D.

Obeisance to Gaṇādhīpati. Obeisance to Sambhu &c.

Be it well. (On the date specified = 1501 A.D.), at the time when the maharājādhīrāja rāja-paramēśvara vīra-pratāpa Narasinga-mahārāya, in the presence of the god Virūpāksha was protecting . . . in righteousness :—having favoured to Nāgarasappa-Nāyaka and Nāyaka the kingdom of Āraga, and they were protecting it ;—Sōmaṇṇa-Nāyaka, (on the date specified, = 1511 A.D.), at the time of an eclipse of the sun, made a grant of the Molaṇr village, in . . . of the Āraga kingdom, with the approval of Narasinga-Rāya and Narasappa-Nāyaka-Rāya, to Brah-

¹In lines 82 and 83 called *tōraṇa-chētu*.

mans as an agra-hâra. (Details of the Brahmans who received the 12 shares). Thus, at the auspicious time of the sun's eclipse, on the bank of the Kṛishṇa, from love to Umâ-Mahêśvara, was the village granted, free of all imposts. Witnesses,—Sun and moon &c. Usual final verses.

75

Date about 1550 A.D.

..... at the time when Bankiyarasa and Honna... Dêviamma were protecting the Bidurûr-
śime ;—for the god of Bidurûr, Hebbalage Gôvinda-adhikâri, granted endowments (as specified).

Witnesses,—Sun and moon. Usual final verses.

76

Date about 1550 A.D.

(Most of the inscription is defaced). S'ankara-sênabhôva made grants (specified) for the service, offerings and festivals of the god S'ankara. Witnesses,—Sun and moon. Usual final verses.

77

Date 1550 A.D.

(On the date specified), at the time when, [descended from] the mahârâjâdhirâja... vira-pratâpa Harihara-Râya-mahârâya,—Sadâśiva-Râya-mahârâya was in Vidyânagara called Hampe Hastinâvatî, protecting the kingdom in peace and wisdom :—And by his order, Keḷadi Sadâśiva-Râya-Nâyaka was ruling the Araga kingdom ;—in the ire Nine kampana, belonging to of the Bidurûr-
śime, Bankiyarasa and the owner of Ho, S'ankara-Dêviamma, ... (*rest gone*).

78

Date 1713 A.D.

(*Latin*)

Made at Amsterdam in the year of our Lord 1713.¹

79

Date 1616 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the maṭha of the Râmânuja sect at Ikkêri and for the god Venkatêśa,—the Edava Murâri, kôṭe-kôḷâbala, establisher of the pure Vaidikâdvaita-siddhânta, devoted to Śiva and the guru, Keḷadi Venkatappa-Nâyaka gave a dharma-śâsana as follows ;—the Tivaḷi village in Haratâlu-śime, as an offering to Viśvêśvara, have we granted. Details of the *rôḷhe* (or assessment), total 71 varaha.—Here follow particulars of how the sum is to be spent.

Witnesses,—Sun and moon, &c.

(*signed*)—Śrî. Venkatâdri.

¹ This Latin inscription is at the Venkatarama temple, on a bell carried off by Tipu Sultân from one of the Christian churches in South Canara or Malabar.

#025

1. ...
2. Araga
3. Muttur
4. Mandagadda. 180-189

TIRTHAHALLI TALUQ

—:o:—

1

Date 1431 A.D.

Obeisance to Ganādhpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), at the time of an eclipse of the sun,—when the rājādhirāja rāja-paramēśvara vira-pratāpa Dēva-Rāya-mahārāya was in Vijayanagara, ruling a prosperous empire :—And, by that king's order, . . . was protecting the Arāga kingdom :—details of the land given for the dharmma-*chhatra* made by Gangādharapuri-śrīpāda in the name of Īśvarasvarūpa-odeyar ;—(here follow the details). Also the money and articles to be given to the pārūpatya (or manager).

Imprecations. The approval (or signature) of Gangādharapuri-śrīpāda of the maṭha that made this dharmma,—śrī-Narasimha-Dēvaru.

Usual final verses.

2

Date 1423 A.D.

Obeisance to Ganādhpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa Dēva-Rāya-mahārāya was in the royal city (rājadhāni) Vijayanagari, ruling a prosperous empire, protecting in righteousness the ās'rama-dharmmas of all the castes (varṇa) :—And, by that king's order, Sirigirinātha-Dēva was protecting in righteousness the Arāga kingdom ;—Gangādharapuri-śrīpāda, disciple of Dēvēndrapuri-śrīpāda of Tirthadahalli in the Arāga-venthe, purchased (from persons named) the land of Hannaugi, a hamlet of Bukkarājapura, and in the presence of the gods Rāmanātha and Narasimha of Tirthadahalli, on the bank of the Tungabhadra, in front of the Brahmans, at the time of the eclipse of the sun, made a grant of it for a satra, with a śāsana as follows ;—(here come the details).

Our junior guru Īśvarasvarūpa-śrīpāda having died from bloody jaundice, in his name 8 Brahmins, and in our name 2 Brahmins,—altogether 10 persons will receive allowances (as specified). And in the name of our guru Dēvēndrapuri-śrīpāda an allowance (as specified) will be granted to one Brahmin. Directions as to the allowances for the Brahmins who manage the chhatra, and for the pārūpatya (or manager) of all the lands and grants.

The protectors of this dharmma are the Brahmins of Bukkarājapura and Tirthadahalli. Imprecations.

3

Date 1640 A.D.

Obeisance to S'ambhu &c.

Be it well. (On the date specified), the Eḷava-Murāri, Kōḷe-kōlāhala, establisher of the pure Vaidikāivaita-siddhānta, devoted to faith in Siva and the guru,—Keḷadi Venkaṭappa-Nāyaka's grandson, Bhadrappa-Nāyaka's son, Viraśūlita-Nāyaka,—for the temple expenses of the gods Lakshmi-Narasimha and Sachchidanandāśvara, which Parashitta nuyya Rāmakrishnayya had set up

in Tirtharājapura,—on the application of Rāmakrishna,—made the following grant,—(here come the details) an estate yielding 80 varaha in Madhuvanka-nād, with all usual rights. Thus is the copper śāsana.

(Witnesses)—Sun and moon &c. Imprecations.

(signed)—śrī-Venkaṭādri.

4

Date 1640 A.D.

A grant by the same to Rāmakrishna, —son of Purushōttamaya, and grandson of Rāmakrishna of the treasury—of villages (specified) in Muduvanka-nād of the Āraga kingdom, valued at 348 varaha, with all usual rights. Ends like No. 3 above.

5

Date 1577 A.D.

(Nāgarī characters)

Obeisance to Gaṇāthipati. Obeisance to Sambhu &c. Invocation of the Boar and praise of Gaṇēśa.

The rājādhirāja rāja-paramēśvara vira-pratāpa the mahārāja Sadāśiva (his praises). The Turuśkas, bowed down with the weight of their fears, did service in the courtyard of his great minister Rāma-Rāja; and various ministers sent as envoys besought of him as a favour to admit them to his army.

When thus (with titles) king Sadāśiva, being in Vidyānagari, seated on the jewel throne, was formerly ruling the kingdom, protecting all the castes in their customs :—the follower of his orders, by his command,—the Yeḍava-Murāri, Kōṭe-kōlāhala, establisher of the viśuddha-Vaidikādvaita-siddhānta, destroyer of his opponents, devoted to faith in Śiva, Sadāśiva-Rāja-Nāyaka, born in Keḷadi, celebrated in the world by the place name Keḷadi, having taken possession of the Guttiśime, the Āraga Eighteen kampāna Bārakūr, and Mangalūr, with their districts, was ruling them ;—at that time was established the Sadāśivapura agrahāra,—the account of the restoration of which is as follows, written for general understanding in the language of the country.

Whereas Sadāśiva-Rāja-Nāyaka's minister Mādappayya established to the east of the Virūpa-samudra tank of Āraga, on the bank of the Kushāvati river, in the name of Sadāśiva-Rāja-Nāyaka, an agrahāra named Sadāśivapura, and setting up there temples of Śiva and Vishnu and other gods, for the Brahmans of that village and for the worship at the temples, having purchased from the Brahmans of the Sixty agrahāris lands among those formerly granted by the king to Brahmans which had gone to ruin and been resumed to the palace, and others from landholders and other nād people, presented them ;—and to the north of the same having made certain vrittis, on which some Brahmans built houses and others did not, some raised crops from the land and some did not,—and the whole had come into disorder, being without any proper regulation,—

And whereas since then, the Āraga Guttiśime, Bārakūr, Mangalūr and other kingdom devolved in succession,—under the hand of the rājādhirāja rāja-paramēśvara vira-pratāpa vira-Śrī-Ranga-Rāja-Dēva-mahārāja,—on that Sadāśiva-Rāja-Nāyaka's grandson, devoted to faith in Śiva and the guru, Rāma-Rāja-Nāyaka, and he was ruling it ;—

By order of that Śrī-Ranga-Rāja,—Rāma-Rāja-Nāyaka, on account of the property of the agrahāra founded in the name of his ancestor being insufficient for the Brahmans and their families, and because that Mādappa's sons not knowing how to act in accord with the signature of the palace, had disposed of the vrittis and having no wish for the management of the village had left it without

any manager, and it was going to ruin ;—And whereas meanwhile, among the agraḥāras formerly given by the king, the Yegimalali village having escheated to the palace, it was granted for food for the village, but instead of the existing shareholders dividing it among themselves, a few had irregularly made it into extra vrittis, and the estate being insufficient for the proper shareholders and their families, the *dharmas* of the agraḥāra were neglected,—(on the date specified, S'aka 1495, the year S'rimukha), Rāna-Rāja-Nāyaka made inquiry into the case of the village, removed the original irregularities, brought into use the shares unlawfully formed into extra vrittis, and making grants, at the time of the moon's eclipse, of lands belonging to agraḥāras formerly given by the king which had been ruined and resumed to the palace, had appointed as manager Krishnappaya, the son of Nārāyaṇappa of the treasury of gold, and making it the chief agraḥāra among those of the Āraḡa Gutti kingdom, had given it the name of Yejamāna Sadāsivapura.

Since then, releasing the village given (as above) for food, and the other lands ; in the year Īśvara (1577 A.D.) he granted other lands instead and assigned them by a permanent śāsana to the shareholder Brahmans and the temples, renewing the distribution as follows :—(here follow very lengthy details of the lands, and lists of the Brahmans who received shares).

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed),—śrī-Sadāsiva.

6

Date 1723 A.D.

Obeisance to S'ambhu. Be it well. (On the date specified), (with usual titles), born in Keladi Sadāsiva-Rāja-Nāyaka's vamaśa, S'ivappa-Nāyaka's great-grandson, Sōmaśekhara-Nāyaka's lawful wife Chennamāji's grandson, Basavappa-Nāyaka's son, Sōmaśekhara-Nāyaka, granted to Nallūr Venkappa's great-grandson, Lakshimpataiya's grandson, Venkappa's son, Lakshimpataiya's younger brother Vyāsappa, a śāsana of a gift of land as follows ;—Your father Venkappa having built the Lakshmigōvindapura agraḥāra in the name of his father, on the bank of the Tuṅgabhadra, in Bāle. bayal village of Maḍhuvanka-nād, on the road going from Tirtharājapura to S'ivarājapura agraḥāra, and built a temple there and set up the god Venkatēśvara,—and Nirvāṇaiya, (? your) father-in-law, having applied that a grant may be given by śāsana for the temple expenses,—the following *uttār* is granted ; (here come the details) altogether 274 varaha 1 haṇa 1 mupāga, with all usual rights.

(Witnesses)—Sun and moon &c. Wherever a yōgīśvara once performs S'ivaliṅga worship, there all the sacred bathing places are ever present, O Guha,¹ Whatever gift is made to a S'ivabhakta from love to Hara is pure, it is said, and a chief means of obtaining *mōksha*.

(signed),—śrī-Sadāsiva.

7

Date 1665 A.D.

At the auspicious lotus feet of Lambōdara (Gaṇēśa) do I take refuge, by contact with the dust from which, the seas of difficulty are dried up. Invocation of the Boar. Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), born in Keladi Sadāsiva-Rāja-Nāyaka's vamaśa, Sankanna-Nāyaka's great-grandson, Siddappa-Nāyaka's grandson, S'ivappa-Nāyaka's son, Sīmūśekhara-Nāyaka granted to the Brahmans of S'ivarājapura agraḥāra a copper śāsana of a grant of land as follows :—(here comes an immense list of details, and distribution),—altogether these villages yielding 935 varaha 7 haṇa have we granted as an offering to S'iva, with all usual rights, which may

¹ Thus is his son Guha (Shaṇmukha) addressed by S'iva.—Said to be quoted from the Skānda Purāṇa.

you, your sons and posterity enjoy as long as sun and moon endure, maintaining the temple observances, the Kandāchāra (or guards), the *satra dharma*, etcetera.

Divine witnesses;—Sun and moon &c. Usual final verses.

Another share, making the total 936 varaha 7 haṇa, granted by Sōmasēkhara-Nāyaka (related as above) to Brahmans of many gōtras, sūtras, śikhās, and names, of the S'ivārājapura agrahāra, and for the temple and *satra dharma*,—together with our paternal uncle Venkaṭappa-Nāyaka and our elder brother Bhadrappa-Nāyaka.

(signed)—śrī-Sadāśiva

8

Date 1396 A.D.

Obeisance to Gaṇādhīpati. Obeisance to Sambhu. &c.

Be it well. (On the date specified) when the mahārājādhirāja rāja-paramēśvara vira-Harihara-Rāya was in the city of Vijayanagari, ruling the empire in peace and wisdom:—all the Brahmans, farmers and subjects of . . . in the Āraga kingdom, and all the nāḍ people of our Muduvanka-nāḍ, agreeing among themselves, granted to Mayyaṇṇa's son Virupaṇṇa a śāsana of a gift of land as follows;—(here come the details, much defaced). Usual final verses.

9

Date 1404 A.D.

May the exalted Boar protect you, on the sprout upon whose face the earth shone like a bee on a *kētaki* blossom. May the gods Brahma, Vishnu, S'iva and Indra ever grant protection to the worlds. Obeisance to S'ambhu &c. May the four arms of Hari protect you, black as the clouds, hardened with the use of (the bow) S'yāṅga, the pillars of the maṭṭapa of the three worlds.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa Harihara-mahārāya was in Vijayanagari, protecting the *varṇāśrama-dharmmas*, and ruling the empire in peace and wisdom:—And, by that king's order, Rāyappa-Oḍeyar's (son) Virappa-Oḍeyar was protecting the Āraga kingdom;—all the nāḍs of the Eighteen *kampaṇa* of the Āraga-venṭhe, and all the cultivators of the three cities, having agreed together, made for the offerings of the god Kalinātha of the Mūlasthāna of Āraga a grant of land rented at 12 *hon* in the Bondi village in Mēlubhāgi of Muduvanka-nāḍ, (here come details),—with freedom from *sunṭa*, *kāruka*, *grāma gadyāna*, *pancha kiruka* and all other dues,—at the auspicious time of the (conjunction of the) seven planets.

10

Date 1404 A.D.

(On the date specified), 25 nāḍ people (named) agreeing among themselves, granted a *vīṣe* (or betel leaf)¹ as follows;—all the . . . land have we given up to Virappa-Oḍeyar for 25 *hon* to provide offerings, as we are unable to plough this land, or . . . it. And that we have no further connection with this land of the Bondi village, and have given it of our own free will,—witnesses (here come the names and signatures).

11

Date 1404 A.D.

Obeisance to Gaṇādhīpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahārāja rāja-paramēśvara vira-pratāpa Harihara-mahārāya's son vira-Bukka-mahārāya was in Vijayanagari, in the presence of the god Virūpākṣha,

¹The meaning is that the grant was made with the offering of *lāmbūla*—or betel leaf.

protecting the *varṇāśrama-dharmas* :—And Rāmappa-Oḍeyar's (son) Bommappa's son Viṭṭhanna was protecting the ^AĀraga kingdom ;—that Viṭṭhanna granted for the offerings to the god Kalinātha of the Mūlāsthāna of Āraga a stone śāsana of a gift of land as follows ;—here come details of land having a fixed rent of 25 hon, in Bondi village of the Muduvanka-nāḍ of the ^AĀraga-venṭhe. Also details of the articles to be provided for the god from the money, said to be written in a copper śāsana. Usual final verses.

Witnesses,—Sun and moon &c.

12

Date 1405 A.D.

Obeisance to Gaṇādhpati, and to Sarasvatī and the gurus. May it be unobstructed.

Be it well. (On the date specified), when the rājāhīrāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, vira-pratāpa Buṭṭappa-māhārāja was in Vijayanagari, protecting the *varṇāśrama-dharmmas*, and ruling the empire in peace and wisdom :—

And by that king's order, the Brahma-Kshatriya, a *dikṣhā-guru* in regard to all the gifts mentioned in the *Hēmadri*, descended from Sankappa and Rāyappa, Brahma-Rāja's son Virappa-Ṣoḍeyar, was protecting the ^AĀraga kingdom in righteousness ;—all the farmers of the Mandu-nāḍ Four of Muduvanka-nāḍ in the Eighteen kampana of Āraga, and of the nāḍ Thirty, agreeing among themselves, granted for the god Kalinātha of the Mūlāsthāna of Āraga a śāsana of a gift of land as follows ;—in the Toragale village in Mēlubbāgi of our Muduvanka-nāḍ we have purchased land for 2 ga and given it for the perpetual lamp of the god, with all usual rights, with stone and copper śāsanas.

Witnesses,—Sun and moon &c. The ^AĀraga sēnabōva Hariyappa's... 's writing.

13

Date 1404 A.D.

Obeisance to Gaṇādhpati. May it be prosperous. Obeisance to S'ambhu &c. Praises of (the goddess) Chaudikā.

Be it well. (On the date specified), when the mahārājāhīrāja rāja-paramēśvara vira-pratāpa Harihara-mahārāja's son Virūpikṣa-māhārāja was in Vijayanagari, protecting the *varṇāśrama-dharmmas*, and ruling the empire in peace and wisdom :—Rāyappa's elder brother... the minister Bommappa's son Viṭṭhanna made for the offerings of the goddess Bana of Hiriyaṅgaḍi in ^AĀraga a gift of land by stone śāsana as follows ;—the Marivari village, formerly a Chaudēśvari pura, was now restored to provide offerings (specified) in his own name for the goddess, and a money grant given to Anantavajhya for reciting praises and prayers to the goddess. Imprecation.

14

Date 1423 A.D.

Obeisance to Gaṇādhpati. Superior to the *varṇāśramas*, superior to caste differences, superior to *karmas*, freed from avarice,—Akhaṇḍa-muni do I reverence, the chief of munis.

Be it well. (On the date specified), when the mahārājāhīrāja rāja-paramēśvara vira-pratāpa Harihara-mahārāja's son Dēva-Rāja-mahārāja, on the throne of Vijayanagara, was protecting the *varṇāśrama-dharmmas*, and ruling the whole empire in the path of righteousness :—and a *dikṣhā-guru* in regard to all the gifts mentioned in the *Hēmadri*, Kampana-Ṣoḍeyar's son, the prince ... Sirigirinātha-Oḍeyar, by [that king's] order, was ruling the Āraga empire in the path of righteousness ;—for

the god Akhaṇḍa-Brahmēśvara, that Sirigirinītha-Oḍeyar made, for the offerings, perpetual lamp, and for the *chakra* he had established in the temple, grants by a stone śāsana as follows ;—here come details of *sāsas* in Kikivallī, and other villages,—altogether a dharma of 55 varaha. Details of the provision to be made

15

Date about 1545 A.D.

(12 lines gone). Be it well. (On the date specified, date gone) Sadāsīva-Nāyaka and Rāmārāya-Nāyaka granted to Benakappa-Setṭi of Āraga and others (named) a dharma śāsana. [Hari]hara-Oḍeyar made the dharma that for the Āraga city the fixed rent and combined dues should be 100 varaha. Customs and watchmen's due at the former rate. Thus much will we continue. For Brahmans and others the 101 families (*kula*) and for the 18 castes (*jāti*) there is no (forfeiture) on account of there being no son (*aputrika*). And so also there is no *amyāya*, fine (*daṇḍa*), or rent (*kandāya*). Imprecations.

16

Date 1877 A.D.

Obeisance to Gaṇādhīpati. Obeisance to Sāmbhu &c.

Be it well. In the increasing reign of the mahārājādhirāja rāja-paramēśvara vīra-Bukka-Rāya's son vīra-Harihara-Rāya, (on the date specified), Vāsikāṛī Rāma-Dēva's daughter Padmala-Dēvi, and Manjā-Dēvi of the female apartments of Padmala-Dēvi's son that vīra-Bukka-Rāya's son Vēdagiri Virūpa-Rāya, had made for the god Virabhadra of Āraga 1000

United with Vēlagiri-Virūpanna-Oḍeyar, Manjā-Dēvi took *svargga* by force.

17

Date ? 1350 A.D.

Be it well. (On the date specified), when chief lord of the eastern southern western and northern oceans, vīra-Harihara-Rāya

18

Date ? about 1570½ A.D.

(Nāgarī characters)

(The greater part of both sides is gone).

Details (*valhūṇe*) of grant inscribed on the first stone Kai Nāyaka gave to the agraḥāras of the Āraga Gutti śīme land having a money rent of 415 varaha. And the manager of Salāsīvapura on the bank of the Kuśāvati in Āraga, and the Brahmans gave land for the temple and village *dharma*s, and for repairs.

Divine witnesses,—Sun and moon &c. Imprecations.

19

Date 1573 A.D.

(Much of the inscription is effaced).

..... pratāpa mahārīya's son Sadāsīva-Rāya (on the date specified), Rāmārāja-Nāyaka re-leasing the in the village, appointing holders for the existing shares,

and... of the agrahāras formerly granted for food, and from the village lands giving some at the time of the eclipse of the moon as an offering to Ívara, appointed Rāmakṛishṇappa (descent given) to be the manager, and gave to the village the name of Sadāśivapura.

Date 1577 A.D.

And (on the date specified) gave a śāsana to manager and Brahman shareholders restoring the lands for the temple, *sūtra*, . . . purāṇa and (here come an immense number of details of the lands and the distribution to be made of the funds).

20

Date 1362 A.D.

(On the date specified), the pratāpa-chakrēśvara Bukka-Rāja's son in Virupākshapura named after him, granted a share of land yielding 100 hon subject to a deduction (for taxes specified) of 20 hon. Imprecation.

By order of that Virupapṇa-Voḍeyar, some grant to Brahmans. (The inscription is much effaced).

21

Date ? 1378 A.D.

Obeisance to S'ambhu &c. (In the year specified), 45 Brahmans of...halli, agreeing among themselves, released the *śāmya* to certain persons (named), granting them the dues (named) in Eḍehalli, Betuḷa, and Beḷuguru besides this they have no claim to half share. Witnesses.

22

Date 1405 A.D.

Obeisance to Gaṇādhpati. May the four arms of Hari protect you, black as the rain clouds, hard with the use of (the bow) S'arṅga, the pillars of the maṭṭapa of the three worlds. Obeisance to S'ambhu &c. Obeisance to the god worthy of Brahmans, the friend of cows and Brahmans, and also the friend of the world,—to Kṛishṇa Gōvinda, obeisance.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-mahārāja's son¹ Rāja was in the city of Vijayanagari, in the presence of the god Virupāksha, protecting the whole empire in peace and wisdom :—

And, by order of that king, ? Rāyapa-Oḷeyar's (son) ? Viraṇṇa was protecting the ^AAraga kingdom ;—to Vāmraśa (descent given), the mahā-prabhuś of the 59 agrahāras of the ^SSātālige Thousand in the ^AAraga-venṭ, and all the nāḍ Brahmans, agreeing among themselves, in order that they might attain to the Vishnu-lōka, granted a śāsana of a gift of land as follows ;—here come the details of land rented at 2 hon, with a *ūjavari* of 17 khaṇḍuga, in ? Trivatsegana-bayalu, a hamlet of Koḷavali-Kukuri in Maravalige-nāḍ of the ^SSātālige-nāḍ, presented in the presence of the god Virabhadra of Araga, with all usual rights.

Witnesses—Sun and moon &c. Usual final verses.

The nāḍ sēnabhōva Narahari-dēva's writing. Signatures. Usual final verses.

23

Date 1432 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Dēva-Rāja-mahārāja was in the presence of the god Virupāksha, protecting in peace and wisdom all the

¹This seems to be a strange name, something like *Parvāpatuvina*, but cannot be made out clearly.

dharmamāśramas :—and, by that king's order, the Brahma-Kshatriya Rāyappa-Oḍeyar's son Sirigiri-nātha-Oḍeyar was protecting the Āraga kingdom ;—on a force coming to Koḷavaḷi in Sātaliḡe-nāḡ and fighting, Bommarasa-heggaḡe's son Puṭṭaggaḡe broke the army, and in the battle, with valour like that of Kumāra and Rāmanātha, covered with arrows, took *svargga* by force.

For which Bommarasa-heggaḡe granted land (specified) to Joyisa Siḡanna.

This viragal was made by Sūrōja's son Virōja.

24

Date about 1405 A.D.

(The first part is all gone. In the reign of some Vijayanagar king), and all the nāḡ seṭṭis, agreeing among themselves, made a grant of the Bāḡagāra-koppa rented land in Bekkase village (its boundaries), with all usual rights, to the nāḡ people of the Eighteen kampāḡa and those of the three cities. Details of the rent and dues to be paid. And they granted Bāḡagāra to Rāyappa's (son) Bommaḡḡa's (son) Virappa-Oḍeyar.

And that Virappa-Oḍeyar made over Bāḡagāra, giving it the name Ayōḡhyāpura, to the moon to the garden of waterlilies the learned, the establisher of the Vaishṇava-siddhānta, worshipper of the lotus feet of the god Rāma, worshipper of the lotus feet of . . . tirtha-śrīpāda, Sulabhatirtha-śrīpāda, for the offerings to the god.

And that Sulabhatirtha-śrīpāda, dividing that Ayōḡhyāpura into 22 shares, distributed them (as specified). Imprecations. The lotus his heart steeped in the *Suḡhā* (name of work, otherwise nectar) of the Madhva śāstras, his mind fixed on the two feet of S'rikānta (Vishnu), Mādha-vāryya-tirtha-guru's son Trailōkyabhūḡhaḡa-yatindra-guru do I reverence.

Signatures.

Some extra shares.

25

Date 1250 A.D.

Obeisance to S'ambhu &c.

Be it well. When, with all titles, the mahā-maḡḡalika, a brother to the wives of others, hunter of claimants, a wrestler in frontier fights, his father's rutting elephant, worshipper of the lotus feet of the gods Kali and Gōpāḡa,—Siriyaḡ-heggaḡe was in the residence of Sagedavaḡḡi, ruling the kingdom in peace and wisdom :—(on the date specified), marching against Annaḡ-heggaḡe, when having beaten and driven out his army from Heddūr-nāḡ, he was returning, (a long account of a fight in which Nāḡana Siriyaḡḡa and his father-in-law Hōysaya fell). Siriyaḡ-heggaḡe bore away their bodies with all honours, and the apsaras carried them to *svarga*. Hōysaya's younger brother made a grant for the *viragal*. Imprecation.

26

Date 1250 A.D.

Account of the fight between Siriyaḡ-heggaḡe (with titles as in No. 25 above) and Annaḡ-heggaḡe, when the Heddūr-nāḡ was plundered. Nāḡana Siriyaḡḡa fell and was carried by the celestial nymphs to *svarga*.

For this *virgal* of Siriyaḡḡa land (specified) was granted.

27

Date 929 A.D.

(The first part is effaced).

Be it well. (On the date specified), Ravichandrayya set up Masavāditya in Nellajavaḡḡi. And his younger brother Ammayya had a temple made, and gave for the bhaḡāra (or priest) Kēsarayya, 8 kaḡḡugas of land. .

28

Date 1377 A.D.

Obeisance to Gaṇādhpati. Obeisance to Sāmbhu &c.

Be it well. (On the date specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, vīra-Bukka-Rāya's son vīra-Udagiri-Virupanna-Oḍeyar was ruling the Āraga kingdom in peace and wisdom :—all the nāḍ prabhū in the Nāsavandu-nāḍ-śīme of Muduvanka-nāḍ gave to Bēcharasa's son Gōyindēva, a śāsana of a gift as follows ;—here come details of the Attigāra village given with all usual rights, at the time of an eclipse of the sun, after offerings to S'iva. Imprecations.

(Witnesses)—Sun and moon &c.

30

Date 1368 A.D.

Be it well. (On the date specified), all the 34 ... of Madhuvanka-nāḍ, —when, with all titles, was ruling,—made a grant of land (specified) for daily offerings to the god Vināyaka at the boundary of the city of Āraga son Virupanna-Voḍeyar's royal palace . . .

31

Date 1401 A.D.

Obeisance to Gaṇādhpati, Sarasvatī and the gurus. May it be unobstructed. Obeisance to Sāmbhu &c. Obeisance to (the god) worthy of Brahmans, the friend of cows and Brahmans, and friend of the world,—Kṛṣṇa Gōvinda.

Be it well. (On the date specified), when the mahārājādhirāja rā-a-paramēśvara vīra-Harihara-mahārāya was protecting the kingdom in peace and wisdom :—And, by that king's order, Jannarasa-Oḍeyar was protecting the Āraga kingdom ;—Bomm-heggaḍe of Bikkavallī belonging to Melubhāgi in Muduvanka-nāḍ of the Āraga-veṇṇa, gave to Dīmōdara-Nāyaka's son Kēsappa a stone and copper śāsana of a sale of land as follows ;—here come the details, the donee being here called Dāmōdara-bhaṭṭa's son Kṛṣṇappa.

Written by the nāḍ sēnabhōva Singappa. Witnesses. Signatures. Imprecations.

32

Date ? 1418 A.D.

(10 lines effaced). A long list, with details, of lands purchased, which some husband and wife granted for the god Śrīgiri Mallikārjuna, and pray that all the sūris of the three cities and the gaṇḍas of the Āraga Eighteen kanpanas will protect the grant.

33

Date about 1430 A.D.

(25 lines gone). Details of lands given ? by Śrīgiri-nātha-Voḍeyar for a new *chhatra* of the god Śrīgiri Mallikārjuna, and amounts to be paid yearly for the food, house thatch, cots, mats and other articles for the houses of the Brahmans. And for 19 Brahmaus of the *chhatra* to eat in and sleep in, Sangama-Dēvi gave up the house she was in, together with the wells and fruit trees (specified). And for the 10 Jangamas for whom the nāḍ people have provided in the *chhatra*, the Brahman who attends to them, and 2 Sūdra women to clean up, for these 13 persons, whoever is the manager of

the Brahman *chhatra* will collect from the nāḍ people the amount specified, and provide the *bhatta* (or rice) required for the whole 32 persons. Whatever funds are over will be for miscellaneous expenses, and in course of time for houses

(47 lines here effaced).

A few broken sentences. Imprecations.

34

Date 1664 A.D.

Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), born in the line of Keḷadi Sadāśiva-Rāya-Nāyaka, Saṅkaṇṇa-Nāyaka's great-grandson, Siddappa-Nāyaka's grandson, S'ivappa-Nāyaka's son, Bhadrappa-Nāyaka granted to Lakshmana (descent given) a śāsana of a gift of land as follows :—for the temple expenses of the god Saṅkara-Nārāyaṇa of the Saṅkaranārāyaṇapura agrahāra built on the left side of the god Munivinda Bhimēśvara on the bank of the Tuṅgabhadra, is granted land (specified) in Aralapura village of the Bhāratipura-hōbali in the Sixty agrahāras—altogether land rated at 60 varaha 1 haṇa, with all the usual rights.

Divine witnesses ;—Sun and moon &c. Usual final verses. (signed)—śrī-Sadāśiva.

37

Date 1362 A.D.

(In the year specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and southern oceans, vīra-Bukkaṇṇa-Voḍeyar's son Vandagiri-Virupanna-Voḍeyar was ruling with a settled reign in the Āraḡa kingdom :—for the offerings to the god Mayilāra of the Naguri fort he granted land (specified). Imprecations.

38

Date 1627 A.D.

śrī-Sad'ś.v.a. Obeisance to S'ambhu &c.

Be it well. (On the date specified), (with usual titles), Keḷadi Venkaṭappa-Nāyaka granted for the *mas'li* (or mosque) erected in Bhuvanagiridurga a dharma-śāsana as follows ;—the land formerly granted in the year Durmati (1621 A.D.) in the Halasinaballī village in Maduvanka-nāḍ, reuted at the rate specified, we grant as an Īm, which you may take into possession and through the Mullā Hāji use for the purposes of the *mas'li* according to the times appointed.

(signed)—śrī-Venkaṭādri.

39

Date 1627 A.D.

A grant by the same in the same term to the same mosque, of land in Chandavaḷi village.

40

Date 1645 A.D.

Obeisance to S'ambhu &c.

Be it well. (On the date specified) for the maṭha built by Chenna Mullā-Saṭṭi, son of Sindige Attinār Saṅappa-Saṭṭi, in Halikal for the Mahattu who has obtained the pure Śvāchāra of good

people, and is among the mahā-mahattas of heaven and earth,—(with usual titles), Keḷadi Venkaṭappa-Nāyaka's grandson, Bhadrappa-Nāyaka's son, Virabhadra-Nāyaka granted a dharma-sāsana as follows :—Having received for the palace from Sindike Chenna-Malla-Setṭi the price, 750 varaha, we grant land (specified) in Koṭṭase village in the Mosarūr-śīme, rated (as specified) at 76 varaha 7 hana, with all usual rights.

(Witnesses)—Sun and moon &c.

(signed)—śrī-Venkaṭādri.

41

Date 1642 A.D.

A similar grant by the same, for the maṭha built by Sunṇada Alūr Purāṇa-Setṭi, who through Sāntappa paid to the palace 931 varaha, and received the grant by copper sāsana of Puradabāl and Hulikaṭṭe villages in the Gajanūr-śīme, together rated at 100 varaha.

(Witnesses)—Sun and moon &c.

(signed)—śrī-Venkaṭādri.

42

Date 1642 A.D.

A grant by the same, for the Mahattu maṭha built near the Āraga pēṭhe of Bhuvanagiridurga by Durga Timmaṇṇa, of freedom from bullock tax, given by copper sāsana, as follows ;—in the kingdom which we are ruling above the Ghats, in the 4th below Aṇeyaghaṭa, 10 pack bullocks,—except tassels, silk, areca-nut, pepper and cocoa-nut kernels,—laden with bamboo baskets, grain, rice, paddy, rāgi, salt, jaggory, oil, gñi, and such articles, you may from time to time bring, and not selling them outside, store them as a fund for the six *darśana* (that is, the professors or students of these) and carry on the *dharma* of the maṭha.

(Witnesses)—Sun and moon &c.

(signed)—śrī-Venkaṭādri.

43

Date 1641 A.D.

A grant by the same for the Mahattu maṭha built in Chakōḍ by Kappagalale Basavaṇṇa, and for the performance in Kāśi (or Benares) of the Monday *parva* ceremony. For which was granted by copper sāsana the Chakōḍ village, rated altogether (as specified) at 61 varaha,—to be expended, 37 for the maṭha and 24 for the Monday ceremony in Kāśi.

(Witnesses)—as above. Usual final verses.

(signed)—śrī-Venkaṭādri.

44

Date 1641 A.D.

A grant by the same for the Mahattu maṭha built in Muḍuba by Hārō Venkaṭayya. The Dugandanakoppa village in Haratāḷa-śīme formerly granted by sāsana having gone in the *invasion* (*avāntara*),—for that village, rated altogether (as specified) at 99 varaha, of which 4 varaha was re-mitted on account of damage by the river in the year Kālayukta (1618 A.D.), leaving the rate at 95 varaha,—on account of that fate is granted the Kāḷarige village in Haratāḷa-śīme, rated altogether (as specified) at 108 varaha 3 hana 1 hāga.

Divine witnesses ;—Sun and moon &c. Usual final verses.

(signed)—śrī-Venkaṭādri.

45

Date 1641 A.D.

A grant by the same of a sale of land to Śivalinga-dēva, disciple of Sivalinga-dēva of the Maḷeya Kudihera maṭha. The sale for his maṭha by copper śāsana of Jaḍinakoppa village in Hebbayaḷ-śīme, rated altogether (as specified) at 50 varaha 1 haṇa. Having received from you the price of 500 varaha, as an offering to Śiva we remit 300 varaha and grant you the village for 200 varaha.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Veṅkaṭāḍri.

46

Date 1694 A.D.

Obeisance to S'amblu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Bhuvanagiridurga by Durga Timmaṇṇa,—(with usual titles) born in the family of Keḷadi Sādāśiva-Rāya-Nāyaka, Sankanna-Nāyaka's great-grandson, Siddappa-Nāyaka's grandson, Sivappa-Nāyaka's son, Sōmaśekhara-Nāyaka's lawful wife Chennamāji caused to be written and given a māla-vīsa dharma-śāsana as follows ;—In accordance with the order of Hire-Venkaṭappa-Nāyaka-ayya, all the mahā-nāḍu-ṣeṭṭis who load in panniers both ways, east, north, locally and in the interior, etcetera,—in order that dharma may be to them,—in the Durga śhāṇṇa in the country above the Ghats of the kingdom we are ruling, remit for areca-nut and pepper 1 bēḷe of local tax, and for all other loads $\frac{1}{2}$ vīsa per load ;—at this rate remitting the koḍavīsa, you levied tolls at the rates entered in the former list and were carrying on the dharma of the maṭha.—But that list having been destroyed, we renew the grant of the koḍavīsa at the same rate in favour of this mahattu maṭha, and inscribe here the names of the mahi-nāḍ people who appeared in the former list. (Here come the names).

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

47

Date 1709 A.D.

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Kōḷur, on the road from Bidurūr to Āraga, by the treasurer Sidda-Basavayya's wife Viramma, in the name of her son Bhadraraiya, (with titles and descent as in No. 46 above) Chennamāji's son Basavappa-Nāyaka caused to be written and given a śāsana of a grant of land as follows ;—On the request of Mariyappa that a śāsana might be given to this maṭha, we grant the Kusubūr village of Maḍabūr-pāl in the Dānivāsa-śīme, rated altogether (as specified, with numerous remissions and grants at various times, as stated) at 260 varaha 5 haṇa 3 hāga 1 bēḷe for this mahattu maṭha.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

48

Date 1665 A.D.

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built on the road from Kalise to Ambaliḡoḷa by Chikka-Araman-Śāntaiya,—Keḷadi Sōmaśekhara-Nāyaka granted a dharma-śāsana as follows ;—the Sirugupe village in Śūdravāḍa of the Kaluse-śīme, rated (as specified, with various remissions as stated) at 306 varaha 1 $\frac{1}{2}$ haṇa have we grant for the maṭha.

Witnesses and signature as above.

49

Date 1641 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Bhadrāpura of Bhuvanagiridurga by Durga Timmaṇṇa,—Keḷadi Virabhadra-Nāyaka granted to a copper śāsana freedom from bullock tax as follows ;—In the kingdom that we are ruling, in the *ṭāṇes* above the Ghats and also the *ṭāṇes* below the Ghats, for the maṭha, 5 bullocks,—except tassels, silk, areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, rice, paddy, rāgi, salt, jaggory, oil, ghi, and other such articles, you may from time to time load and bring, and storing them for the six darśana (see No. 42 above), carry on the dharma of the maṭha.

Divine witnesses,—Sun and moon &c.

(signed)—śrī-Venkaṭādri.

50

Date 1669 A.D.

A grant for the Mahattu maṭha built in Yeḍehalli in the Dānivāsa-śīme by Venkaṭayya,—made by Sōmaśekhara-Nāyaka (with descent as in No. 48 above), of the villages of Yeḍehalli and Handiguni, rated (as specified) altogether at 131 varaha.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

51

Date 1630 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Rāmarāja-Nāyaka's son Virappa-Nāyaka granted to Timmaṇṇa's son Siddappa a copper śāsana of a sale of land as follows ;—Having received from you for the palace 250 varaha, for the Mahattu maṭha and Virakta maṭha built by you in Bhadrāpura, we grant to you land (specified) rated at 30 varaha 8 haṇa 1 hāga. Boundaries.

Witnesses,—Sun and moon &c.

(signed)—śrī-Virabhadra.

52

Date 1641 A.D.

May it be prosperous. Be it well. (On the date specified), Basurūr Mūḷakari Adhinātha-dēva and 153 setṭis and others gave to Malalagade Malappa's son Kapuḷale Basavappa a *mūla-sāṭana-paṭe* as follows ;—from the *unbaḷi* granted for the drummers in our *mūla-sṭhala* we have separated and granted to you rice land (specified), and others, altogether three pieces, receiving the price from the setṭis named. Boundaries. In this land you may build the Mahattu maṭha. Witnesses.

53

Date 1664 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), a grant by Sōmaśekhara-Nāyaka (with titles and descent as in No. 48 above), for the old Mahattu maṭha of Bidirūr, as follows ;—

For the Mahattu maṭha built by Siddammāji in Siddāpura of Sunnadabasti in the Hombucha-śīme, was formerly granted the Gandravaḷi village in Mosarūr-śīme as an *uttūr*. But that maṭha having been formerly ruined in the invasion, its property was brought into the palace revenue, and the maṭha has never since been rebuilt. But the Bidirūr old maṭha is being carried on, and its pro-

perty is not sufficient; the *uttâr* may be given to this *maṭha*,—the Charanti and elders having thus made application, we grant it for this *maṭha*, the village being rated (as specified) at 87 *varaha*, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—*śrī-Sadāśiva*.

54

Date 1642 A.D.

A grant for the Mahattu *maṭha* built near the Sangamēśvara tank by Siddalinganna, given by Virabhadra-Nāyaka (with titles and descent as in No. 49 above), as follows;—Having received from Siddalinganna's son Sāntayya 300 *varaha* for the palace, we grant from Kalūr in Mosarūr-śīme land (specified), rated at 42 *varaha*.

(Witnesses)—Sun and moon &c.

(signed)—*śrī-Venkaṭādri*.

55

Date 1665 A.D.

A grant to Mosarūr Maḷebage S'ānta-dēva by Sōmasēkhara-Nāyaka, as follows;—An *umbali* in Keladi-śīme having been formerly given to Uducha-Bōva's son Hosūr-Bōva, and he having built in Sadāśivasāgara a Vasiṣṭha *maṭha* and granted that property for the *maṭha*, and requesting that a śāsana may be written confirming the grant,—we grant the same as follows;—land in Aṇilekoppa village in S'ūdravāḍa of the Keladi-śīme, rated at 4½ *varaha*, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—*śrī-Sadāśiva*.

56

Date 1616 A.D.

A grant for the Mahattu *maṭha* built in Sadāśivasāgara by S'rīrangapaṭṭana Holina-Hiriya-Hampayya, made by Keladi Venkatappa-Nāyaka as follows;—the Kaḍenandihalli village in the Uduḡuṇi-śīme, rated (as specified) at 477 *varaha*, 8 haṇa 3 hāga. Also freedom from customs duty for 20 bullocks, laden with paddy and rāgi going from time to time from Kaḍenandihalli to the Sadāśivasāgara Mahattu *maṭha*.

(signed)—*śrī-Venkaṭādri*.

57

Date 1690 A.D.

A grant of land by Chennamāji (with descent as in No. 46 above) sold to Manōhara Jeṭā-śaṅkara-dēva's disciple, Manōhara Mahattu Mallikārjuna-dēva's disciple, Kempina Manōhara-dēva, as follows;—Whereas formerly in the year Pramāli (1673 A.D.) we received 300 *varaha* and granted to Sidda Basavaiya of the customs in the Hombucha-śīme a property rated at 40 *varaha* 3 haṇa 1 hāga as *uttâr*,—and his son Nanjana for his livelihood obtained a loan of 300 *varaha* from Kenchava, mortgaging it with the śāsana,—and the principal and interest having mounted up so that he could not pay the sum,—and he having given her permission to sell the property and repay herself,—and she having agreed with you to sell it for 400 *varaha* to repay the principal and interest,—and having applied that the 400 *varaha* may be taken to the palace and in lieu of the mortgage śāsana a śāsana in our own name should be given for the property,—we have received the 400 *varaha* for the palace and grant you by śāsana the land in Handiga village, rated (as specified above), with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

58

Date 1630 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), to (with usual virtues) Battada Piriya-Basavalinga-dēva, disciple of Sidda-Virappa-voḍēr of the upper cave of S'ivagange, —(with usual titles), Keḷadi Venkaṭappa-Nāyaka's grandson, Bhadrappa-Nāyaka's son, Virabhadra-Nāyaka granted a copper śāsana of a gift of land as follows ;—the Hoḷasaruhu village in the Brāhmaṇa-rāḍa of the Mantasāle-śime, rated (as specified) at 51 varaha 8 hana 1 adḍa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Venkaṭādri.

59

Date 1712 A.D.

A grant for the Mahattu maṭha built in Araga by Kadaḷi Vira-S'eṭṭi, made by Basavappa-Nāyaka, as follows ;—On the application of Mariyappa, lands (specified) under the Araga tank, rated (as specified) altogether at 95 varaha 9 hana, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadaśiva.

60

Date 1708 A.D.

A grant by Chennamāji's (as in No. 46 above) son Basavappa-Nāyaka to Sidda Basavaiya of the treasury, for the ceremonies at the Hampe jātre, of land, as follows ;—For this purpose I had given money to the care of the Mahattu, but Sidda Basavaiya having represented that there was no property (or endowment) ; one should be favoured, —and Mariyappa having stated that a śāsana was not given for the property granted as *uttār* on account of the recorded debt of 120 varaha to the palace from the mahattu, —we have caused to be written and given a grant of land (specified) in Sāgādakamba village on this side of the Yedatore-śime, rated at 12 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadaśiva.

61

Date 1688 A.D.

Grant of a sale of land by Chennamāji (as in No. 46 above) to Kupasta Kanṭheharēśvara Sidda-Mallikārjuna-dēva's disciple Gurulinga-dēva, as follows ;—Having received from you for the palace 81 varaha, we grant to you land (specified) in Nārāṇa-bhaṭṭa's paṭṭaḍi in the Araga-dēvasthāna-śime, rated (as specified) at 8 varaha, with permission to build a maṭha there, and with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadaśiva.

62

Date 1635 A.D.

A grant by Bhadrappa-Nāyaka's son Virabhadra-Nāyaka (see No. 40 above) of a copper śāsana for a sale of land for the Mahattu maṭha built by our father-in-law Rēvaṇṇa-voḍēr in Anḍige, as follows ;—Having received from Rēvaṇṇa-voḍēr for the palace 600 varaha, we grant the hamlet Dēvatekōṭa of Hire Aṇḍi village in the Anḍige-śime, rated (as specified) at 73 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Venkaṭādri.

63

Dae 1641 A.D.

A grant for the Mahattu maṭha built in Sômēśvara in the name of Siddammāji, made by Virabhadra-Nāyaka (as above) :—the Sirangūr village in the Ninety country have we granted for the maṭha, rated (as specified) at 53 varaha 6 haṇa 1 hāga 1 bēḷē. Divine witness,—Sun and moon &c.

Temple endowments according to former custom. The six darśana to receive offerings (of food).

(signed)—śrī-Veṅkaṭādri.

64

Date 1679 A.D.

A grant for the Mahattu maṭha of Hosahalli in Koṇanāḍ-pāl in the Dānivāsa-śīme, made by Chennammāji (as in No. 46 above), as follows ;—Kenchava having stated that this maṭha is on the high road ; it has no endowment ; you should support it ;—we have granted land (specified) in Golikoppa rated (as specified) at 27 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva.

65

Date 1667 A.D.

A grant for the ceremonies, watchmen (Kaṇḍāchār), and satra of the god Sidda-Lingēśvara set up in the name of Lingammāji in Uḷuve village of the Kesanūr-śīme, made by Sōmaśēkhara-Nāyaka, as follows ;—Land s (specified) in Kaisūr village in Kesanūr-śīme, and other villages, rated (as specified) altogether at 504 varaha 5 haṇa 1 hāga, have we granted for the temple built in the name of our mother Lingammāji,—at the time of the eclipse of the moon,—with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

66

Date 1624 A.D.

A grant of a sale of land by Venkaṭappa-Nāyaka to Siddalinganna, as follows ;—Having received from you for the palace 1000 varaha, for the Mahattu maṭha built by you near the Saṅgamēśvara tank, we have granted the Puṇḍje village in Soraba-śīme, rated (as specified) at 113 varaha 6 haṇa, with all rights.

(signed)—śrī-Veṅkaṭādri.

67

Date 1673 A.D.

A grant of a sale of land by Chennammāji (as in No. 46 above), to Sidda Basavanārādhyā (descent given) of the Rēvana-Siddēśvara-dēva sampradāya, as follows ;—the Hondiga village in Hombucha-śīme, valued at 403 varaha, on account of its being in ruins, deducting 103 varaha, we have received from you 300 varaha, and grant the village to you, rated (as specified) at 40 varaha 3 haṇa 1 hāga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva.

68

Date 1673 A.D.

A grant for the Mahattu maṭha of Jeni on the road from Bidarūr to Kumbasi, by Cheennammāji (as above), as follows ;—Freedom from toll on 5 bullocks for the above maṭha, built by the dancing girl Puṭṭitāyi Jambukhaṇḍa Chenni,—except areca-nut, pepper, tassels, silk, cocoa-nut kernels, wood and such other goods for gain,—laden with rice, paddy, rāgi, oil, ghī, fruit, jaggory, rattan and such articles, on registering the colour and age of the bullocks in the customs *ṭhāṇes* below the Ghats in the Ikkēri-hōbaḷi.

(signed)—śrī-Sadāśiva.

69

Date 1672 A.D.

A similar grant, in the same terms, for the Mahattu maṭha built by Sivalingi in Kandaḍiganamāni in the Āranād-śīme, made by Cheennammāji (as above).

70

Date 1674 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), the mahā-prabhu Bīḷigi Gaṇṭe-Vaḍēr's grandson, S'ivappa-Nāyaka's son, Immaḍi-S'ivappa-Nāyaka granted a dharma-sādāna as follows ;—Whereas formerly the Niruguḍi village was given to the Huluganahallī Charanti, the senior Gurusānta-dēva's disciple Kōḷūr-dēva, for 900 varaha, and it has been in enjoyment since then,—and now he and his S'iva brother Gurusānta-dēva state that they have made obeisance to the mahattu ; the village may be transferred to him by a dharma-sāḍana. Accordingly, having received from the mahattu 70 varaha, we have made over the village to him, with all rights, with permission to build a maṭha there.

Earthly witnesses,¹—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

71

Date 1671 A.D.

A grant for the Mahattu maṭha of Jeni on the road from Bidarūr to Kumbase by Sōmasāḍekhara-Nāyaka, as follows ;—The court (*hujūr*) dancing girl Puṭṭitāyi Jambukhaṇḍi Chenni having made an offering of 300 varaha to the palace and requested that a property may be granted for the maṭha she had built (as above), we have granted the Chikka Jeni village in the Jeni-śīme, rated (as specified) at 49 varaha 8 haṇa 1 hāga, with all rights. On the land formerly deducted on account of being overgrown with trees, the trees are not to be cut down, but the remaining land may be cultivated. Temple endowments, according to former custom.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

72

Date 1711 A.D.

A grant for the Mahattu maṭha built in Māḷugoppa in the Muninād-śīme by Sāntavirappa, by Cheennammāji's son Basavappa-Nāyaka, as follows ;—Mariyappa and Sāntavirappa having applied that a sāsana may be granted for freedom of toll on bullocks laden for the maṭhas, we remit the toll on 25 bullocks,—except areca-nut, pepper, tassels, silk, wood, and such other goods for gain,—

Generally in these grants called *dēva-sākshi*, but here *lōka-sākshi*.

laden with rice, paddy, rāgi, salt, acid, rattan, grain, oil, ghī, pulse, jaggory, fruit, cutch, cocoa-nut kernels, cloths, iron, dates, tobacco, asafoetida, cumin seed, mustard, fenugreek, onion, garlic turmeric, ginger and other such articles,—on the colour and age of the bullocks being registered in the customs *ṭhānes* in Durga, Ikkēri and the hobalis below the Ghats.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

73

Date 1674 A.D.

A grant for the Mahattu maṭha built in Mūḍugoppa in the Munninād-śīme by Mariyappa's son S'āntavirappa, made by Chennammāji as follows ;—making the *dharma* of the Chennāpura maṭha we had built in Kumbusi our refuge, we grant the lands (specified), from Bālekoppa village in the Kumbusi-śīme and from Hiri Morasa village, rated (as specified) altogether at 237 varaha. Also freedom from toll for 15 bullocks, laden as in No. 72 above, the colour and age of the bullocks being registered as in No. 72. The money thus obtained, and from cultivation of the land available from the last damage, without newly cutting down trees, to be applied to providing for the six darśana and promoting the dharma of the sect.

(Witnesses)—Sun and moon &c.

(signed)—śrī-Sadāśiva.

74

Date 1669 A.D.

A grant for the Mahattu maṭha built by Holeyamma near the tank on the Paṭṭuguppe high road, made by Sômasêkhara-Nāyaka, as follows ;—From the Jeni village in Paṭṭuguppe-śīme land rated (as specified) at 125 varaha 6 haṇa 1 aḍḍa, with all rights. In the damaged land, such as is available without cutting down the trees where they may have newly grown, may be cultivated.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva.

75

Date 1669 A.D.

A grant for the Mahattu maṭha built by Mare Bôva near the Asaganakoppa stream on the Paṭṭuguppe high road, made by Sômasêkhara-Nāyaka as follows ;—Asaganakoppa and Kummari-kana villages in the Kummata-śīme of the Arunād-hôbali, rated (as specified) at 78 varaha,—60 varaha to be for the Mahattu maṭha and 18 for the offerings to the god Sômasêkhara of the temple built by Mare Bôva.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva.

76

Date 1662 A.D.

A grant to Kari-Basavarâja-dêva of the Herūr cave, by S'ivappa-Nāyaka's son Bhadrappa-Nāyaka, as follows ;—Land from the Kakkinakāla village in the Jeni-śīme, rated (as specified) at 25 varaha 8 haṇa 3 hāga have we granted at the time of performing the *hiraṇya-garbha* gift, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva.

77

Date 1677 A.D.

A grant for the Mahattu maṭha built in Yeḍehallī of the Gājanūr-śīme by the Sîmoge Phāṇadāra Puṭṭappa, made by Chennammāji, as follows ;—Having received from the Sîmoge Phāṇadāra

Putṭappa for the palace 1500 varaha, we grant the lands (specified) rated (as specified) at 152 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

78

Date 1667 A.D.

A grant for the Mahattu maṭha built by Timmappa-Nāyaka in Durga, made by Sōmasēkhara-Nāyaka, as follows ;—Kempunanji-dēva having applied, and we having received from the maṭha people 2105 varaha, we grant land in Kaḷale village in Kallūr-hōbaḷi of the Mosarūr-śīme, rated (as specified) altogether at 120 varaha 4 haṇa 1 bēḷe, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva.

79

Date 1702 A.D.

A grant for the Mahattu maṭha built by Durga Timmappa in Bhuvanagiridurga, made by Chennammāji's son Basavappa-Nāyaka as follows ;—Having received from the mahattu the price, 901½ varaha, and for having a śāsana written and given, 195½ varaha,—both together, 1097 varaha for the palace, we grant the Marugasūr village in the Hedana-śīme of Yadaūr-māgaṇi, rated (as specified) altogether at 96 varaha 7 haṇa 1 hāga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

80

Date 1664 A.D.

A grant for the Mahattu maṭha built by Nāgammāji in Kuduvaḷḷi in the name of ? her son-in-law Sivappa-Nāyaka, made by Sōmasēkhara-Nāyaka, as follows ;—Land in Kabirahaḷḷi in the Hale-Jevaniga-śīme of the Vasudhāre-hōbaḷi, rated (as specified) at 50 varaha, with all rights. Also remission of toll on 5 bullocks for the maṭha, laden (as in No. 68 above).

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

81

Date 1659 A.D.

A grant by Sivappa-Nāyaka for the Mahattu maṭha built in Hosangadi by Pasara Chennappa, as follows,—land from Bāgimāni of Naḍugbaṭṭa in the Aḍimare-śīme, rated (as specified) altogether at 56 varaha 3 haṇa 1 hāga 1 bēḷe, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

To the headship of this maṭha must be appointed only such as are of one mind with (or approved by) us and the mahattu,—not quarrelsome, hospitable, trustworthy, and having disciples.

(signed)—śrī-Sadāśiva.

82

Date 1624 A.D.

A grant to Paṭṭanageri Guru Nanjaiya-dēva's disciple Guru Mallikārjuna-dēva by Keḷadi Venkaṭappa-Nāyaka, as follows ;—For the maṭha built for you by our grandson Sadāśiva-Nāyaka

we have granted the Huṇṣūr village in the S'ūdravāḍa of the Sirivante-śīme, rated (as specified) at 124 varaha 7 haṇa 1 aḍḍa, to be applied to the service of the maṭha, and if relinquished by you, to be made over to the maṭha.

Witnesses,—Sun and moon &c.

83

(signed)—śrī-Veṅkaṭādri.

Date 1623 A.D.

A grant by Keḷadi Veṅkaṭappa-Nāyaka for the Bārakūr Maḥattu maṭha, as follows ;—the Masige village in the Bārakūr-śīme, rated (as specified) at 68 varaha, with all rights. Stipulation as to head of the maṭha as in No. 81 above.

Witnesses,—Sun and moon &c.

Also freedom from toll for 5 bullocks in the phāṇes above and below the Ghats,—except areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, oil, ghi, jaggery, rice, paddy, rāgi, salt and such articles, and brought from time to time for the maṭha.

(signed)—śrī-Veṅkaṭādri.

84

Date 1635 A.D.

A grant by Keḷadi Virabhadra-Nāyaka for the Maḥattu maṭha built by our wet-nurse Banadamma in Kerekoppa in Kesanūr-śīme, as follows ;—Māgaḍidoḍḍeri and Rāmagoṇḍanakoppa in the Kesanūr-śīme, rated (as specified) altogether at 216 varaha 8 haṇa 1 hāga, to be applied to providing (food) for the 18 castes. The head of the maṭha to be as in No. 81 above.

Witnesses,—Sun and moon &c.

Also freedom from toll for 10 bullocks throughout the kingdom we are ruling,—except areca-nut, pepper, cocoa-nut kernels and wood,—laden with rice, paddy, rāgi, salt, bamboo baskets, grain, fruit, oil, ghi, and jaggery.

(signed)—śrī-Veṅkaṭādri.

85

Date 1662 A.D.

A grant for the Maḥattu maṭha of Kandaḍiganamāni in the Ārunād-śīme by Bhadrappa-Nāyaka, as follows ;—The dancing girl S'ivalingi having applied that a property might be sold to and granted for this maṭha, having received from her for the palace 320 varaha, we have granted land from the Kudugere village in the Kummaṭa-śīme of the Ārunād-hōbali, rated (as specified) at 33 varaha 2 haṇa 1 hāga, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

The land formerly given for this maṭha in the year Khara (1651 A.D.) in Kandaḍiganamāni village in the Balluga-śīme, rated at 6 varaha 3 haṇa 3 hāga, is also confirmed to it.

(signed)—śrī-Saḍāśiva.

86

Date 1664 A.D.

A grant for the Maḥattu maṭha of Āraga by Keḷadi Sōmaśekhara-Nāyaka, as follows ;—The land formerly given in the year Plava (1662 A.D.) by our elder brother Bhadrappa-Nāyaka-ayya at the time of making the hiranya-garba gūṭ, from the Maraḡaḷale village of Jambepaṭṭadi in Madhuvanka-nāḍ, rated at 36 varaha, we confirm, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Saḍāśiva.

87

Date 1723 A.D.

A grant for the Mahattu maṭha built by Basavalinga-dēva in Kāragal in the Hombucha-śīme, made by Sōmasēkhara-Nāyaka, as follows ;—Our father-in-law Nirvāpaiya having applied that a śāsana might be written granting a property for this maṭha, we have granted the Uḍikere village in the Hombucha-śīme, as *uttār*, rated (as specified) at 224 varaha 4 haṇa, receiving from Basavalinga-dēva for the palace the price of 2250 varaha ; and other lands (specified) making up a total of 236 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

88

Date 1641 A.D.

A grant for the Basarūr Mahattu maṭha by Virabhadra-Nāyaka, as follows ;—For the Mahattu maṭha built in Basarūr by Kappagalale Basavaṇṇa, we grant the Bēchahalli village in Aḍimale-śīme, rated (as specified) at 74 varaha 1 haṇa 3 hāga, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

Out of this grant the 6½ varaha formerly granted for the god S'ankara-Nārāyaṇa at the stream of the village will be paid at the regular time, and the balance of 67 varaha 9 haṇa 3 hāga taken for the maṭha.

(signed)—śrī-Venkaṭāḍri.

89

Date 1681 A.D.

A grant for the Mahattu maṭha built in Āgumbe by our mother Pārvaṭi-amma, made by Chennammāji, as follows ;—land from the Kunda village in Hosadr-pāl of the Āgumbe-śīme, rated (as specified) at 69 varaha 7 haṇa 1 hāga 1 bēle, with all rights.

Also freedom from toll for 7 bullocks in the customs *phānes* of Durga and Ikḱēri hōbaḷis and below the Ghats—except areca-nut, pepper, tassels, silk, wood and other goods for gain,—laden with rice, paddy, rāgi, salt, acid, bamboo baskets, grain, oil, ghi, jaggory, fruit, dates, cocoa-nut kernels, cutch, and such other articles, on registering the colour and age of the bullocks, to be used for providing for the six darsana.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

90

Date 1690 A.D.

A grant for Kempina Manōhara-dēva by Chennammāji as follows ;—Having received from you for the palace 403 varaha 1 dharapa, we grant land from Handiga village in Nagarahalli Tippa's paṭṭaḍi in the Hombucha-śīme, rated (as specified) at 40 varaha 3 haṇa 1 hāga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

91

Date 1709 A.D.

A grant for the Mahattu maṭha built by Virammāji in Tirtharājapura, made by Basavappa-Nāyaka, as follows ;—Mariyappa having stated that there is no śāsana for the property granted to this maṭha ; a śāsana may be written and given,—we grant as *uttār* in Hisaṇa village in the Jambe-

pattāḍi of Madhuvanka-nāḍ-śime, rated (as specified) altogether at 734 varaha 8 haṇa 1 hāga. Also the toll on sales of bullocks, she-buffaloes, cattle and he-buffaloes which belong to the ryots of the *uttār* villages in the Gājanūr and Yeḍatore śimes themselves, and are not brought from outside. With all usual rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

92

Date 1664 A.D.

A grant for the Mahattu maṭha built by Paramēśvara-ammāji in Kōtiśvara, made by Sōma-śekhara-Nāyaka, as follows ;—land from the *Āsōḍu* village in the Nālvattu-nāḍ-śime of the Bāta-kūr-hōbaḷi, rated (as specified) at 100 varaha 1 aḍḍa, with all rights. Also freedom from toll for 10 bullocks above and below the Ghats,—except areca-nut, pepper, tassels, silk, cocoa-nut kernels and such other goods for gain,—laden with rice, paddy, rāgi, salt, bamboo baskets, grain, oil, ghi, jaggory and other such articles. And for one time, 1 load of areca-nut and 6 maṇa of pepper.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

93

Date 1707 A.D.

A grant to the Kaḷila guru Mallikārjuna-dēva, by Basavappa-Nāyaka, as follows ;—Mariyappa having stated that there is no śāsana for the *uttār* granted to this person ; a śāsana may be written and given,—having received from this Mallikārjuna-dēva a tribute of 6 varaha for the palace, we grant land in Dappadamāgi village of Madhuvanka-nāḍ śime, an *uttār* of the Sadāśivapura agraḥāra, rated (as specified) at 5½ varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

94

Date 1632 A.D.

A grant to the maṭha of the Yeraḍu-daṇḍa Siddalinga-dēva's disciple, the Mahanta-dēva of Ikkēri Hosapēṭhe, by Virabhadra-Nāyaka, as follows ;—the Maḷare village in the S'ūdravāḍa of the Hosagunda-śime, rated (as specified) at 200 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Venkaṭādri.

95

Date 1709 A.D.

A grant for the throne of the mahā-mahattu Maṇḍali Muḷlasūji-svāmi, by Basavappa-Nāyaka, as follows ;—Mariyappa having stated that there is no śāsana for the property formerly granted to this maṭha ; one may be written and given,—we grant the Miranaghatta village in the Gājanūr-śime, and others (named), rated (as specified) altogether at 1338 varaha 2 haṇa 3 hāga 1 bēḷe, with the tax on certain newly come labourers (specified), not included in the former rating. With all rights.

(Witnesses)—Sun and moon &c.

(signed)—śrī-Sadāśiva.

96

Date 1664 A.D.

A grant for the old Mahattu maṭha in Bidirūr, by Sōmasēkhara-Nāyaka, as follows ;—The property granted, in order that Sivappa-Nāyaka-ayya may obtain a permanent abode in the S'iva-

lôka, by his younger brother Venkatappa-Nâyaka; and the *uttâr* formerly belonging to Siddâpura maṭha now in ruins, which was taken into the palace revenue; and other properties (specified),—rated (as specified) altogether at 75 varaha 7 haṇa, we grant with all rights.

And on account of the 12th day ceremony of our elder brother Bhadrappa-Nâyaka-ayya, we remit for this maṭha the toll on 5 bullocks,—except areca-nut, pepper, tasels, silk, cocoa-nut kernels, wood and other such goods for gain,—laden with rice, paddy, râgi, salt, bamboo baskets, grain, oil, ghi, cocoa-nuts, jaggory, and other such articles, above and below the Ghats, not to be sold, but used to provide for the six darśana.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Saḍâśiva.

97

Date 1615 A.D.

A grant to Basavaṅga-dêva, disciple of Sidda-Viraṅga-Voḍer-dêva of the upper cave of Sivagange, by Keḷadi Venkatappa-Nâyaka, as follows;—For the maṭha erected in the Bhatta-pête of Ikkêri by our lawful wife Virupanna-Nâyaka's daughter, we have granted the Kallakoppa village in the Mantasâle-śime, rated (as specified) at 49 varaha 1 haṇa 1 aḍḍa, with all rights. Also freedom from toll on 5 bullocks, in the *ṭânes* above the Ghats—except areca-nut, pepper, cocoa-nut kernels, and wood,—laden with bamboo baskets, grain, paddy, râgi, salt, these articles.

(signed)—śrī-Venkatâdri.

98

Date 1668 A.D.

A grant for the Mahattu maṭha built by Holeyamma near the tank on the Paṭṭuguppe high road, made by Sômasêkhara-Nâyaka, as follows;—The Jambuvali village in the Paṭṭuguppe-śime have we granted, rated (as specified) at 71 varaha 7 haṇa 3 hâga. Also freedom from toll on 5 bullocks. With all rights.

And as remission of toll on bullocks has been granted in Durga, Bidirûr, and Ikkêri hôbaḷis, and also in five villages below the Ghats, and as these pay tax to the Turukas,—for the present, leaving to them the 300 varaha villages and taking the remaining 200 varaha villages—we grant in Manamane and Gundikayi villages lands (specified), rated at 41 varaha, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—śrī-Saḍâśiva.

99

Date 1667 A.D.

A grant for the Mahattu maṭha built in Uḷuve in the name of Liṅgammâji, made by Sômasêkhara Nâyaka, as follows;—land from the Uḷuve village in the Keṣanûr-śime, rated (as specified) altogether at 514 varaha 1 aḍḍa, granted at the time of the moon's eclipse, in order that our mother Liṅgammâji may gain a permanent abode in Siva-lôka,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Saḍâśiva.

100

Date 1672 A.D.

Malali.

A grant to Maḷali Nâgarjuna-dêva by Chennammâji of a sale of land, as follows;—Having received from the abkârî contractor (*śarâbudâra*) Viraya for the palace the price of 500 varaha, we

grant for Maḷali Nāgārjuna-dēva's maṭha, from the Maḷali village in Biḍi Timmanna's paṭṭaḍi in the Hombucha-śīme, land rated (as specified) at 64 varaha 7 haṇa 1 aḍḍa, with all rights.

(Witnesses)—Sun and moon &c. Usual final verse.

(signed)—śrī-Sadāśiva

101

Date 1641 A.D.

A grant to the same by Virabhadra-Nāyaka, as follows;—Having received from you for the palace 680 varaha, we grant for your maṭha the Pāyiseṭṭikoppa village, otherwise named Bhadrāpura, in the Mosarūr-śīme, rated (as specified) at 102 varaha; with all rights.

(Witnesses)—Sun and moon &c.

(signed)—śrī-Venkaṭāḍri

102

Date about 1600 A.D.

(The first part is gone).

All the Gauḍas and subjects of the Thirty-six villages, agreeing together, made a grant. Imprecations.

103

Date 1560 A.D.

Obeisance to Gaṇādhīpati. May it be unobstructed. Obeisance to S'ambhu &c. May he grant protection, the elephant faced who is the source of unfading wealth, the sun in dispersing deep darkness, the son of Hara. May the tusk of the original Boar protect you, on which the earth shone like a parasol, with Hēmādri as a kalāśa.

Be it well. (On the date specified) when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Sadāśiva-Rāya was in Vidyānagari, ruling the kingdom in peace and wisdom:—And, by that king's order, the ... to the glory of his arm, Rāma-Rāju was ... the kingdom;—and ... Sadāśiva-Rāya-Nāyaka was ruling the Āraga kingdom in righteousness;—and by that Nāyaka's order, Sēsappa was protecting the Āraga kingdom in righteousness;—Krishṇa-dēva having set up in the Bellagōḍ agraḥāra, which is Nārasimhapura, in the Fifty nāḍ of the Āraga kingdom, the god Lakshmi-Nārāyaṇa,—for the anointing, offerings, and perpetual lamp of that god, the Brahmans of Belagōḍ granted the lands (specified), and for a *chhatra* for the god gave 14 ...

Witnesses,—Sun and moon &c. Usual final verses.

104

Date about 1404 A.D.

(Nāgarī characters).

(The greater part is gone).

A grant by Viṭṭhaṇṇa-Voḍeyar, of 3 villages bought for 350 hon, and divided into 32 shares,—2 for the god Virūpāksha, and 30 for the Brahmans.

Usual final verses.

105

Date about 1405 A.D.

(The greater part is gone).

A sale of lands to Viraṇṇa-Oḍeyar by the nāḍ people of the Eighteen kampaṇa and 'all those of the three cities and the owners of the villages, for the formation of an agraḥāra called Mādhava-Virupāmbikapura. Signatures. Senabōva Lingaṇṇa's writing. Usual final verses.

106

Date 1702 A.D.

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahman of Virupâpura, in the Bhadrarâjapura agrahâra newly formed out of the Sixty agrahâras,—(with usual Keḷadi titles), Basavappa-Nâyaka granted lands rated (as specified at great length) altogether at 627 varaha 1 haṇa, formerly given in the year S'ubhakṛit (1662 A. D.), at the time of the moon's eclipse,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—Śrī-Sadāśiva.

107

Date ? 1419 A.D.

Obeisance to S'ambhu &c. When the rājādhirāja was ruling:—And, by that king's order, a number of gaṇḍas (named), together with the 303, gave to Mantevāsi Mallinātha-bhaṭṭa's son Sōma a śāsana of a sale of land (specified), in the presence of the god Kalinātha of the Mūlasthāna of Araga, with all rights. Signatures.

The nāḍ sēnabōva Sōvappa's writing. Usual final verses.

108

Date 1378 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), the Brahman of 15 shares out of the 45 of Tirthahalli, agreeing among themselves, granted by śāsana certain lands (specified) to the Brahman of the 30 shares of Virupākṣapura, which is Kōṇandūr. Witnesses.

Usual final verses.

110

Date 1702 A.D.

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahman of Kōṇandūr in the Bhadrarâjapura agrahâra newly formed out of the Sixty agrahâras,—(with usual Keḷadi titles), Basavappa-Nâyaka granted the lands of Kōṇandūr, rated (as specified at great length) at 578 varaha 1 haṇa 1 haṇa,—formerly given in the year S'obhakṛit (1663 A. D.) at the time of the moon's eclipse,—with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—Śrī-Sadāśiva.

114

Date 1379 A.D.

Obeisance to S'ambhu &c. Be it well. In the increasing reign of the victorious mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, vira-Bukka-Rāya's son vira-Mudageri-Virūpanna-Voḍeyar;—(on the date specified), the gaṇḍas and subjects of the two Mandu-nāḍ Thirty of the Hombuchcha-nāḍ (many named), and five original landowners of Niṭṭūr in Hombuchcha-nāḍ (named), granted to Mallappa of the treasury, lands of the Niṭṭūr village, rated (as specified) at 14 hon. Imprecations.

Witnesses. The nāḍ sēnabōva Dēvappa's writing.

Prosperity be to the donors and the donees.

115

Date about 1400 A.D.

(Most of the first part is gone).

A śāsana given for the Mahant of . . . by all the people of the . . . ndu-nāḍ Thirty, as follows ;—
 alasinahallī having been granted to . . . and while continuing in his enjoyment,—the Kolahallī
 tammaḍi Nāgaya not joining with him, set up (other) boundary stones. The Mahant and the nāḍ
 making inquiry, decided that the stones had been unjustly put up and could not be allowed, and re-
 stored the *dharma*. Imprecation.

116

Date 1380 A.D.

Obeisance to S'ambhu &c. (On the date specified), in the time of Virupaṇṇa-Voḍeyar,—the
 Sause Hebāruva Dēvanna's Hebīrati and all the Brahmins granted some land (*rest effaced*).

117

Date 1702 A.D.

A grant to the Brahmins of Akalāpura, in the Bhaḍrarājapura agraḥāra newly formed from the
 Sixty agraḥāras, made by Basavappa-Nāyaka, as follows ;—The Akalāpura village in the Sixty agra-
 hāras, rated (as specified, at great length) altogether at 488 varaha 1 hon 3 hāga, formerly granted
 in the year S'obhakrit (1663 A.D.) at the time of the moon's eclipse, do we now grant free of all
 imposts, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—Śrī-Saḍāśiva.

118

Date 1672 A.D.

Land granted by Keḷaḍi Chennammāji.

(On the date specified), for the maṭha of Maḷali Nāgārjunasvāmi, the abkārī contractor (*śarā-
 buddh*) Viraiya, giving 500 varaha to the palace, bought this Divara Maḷali village and gave it.
 Imprecation.

119

Date 1371 A.D.

Be it well. (On the date specified), when vīra-Bukkappa-Voḍeyar was ruling the kingdom of
 the world ;—all the nāḍ people of the four Mandu-nāḍ Thirty in Muduvanka-nāḍ granted the lands
 of Mangala village, excluding those belonging to the god, to Sūrya-bhaṭṭa's son Mallarasa, with all
 rights, in order to attain the four objects of human desire (specified). Also the land (specified) in
 Badagareyakere, from affection or Umā-Mahēśvara.

120

Date 1367 A.D.

Be it well. (On the date specified) all the gaṇḍas and subjects of the two Mandu-nāḍ Thirty
 in Hombuchcha-nāḍ granted land (specified) to Sankappa's son Dēvappa.

121

Date ? 1417 A.D.

Praise of the Jina-śāsana. (In the year specified), Guṇasēna-saiddhānti-dēva's lay-disciple . . .
 Ayappa-gauḍa's wife Kālī-gauḍi by the rite of *samādhi* expired and gained the world of gods.

122

Date 1407 A.D.

Obeisance to Gaṇādhpati. Obeisance to Sāmbhu &c.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, Harihara-Rāya's son Pratāpa-Dēva-Rāya was in the city of Vijayanagari, in the presence of the god Virūpāksha, protecting the *varnāsrama-dharmas* and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, descended from Sankappa Rāyappa, *dēśhā-guru* for the *hēmātri* and all other gifts, Brahma-Rāja's son Viṭhanna-Oḍeyar was protecting the Āraga kingdom in righteousness ;—all the people of the two Mandu-nād Thirty of Hombuchcha-nād in the Āraga Eighteen kampanas, gave to Bomōja's son Kāmōja a śāsana as follows ;—the land (specified) in our Halavanahallī, with all rights, have we given as a *koḍagi*.

Sēnabōva Bommarasa's writing.

Witnesses,—Sun and moon &c. Usual final verses.

124

Date ? about 830 A.D.

Be it well. Jagēsiy-arasi granted land in Muniyūr, yielding 20 gadyāṇa, for building a temple in Niṭavūr. Imprecation.

125

Date 1377 A.D.

(Nāgarī characters).

Obeisance to Sāmbhu &c.

Be it well. (On the date specified), at the time of the eclipse of the sun, when the rājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, vīra-Bukka-Rāya's son Udayagiri Virupanna-Oḍeyar was protecting the Āraga kingdom in peace and wisdom ;—to that Virupanna-Oḍeyar's house-minister Rāmarasa, all the . . . gaudas, agreeing among themselves, from affection for Īśvara, made a grant of Huttadahallī in their nād, with all rights.

And that Rāmarasa, at the time of the eclipse of the sun, from love to his *ishja-dēvata*, formed it into an agrahāra named Hariharapura, divided into 22 shares, which he bestowed upon the Brahmins (named), and set up this stone śāsana. Boundaries. Usual final verses.

126

Date 1405 A.D.

Obeisance to Sāmbhu &c.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, punisher of kings who break their word, vīra-pratāpa Bukkappa-mahārāya was in the city of Vijayanagari, in the presence of the god Virūpāksha, protecting the *varnāsrama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, *dēśhā-guru* for the *hēmātri* and all the prescribed great gifts, sun to the lotus lake the line of Sankappa Rāyappa, Brahma-Rāja's son Viṭhanna-Oḍeyar was protecting the Āraga kingdom in righteousness ;—

Be it well. When the *paramahansa-parivrajakacharya*, Narasimha-Bhārati-tirtha-śrīpāda, in the presence of the god . . . of S'ringēri on the bank of the Tuṅgabhadra, was ruling the kingdom ;—All the gaudas and subjects (many named) . . . of the two Mandu-nāḍ of Hombuchcha-nāḍ in the Araga-venthe Eighteen kampāna, agreeing among themselves, gave to Malli-bhaṭṭa, son of Kongana-upādhyā, (with usual ascetic virtues), of the Dhananjaya-Viśvāmitra-gōtra, follower of the Sāma-śākhā,—a śāsana of a sale of land as follows ;—the Kesare village for 160 ga, and land in Idagere for 15 ga,—both together 175 varaha, have we sold to Mallappa, with all rights. And that Mallappa making an agrahāra named Narasimhabhāratipura, bestowed the shares as follows ;—for the offerings to the gl Vidyāśankara of S'ringēri, 1 share ; (here come details of shares to Brahmins). Boundaries. (Witnesses)—Sun and moon &c.

Usual final verses. (Much of the inscription is effaced).

127

Date 1470 A.D.

Be it well. (On the date specified), when vīra-Bukka-Rāya¹ was ruling the kingdom :—all the nāḍ people of the . . . Thirty of Hombuchcha-nāḍ gave to . . . certain lands (specified). Usual final verses.

129

Date 1404 A.D.

(The first part is gone). Praises of the king Harihara.

The Āndhras he blinded, the Turushkas who had become powerful he shrivelled up, . . . the Koukanas he dispersed,—Harihara, the crest-jewel of kings. Beholding his liberality, the *chintā-maṇi* and the *kalpa-vriksha* were put to shame. Thou lord of the earth, bearing the burden of the world, ever surrounded by the omniscient, . . . behold the great king Harihara, possessed of a lion throne . . . served by the sons of kings, . . . and be ashamed. In making all manner of great gifts even S'akra cannot for a moment compare with him.

Illustrious is . . . the great Bommanayya. From him (was born) the powerful and learned . . . by doing service to . . . śimha-dēva-svāmi, praised as a hero, the minister Viṭṭhala, free from pride, having acquired both *dharma* and wealth. And Viṭṭhala's lord was pratāpa-Hariharēśvara. The Rik its śākhā (or branches), faith in S'iva its sprouts, pure fame its blossoms, meritorious gifts its fruit, the general resort of *dāja* (birds or Brahmins), relieving the distress of passers by in its shade,—was the kalpa-vriksha (or tree of plenty), the great minister Viṭṭhala.

Now, having for a long time ruled the earth, and blessed with sons, was Viṭṭhala-mantri's lord the emperor, of great wisdom. In the year Tārāṇa, in the rainy season, in the month Nabhasya (Bhādrapada), the 10th tithi, on Sunday, (= 31st August 1404) under the constellation Pitri (Māgha), the great king Harihara obtained *nirvāṇa* (or died).

Be it well. (On the date specified,—a fortnight after the above), the bearer of the burden of the great empire of the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-mahārāja recognized by all people as proficient in music and poetry and admitted among scholars, a jewel from the ocean the womb of the eminent fortunate Virupāṇbikā, brilliant with fame that permanently shone like a string of pearls,—Viṭṭhaṇṇa-Voḍeyar—on vīra-Harihara-mahārāja,—the splendour of the fame of whose gifts and the libations poured out with them from full golden vessels was such

¹ So in the original, but the time is that of Virupāksha-Rāya.

that these shone like lamps in the hands of the celestial nymphs and illumined the walls of all points of the compass, able in giving pleasure to and protecting the ocean-girdled lady the earth,—becoming *mukta* (or released from existence),—granted as an agrahāra, Muktahariharapura.

At the time when that Viṭṭhaṇṇa-Voḍeyar was protecting that Āraga kingdom,—(he granted) Beḷḷuru in *Muduvanka-nāḍ* of that Āraga-vēṇthe,—its boundaries, marked out by 33 stones; list of taxes remitted; list of Brahmans who received the 28 shares.

And (on the date specified,—in the month following the above), the Bhôgâra Heggi-Setṭi granted for the agrahāra three families—a S'aiva goldsmith, a carpenter, and a blacksmith,—remitting the taxes payable by them, on condition of their settling there and working for the Brahmans.

Famed for the perfection of his learning, as a royal Vyâsa must he be remembered in the earth, or a royal Vālmiki,—the auspicious king Harihara.

Virappa's writing.

130

Date 1404 A.D.

Obeisance to Gaṇāḍhipati, to the gurus, and Sarasvatī. May it be unobstructed. May Brahma, Vishnu, Śiva and Indra ever protect the worlds.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-mahārāya was in Vijayanagari, ruling the empire in peace and wisdom :—(*very much of the inscription is effaced*)—[And, by that king's order],... Viṭṭhappa-Voḍeyar was protecting the Āraga kingdom;—all the nāḍ people of... gave to Huligila Nāganna's son Nāganna certain lands (specified), at the time of a conjunction of the seven planets and an eclipse of the moon, in the presence of (the god) Kallinātha of the Āraga mūlasthāna.

Witnesses,—Sun and moon, &c.

Usual final verses.

131

(35 lines gone). Usual final verses. Signatures.

Date 1408 A.D.

Obeisance to Gaṇāḍhipati, to Sarasvatī, and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the rājādhirāja paramēśvara vīra-pratāpa Dēva-Rāya was in Vijayanagara, protecting the *varṇāśrama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order, (with descent as in No. 126 above), Viṭṭhaṇṇa-Voḍeyar was protecting the Āraga kingdom in righteousness;—Paḍanipāḍa Lingarasa's son Virūpaṇṇa made a grant of Ālugavaḷi and Kauriyabhiḡe to the Brahmans, forming an agrahāra named Jommāpura, divided into 18 shares. (*Here come details of the Brahmans*).

Witnesses,—Sun and moon, &c. Usual final verses.

132

Date 1369 A.D.

Obeisance to Gaṇāḍhipati. Be it well. (On the date specified), the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, vīra-Mārapa-Voḍeyar's son Sōvanna-Voḍeyar granted to Nāraṇa-bhaṭṭa's son Dēvaṇṇa-bhaṭṭa the lands (specified) belonging to Jegatigāre in the *Muduvanka-nāḍ*, free of all imposts. Usual final verses.

133

Date 1404 A.D.

Beginning as in No. 130.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, vira-pratāpa Harihara-mahārāja was in Vijayanagari, in the presence of the god Virūpāksha, protecting the *varāḍvama-dharmas*, and ruling the empire in peace and wisdom :—And, by that king's order,—the Brahma-Kshatriya, *dikshā-guru* for the *hōndāri* and all the prescribed great gifts, a sun to the lotus the line of Sankappa Rāyappa, the son of Brahma-Rāja, famed for all learning, a royal swan in the lotus pond the learned, a moon to the *chakōra* bird the poets, spring to the jasmin his mother's family, a moon to the ocean his own family, adorned with clustres of good qualities, his mind intent upon the six rites, turning away from others' wives, a moon to the ocean his relatives, remover of the poverty of his dependents, a bee at the lotus feet of Kriyāīakti-guru-muniśvara, devoted to the worship of Triyambaka, the son of Virupāmbikā, —Viṭṭhappa-Odeyar was protecting the Āraga kingdom in righteousness ;—all the nād people of the Āraga Eighteen kampānas and all the people of the three cities, uniting and agreeing together, sold to Rāghava-dēva's (son) Achappa's (son) Viṭṭhappa, the Kaudavalli village, which is Virupāmbikāpura, in Beluve of the Āraga-venṭe, for 95 hon, with all rights. Boundaries.

Witnesses, —Sun and moon &c. Usual final verses.

134

Date 1404 A.D.

Obeisance to Gaṇādhīpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), to Bēlūr Narasiva-dēva's son Sunganna, Achapa's son Viṭhapa gave a śāsana of a sale of land as follows ;—the Kaudavalli village given to us (as in No. 133 above) and other land (specified), on account of our marriage (*prastha*), we sell to you for 300 hon, the price fixed by arbitrators, with all rights. Boundaries.

And Sanganna made it Lakshmi-Narasimhapura.

Witnesses. Written with the approval of both parties by the Muduvanka-nād sēnabōva Singarasa. Signatures.

136

Date 1702 A.D.

Obeisance to S'ambhu &c. Invocation of the Boar.

Be it well. (On the date specified), to the Brahmans of Kammuchchi, in the Bhadrarājapura agrahāra newly separated from the Sixty agrahāras,—(with usual Keladi titles), Basavappa-Nāyaka granted a śāsana as follows ;—the Kammuchi village in the Sixty agrahāras, formerly rated (as specified at very great length) at 147 varaha 2 haṇa 3 hāga 1 viśa,—formerly granted in the year S'ōbhakrit (1663 A.D.) at the time of the moon's eclipse,—we grant to you free of all imposts, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva.

137

Date 1702 A.D.

A similar grant by the same to the Brahmans of Dāmālāpura in the Bhadrarājapura agrahāra newly separated from the Sixty agrahāras, rated (as specified, at immense length) at 454 varaha 5 haṇa 1 hāga 1 bēle.

139

Date 1303 A.D.

Obeisance to S'ambhu &c. Praise of the Boar.

Be it well. (On the date specified), the Brahmins (named) of Kyaslûr in Sântalige-nâd of the Āraga-venthe,—gave to Lingappa's son Chalappa (some village, the description of which is gone).

Witnesses. Signatures. Usual final verses.

142

Date 1411 A.D.

Obeisance to Gaṇādhpati, and to Sarasvati. Obeisance to S'ambhu &c.

Obeisance to the god worthy of Brahmins, the friend of cows and Brahmins, and the friend of the world,—Kṛishna Gōvinda.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-Harīhara-mahārāja's son Pratāpa-Dēva-Rāja-mahārāja was in Vijayanagari, in the presence of the god . . . , protecting all the varṇāśrama-dharmas, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya . . . Lingappa-Oḍeyar was protecting the Āraga kingdom;—a number of heggades (named) of Sātālige in Āraga, sold to Dēvarasa's son Gōvanna certain lands (specified) for 34 hon, in order to provide for a marriage.

Witnesses,—Sun and moon &c. Usual final verses.

143

Date 1468 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Virūpāksha-mahārāja, protecting . . . , with the . . . ocean as his boundary, was in Vidyānagara, [ruling the empire] in peace and wisdom :—And, [by that king's] order, the great minister Dēvappa-danṇāyaka-Oḍeyar was protecting the Āraga kingdom;—in the western nād of Sântalige when (with various epithets) Kōṭiyappa-heggade and Bommarasa-heggade rasa came up the Ghats and fought in Yallayasāle, that Kōṭiyappa-heggade

Bommarasa-heggade set up a biragal for the event in Nābāla. And Bommarasa-heggade was established as Immaḍi-Kōṭiyappa-heggade and was protecting all in Nābāla as at first. And in the same year, the son of the lotus-eyed Narasi, the king Kōṭi, desiring to enjoy the company of the gods, took the world of gods by force.

144

Date 1421 A.D.

Be it well. Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

Praise of the Boar. To Kṛishna, the son of Vāsudēva and Dēvaki, and to Nanda-Gōpa's son Gōvinda, be the śāsana.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Dēva-Rāja-mahārāja was in Vijayanagari, protecting all the varṇāśrama-dharmas :—And, by that king's order, the Brahma-Kshatriya Rāyappa-Voḍeyar's (son) Bommanṇa's son Srigirinātha-Dēva was protecting the Āraga kingdom;—to the paramahansa-parivrājākācharya Tirthamuttūr Saṅkara-

Bhārati-śrīpāda in Kelabhāgi of Sântalige of the Āraga-venṭhe,—all the Brahmins (named) of Hiriya Hoḷalūr in Sântalige-nāḍ, sold certain land (specified) in Hangarabayal belonging to Hiriya Hoḷalūr, for 48 hon, the price fixed by arbitrators, with all rights.

Witnesses,—Sun and moon &c. Signatures.

Usual final verses.

145

Date 1662 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified) to the *paramahansa-parivrājaka-chāryya* Jnānendra-Bhārati-svāmi of the Tirthamuttūr maṭha,—Keḷadi Bhadrappa-Nāyaka gave a dharma-sāsana as follows ;—The land (specified) rated 'at 150 varaha, have we granted, for the offerings and perpetual light of the god Nārasimha of the Tirthamuttūr maṭha, to Jnānendra-Bhārati-svāmi as alms to the yati at the time (specified) of bestowing the *hiraṇya-garbhā* in Tirtharāja-pura,—with all rights.

Divine witnesses,—Sun and moon, &c. Usual final verse.

(signed)—śrī-Sadāśiva.

146

Date 1397 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c. Invocation of the Boar.

When the mahārājādhirāja rāja-paramēśvara vira-pratāpa Harihara-mahārāja was ruling a victorious empire :—And Sātanna-Oḍeyar was protecting the Āraga kingdom ;—(on the date specified), to Sarvajnapuri-śrīpāda, the nāḍ people of the Āraga Eighteen kampanas and all those of the three cities, making prostration with the eight members, gave to him the Ālagēri village, which is Abhinava-Gōpināthapura, in the Sātālige-nāḍ, rated at 45 varaha,—having obtained a place for a market,—with all rights. Usual final verses.

147

Date 1384 A.D.

Obeisance to S'ambhu &c. Be it well. In, the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, vira-Bukka-Rāya's son, master of the four oceans—eastern, western, northern and southern,—vira-Harihara-Rāya's increasing reign, when he was ruling a secure kingdom in peace and wisdom :—(on the date specified), at the time of the eclipse of the sun, that Harihara-Rāya's great house-minister, Mādhava-mantri, granted the Ambaligodagi land belonging to Koḍala agrahāra and to Hukkavaḷi in Kelabhāgi of Sātālige-nāḍ in the Āraga Eighteen kampanas of the Male-rāja,—the Brahmins (named) of Koḍala having given it to Karṇika Sūmarasa's son Dīmarasa, with all rights, and with the witness of sun and moon, &c. And that Dīmarasa will grant every year 12 salage of *bhatta* for the god Nārasimha of Koḍala, and enjoy the remainder, free of all imposts.

Usual final verses.

148

Date 1417 A.D.

(Nāgarī characters).

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c. May the arms of Hari protect you.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vira-pratāpa Dēva-Rāja-mahārāja was in Vidyānazari, in the presence of the god Virūpākṣa, protecting the *varṇā-*

śrama-dharmas, and ruling the empire in peace and wisdom :—And, by that king's order, the Brahma-Kshatriya, descended from the *ātīkshā-guru* for all gifts Rāyappa Saṅkappa, Brahma-Dēva-Oḍeyar's son Viṭhappa-Oḍeyar was protecting the Āraga kingdom ;—certain heggaḍes (named) of Mēguravaḷi in Maduvalige-nāḍ in Sātālige-nāḍ of the Āraga-venṭhe,—sold to (with the usual ascetic virtues), the rāya-rājaguru, follower of the Sāma-sākhā, Upēndrāchārya's descendant, Viśvēśvara-dēva's server (*samārtadhaka*) Nāgappaiya's son Dēvappaiya,—lands (specified) under the tank built in Mumbeje, for 42½ hon, the price fixed by arbitrators. Signatures.

Usual final verses.

Boundaries.

Also some other land (specified) for 15 hon.

Signatures, of witnesses.

153

Date about 1480 A.D.

(The first part is gone). Fifteen Brahmans of . . . made over to Lingappa's son . . . one out of their 15½ shares given by Dēva-Rāya-mahārāya with a copper śāsana signed in the name of Narasimha-Bhārati-Voḍeyar,—making the grant in the presence of the god Vidyāśankara of S'ringēri, before the eyes of Purushōttama-Bhārati-Voḍeyar, at the feet of the god Narasimhēśvara,—the fixed rent of the share being 10 hon. Signatures.

Usual final verses.

154

Date 1346 A.D.

Narasimha is the protector. Obeisance to S'ambhu &c.

Be it well. (On the date specified), the Pāṇḍya chakravartti, circumventor of hostile kings, an elephant-goad to . . . kings, vira-Kāya . . .,—during the increase of the victorious reign of the mahā-maṇḍalēśvara, master of the eastern western and northern oceans, subduer of hostile kings, champion over kings who break their word, vira-Hariyappa-Voḍeyar,—made a grant of land yielding 7 ga in . . . in the . . . nine agraḥāras of the Sātālige Thousand, for the god Narasimha, to the Garuḍa Nārāyaṇa, establisher of the vēda-mārgga, Narahari-dēva. Imprecation.

155

Date about 1450 A.D.

Obeisance to Gaṇādhpati. Obeisance to S'ambhu &c.

Be it well. When the victorious mahārājādhirāja rāja-paramēśvara vira-pratāpa Mallikārajuna-mahārāya was in Vijayanagari, protecting the *varṇāśrama-dharmas* and ruling a secure empire :—And, by that king's order, S'ṛigirinātha-Voḍeyar was protecting the Āraga kingdom ;—a grant of land in Sātālige-nāḍ (*rest gone*).

156

Date 1666 A.D.

Obeisance to Gaṇapati. May it be prosperous. Obeisance to S'ambhu &c.

At the lotus feet of the Belly god do I take refuge, the asylum of the world, by contact with the dust from which, the seas of difficulty are at once dried up. May the tusk of the Boar, the sportive form of Hari, protect you, on which the earth shone like a parasol, with Hemādri as a kalaśa.

A town there is, named Keladi, the seat of heroes, and in it was the great king Sadāśiva, like Indra in the world. By which king's powerful right arm was that region acquired, filled with temples, groves, tanks and Brahmins. When the king Keladi Sadāśiva took his bow into his hands, and showed anger in his eyes, the forces of his enemies became powerless, they deserted the weaker sex, and took to biting grass.¹ Distinguished by the titles Yeḍava-Murāri, Kōṭe-kōlāhala, establisher of the vīśuddha-Vaidikādvaita-siddhānta, devoted to faith in Siva and the guru, was the king Sadāśiva. He had a son, the famous king named Chikka-Sanka, a lion to the elephant hostile kings. His son, filled with faith in Siva and wisdom in affairs, a hero of heroes, pure, was Siddhendra, illustrious in the world, a treasury of virtues, rejoicing in the company of the good. He had a son, a chief among kings of auspicious aspect, a sun to the waterlilies hostile kings, an Arjuna in battle. His two feet illumined by the jewels in the crowns of prostrate kings, rejoicing the Brahmins with his liberal gifts, the king Siva. His son, with a countenance like an expanded lotus, exulting in great wealth, was Bhadrēndra, an ornament to the world, giving joy to the good. By the streams poured forth with his gifts the ocean was filled, an asylum for the twice-born, devoted to the protection of charities to gods and Brahmins, an able monarch.

By him,—to the honoured in many ways by the kings Siva and Venkaṭa, chief of the paramahansa sannyāsis in the world, the Advaita siddhānti, expounder of the great and pure good path laid down by Viṣṇu-svāmi, ever bending in the eight prostrations, director into the great path of the vaidika, firm in establishing the throne of Hari in Ghanādri, independent master of all the tantras, ruler of the throne named the Muḷavāgil, a friend to learning, disciple's disciple of Kṣhīra-svāmi, of great fame, the disciple of Sachchidānanda, the yōgi Kṛishṇānanda, possessed of the great virtues of learning intelligence modesty truthfulness eloquence and generosity,—by the great king Bhadrēndra was granted, in the land permanently inherited by him, Mattūr and Sītūr in the Madhuvanka-nāḍ kingdom, to endure as long as sun and moon.

And to promote the fame of the dharma of that king Bhadrēndra,—Kṛishṇānanda made there the famous Bhadrasamudra, a crest-jewel of agraḥāras, on the bank of the Tungabhadra, and gave it to Brahmins of many gōtras and sūtras,—and directed his disciple Sachchidānanda-yōgi, saying—Give a śāsana of the village, and carry out the dharma. Being thus ordered, this best of disciples, a crest-jewel of the learned,—with the approval of king Bhadra's younger brother, the king Sōma-śekhara,—Sachchidānanda writes this śāsana.²

Be it well. (On the date specified), the āchāryya of the paramahansa sannyāsis, having crossed to the farthest shore of grammar logic and philosophy, devoted to the eight forms of yōga, descended from a line of gurus without beginning and without end, expounder of the Vaidika path, promoter of the doctrines of Viṣṇu-svāmi, establisher of the throne of the great royal city Ghanagiri, independent master of all tantras, disciple's disciple of Muḷavāgil Sachchidānanda-svāmi, disciple of Kṛishṇānanda-svāmi, lord of Munibrindapura on the bank of the Tungabhadra, Sachchidānanda-svāmi,—in order that increase of glory might be to Sōmaśekhara-Nāyaka,—gave to the Brahmins of the Bhadrasamudra agraḥāra a copper śāsana as follows ;—(The grant is here repeated, with all details).

Divine witnesses,—Sun and moon &c. Usual final verses.

The copper śāsana written by Sachchidānanda-muni.

śrī-Kṛishṇa.

¹ The verse is full of puns on *bala*, *abala*, etc.

² Thus far is in Sanskrit. From here the inscription is in Kannada.

दे पा

विशद त्रा स हो द वि अ न्य द
ता तु ज न नी द त भ्र मि प वि
स जे त अ न्ये स्त्र कु द तं भु द्वे
श्व नि च छे दं तं न तु वतः
क ए त गो ना वः स्व पं द रा
प हा न कः स्व द तों प न द रा
ना व ह्य वृ त्रिं ह रे त यः। ज हि
व र्ष स ह स्त्राणि वि द्या यां ता प
ते ऋ णी ॥

य सहित स्त्र पु ध्या नु कू ले
मा ता पि तृ णां वि छे
य थं ह र्द र स्त्र मि ध्ये
म य सहि र ज्ये न
ल धा रा प र कं सु
द तो स्त्रि अ ह र त
न र्था स द्धि णाः आ दि
म न लो चे धो भ मि
म न श्च अ ह स्त्र गो त्रि
ध प ध र्म स्य जा ना त्र
न पा न न प
शो यो नु जाल नं द
त्रो त्रि पा ल ना द य
ता दू गु णं पु ण्य प न
तं प न द रा प द्रा रे
ज ल जे व म र्म रा पु

पतयेन सः पातुगे
 माः शां गजाघात
 क्यमंडपलंभाश्चतानो
 वस्तीश्रीजपाभ्युदयेपुष्टिबि
 अयेकोननवतिवस्तुऐरुह
 रायायां सौम्यवासनेश्रीम
 याजनाजपत्रं जेज्वनोवात्र
 कुतुकुलोदुबोवैपग्रणीपाद
 मेजपभूपः किष्किघा
 मस्थः सकलवर्णश्रमाध
 क्षिमोरस्थस्मातापुत्रवक्रोद
 भिष्टमठस्यगरुडवाहन

॥ तीर्थश्रीमंदक्षिणकैवल्यनाथैशाना
 धितजीतनामस्य पूजार्थं कृतं भू
 दानसाधनं अस्मप्रचितामह
 पुष्टिं हि नादिस्थितमुनिवृंद
 ह्येते स्वयंतुःसीमापरिमितक्र
 मः पूर्वभागे उत्तरवाहिण्याः
 तं गभद्रापाः पश्चिमे दक्षिण
 भागे उत्तरास्याश्च संगमादु
 त्तरे पश्चिमे पाषाणनद्याः पूर्वे
 उत्तरे भागे विन्ननद्यादक्षिणे
 पेतन्मध्यस्थितमुनिवृंदक्षेत्र
 भवलिप्सपात्रपत्रया आवर्तार्क
 पत्रिषं तं निधिनिक्षेपजलपाण
 ण अक्षिणा आतामिसिप्रसाध

157

Date ? 1367 A.D.¹

(Dēvandgarī characters).

Obeisance to Gaṇādhipati. May the four arms of Hari protect you, black as the rain-cloud, hardened with the blows of (the bow) S'āruṅga, the pillars of the maṇḍapa of the three worlds.

Be it well. In the victorious Yu lhiṣṭhira-śaka (or era), in the year named Plavanga, one less than ninety, in the month Sahasya (Pushya), on new moon day, Wednesday,—the mahārāja lhirāja rāja-paramēśvara vira-pratāpaśāli, born in the Kuru-kula, of the Vaiyagrapāda-gōtra, the king Janamējaya, seated on the throne in Kishkindhā, protecting all the *varṇāśrama-dharmas*,—for the worship of Sitā-Rāma, worshipped by Kaivalyanātha, disciple of Garuḍavāhana-tirtha-śrīpāda of the Munivrinda-maṭha, in the Sitāpura Vṛikōdara-kshētra, situated in the west country,—made a grant of a gift of land as follows;—The four boundaries of the Munivrinda-kshētra, where our great-grandfather Yudhishṭhira and the others staved,—on the east side, the west (bank) of the Tungabhadra flowing north; on the south side, the north of the Agastyāśrama; on the west, the east (bank) of the Pāshāna river; on the north side, the south (bank) of the Bhīma river;—the Munivrinda-kshētra within these (limits), for your reverence and your disciples in succession, as long as sun and moon endure, together with the (eight) rights of full possession (as usual),—in order that our mothers and fathers may attain to the Vishṇu-lōka,—in the presence of (the god) Harihara, at the time of the eclipse, with presentation of a coin and pouring of water from the Tungabhadra, have I given into the hand of the yati.

Witnesses to this dharma-śāsana,—Sun and moon, wind and fire, sky earth and water, mind and man,² day and night, morning and evening twilight,—these know a man's dharma and conduct. śi-Vāraba.³ Usual final verses.

158

Date about 1400 A.D.

(The greater part is gone). Appears to be the record of a grant connected with Bukkarāyapura, made by Kṛishṇa-dikshita.

159

Date about 1400 A.D.

(A great part is gone). Boundaries of Bukkarājapura. Virapa-Rāya gives to the Brahmins of it a śāsana freeing it from all imposts.

Usual final verses. List of Brahmins who received shares—altogether 37 shares.

160

Date 1397 A.D.

(Nāgarī characters).

Obeisance to Gaṇādhipati¹. Obeisance to S'ambhu &c.

Be it well. When champion over kings who break their word, master of the eastern southern and western four oceans, vira-pratāpa Harihara-mahārāya was ruling the empire:—And,-Voḍeyar was protecting the Āraga kingdom;—(on the date specified), a number of hegzades (named) made a grant of the Kallakodugi land (specified) of Hollavāni

¹ The professed date is 1302 B.C. There are many errors in the inscription.

² Generally Yama.

³ This is in Kannada characters, and seems meant for a signature.

161

Date 1687 A.D.

Be it well. (On the date specified), in the name of Keḷaḍi S'ivappa-Nāyaka's son Sōmasēkhara-Nāyaka's lawful wife Chennammāji,—the karṇika Venkappayya of the treasury made the agraḥāra and delivered it at the feet of the gods Channakēśava, Sōmēśvara and Hanumanta.

162

Date 1407 A.D.

(Nāgarī characters).

Obeisance to Gaṇādhīpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the mahārājādhīrāja rāja-paramēśvara, master of the eastern southern western and northern oceans, vīra-pratāpa [Dēva-Rāya Oḍeyar] was ruling the empire in peace and wisdom ;—And, by that king's order, Rāyapp-Oḍeyar's (son) Viṭṭappa was protecting the Āraṅga kingdom ;—to (with the usual ascetic virtues), . . . the rāja-guru and parama-naishṭhika, . . . S'ivachāryya Dakṣināmūrtti-dēva,—all the nāḍ people and those of the three cities, agreeing among themselves, gave land (specified), yielding 100 hon.

And (with the same epithets) Vairāgya-S'ivachāryya-dēva formed it into an agraḥāra named Dakṣiṇāmūrtti-S'ivachāryya-pura, divided into 24 shares, which he bestowed upon Brahmans (as specified).

163

Date 1425 A.D.

(Nāgarī characters).

Obeisance to Gaṇādhīpati. Obeisance to Sambhu &c.

Be it well. (On the date specified), when the mahārājādhīrāja rāja-paramēśvara vīra-pratāpa Dēva-Rāya-mahārāja was ruling the empire in peace and wisdom ;—(much here effaced). Apparently a purchase was made by Viṭṭappa-danṇāyaka of the Hulukōḍe village, out of which was formed the Hēmāmbikāpura agraḥāra, divided into 12 shares. (List of Brahmans who received shares).

165

Date 1640 A.D.

Obeisance to Sambhu &c. Be it well. (On the date specified), for the Mahattu maṭha of Hechisidivāgi in the Dānivāse-śīme, Keḷaḍi Virabhadra-Nāyaka granted a copper śāsana as follows ;—the Sirigunda village of Bālipāl in the Dānivāse-śīme have we granted, rated (as specified) at 80 varaha 2 haṇa 1 aḍḍa, with all rights.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—śrī-Venkaṭādri.

166

Date 1610 A.D.

Obeisance to Anantanātha. Having the supreme profound syāḍ-vāda as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

In the circle of the gods honoured by his lotus feet being bathed in the rays from the rows of jewels in the crown of the king of serpents ; glorious with a māna-stambha, a lotus pond, and a moat ; the joy of his own (followers) ; master of the samvatarāṇa,—shines Ananta Jinēśa.

Be it well. (On the date specified), waker up of the sleeping kings, shining in the sky of the good path, of ever increasing splendour, causing the waterlilies hostile kings to shrivel up,—the sun Vēnkaṭa-Dēva-Rāya blazes with heat. When, distinguished by these and many other titles, the rājā-dhirāja rāja-paramēśvara vira-pratāpa Vēnkaṭapati-Dēva-mahārāja was seated on the Penugōṇḍe throne,—among all the kingdoms protected by him, celebrated was the Avanya-dēśa. In that Avanya-dēśa, glorious beyond description was the town of Āraḡa, to the east of Bhuvana-giri. The ruler of that city, possessor of many great qualities, was Vēnkaṭāḍri-mahipāla : to describe whose virtues,—the husband of fortune, the home of intelligence, an ocean to literature, a Manmatha to the hearts of women, praised by the learned, in music Āśvara, a lion to the rutting elephant his enemies, . . . —thus did Vēnkaṭāḍri-mahipa adorn the world. And his fame and valour were such, that they eclipsed the brilliance of the great gems in the head of the king of serpents, the red lead on the temples of Indra's elephant, the flames of Āśa's frontal eye, the splendour of the peak of the starry mountain, and the ruddy stream of the river of the gods,—such was the glory and fame in the world of the mighty Vēnkaṭēndra.

Thus filled with so many great qualities, Vēnkaṭāḍri-Nāyakayya cherished as a dependent (*kāpīnchi*) of his family, Bommaṇa-heggade ; his praises. He was the ruler of Mutūr. In it, in Mēligu in Kōḍūr-pāl, belonging to Niḍuvala-nāḍ, was the royal śrēsthī Vardhamāna : his praises. His wife was Nēmāmbā. His son Bommaṇa-śrēsthī erected a Jina temple, set up therein Ananta Jina, and became famous. His guru,—descended from the disciple of (with praises) Vidyānanda-muniśvara, head of the Balātkāra-gaṇa, rāja-rājaguru, Dēvendra-kirti-bhaṭṭāraka's disciple, was Viśāla-kirti-bhaṭṭāraka,—a bee at whose lotus feet was Bommaṇa-śrēsthī's son Bommaṇa who protected the Jina temple. His wife was Nēmāmbā, and they had five sons, (with praises) Bommaṇa, Padumaṇa, Chandana, Māyika, and Āḍaṇṇa.

We (names repeated) agreeing together, built of stone the basti erected by our grandfather Bommi-seṭṭi, and (on the date specified) set up through Padma-śrēsthī, according to the rule of the śāstras, the Tīrthēśvara named Ananta : and made grants (specified) for the worship, offerings, and perpetual lamp. Imprecatory verses. Witnesses,—Sun and moon &c.

167

Date ? 1380 A.D.

Obeisance to Gaṇādhipati. Obeisance to Śambhu &c.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and southern oceans, vira-Bukka-Rāya's son, vira-Udagiri-Virūpāksha-Rāya was ruling the kingdom in righteousness—he granted the Huṇasavalli village in Niḍuvala-nāḍ for an agrahāra to his house . . . Goṭṭi-Seṭṭi. And that Goṭṭi-Seṭṭi, in the name of his father Nāga-Seṭṭi, made the Nāgasamudra, and gave the agrahāra in 15 shares to Brahmans (as specified). Usual final verses.

168

Date ? about 1420 A.D.

(The inscription is very much effaced).

When Dēva-Rāya-mahārāja was in Vijayanagari, ruling the kingdom in peace and wisdom—certain persons bought land for 35 hon, and formed it into an agrahāra. And Boppa-heggade gave the land to Lakkarasa-Oḍeyar, freed from the rent of 60 hon. Signatures. Usual final verses.

Date about 1100 A.D.

Obeisance to S'ambhu &c.

Be it well. When [the refuge of all the world], favourite of earth and fortune, the mahārājā-dhirāja paramēśvara parama-bhaṭṭāraka, glory of the Satyāśraya-kula, the Chālukya ornament,—Tribhuvanamalla-Dēva was in the residence of Kalyāṇa, ruling the kingdom in peace and wisdom:—

And, a dweller at his lotus feet, the mahā-maṇḍalēśvara Śāntara was ruling the . . . kingdom of the Śāntalige Thousand, (*rest effaced*).

Date 1424 A.D.

(*Nāgari characters*).

Obeisance to Gaṇādhīpati, Sarasvatī, and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Praises of Harihara-Rāya (much effaced). His son, the rājādhirāja rāja-paramēśvara virapratāpa Dēva-Rāya-mahārāja was in Vijayanagari, protecting [the kingdom];—And, a dweller at his lotus feet, Rāyaṇṇa-Oḍeyar was protecting in righteousness;—(on the date specified), a stone śāsana was written and given as follows;—Whereas formerly, when Harihara-mahārāja was protecting the Arāga kingdom in righteousness, in the year Dhātū 1396 A.D., Kōḍūr Tirika-heggade sold to the Kūṭahallī village—its boundaries—for 80 hon, the price fixed by arbitrators,—and that Tiraka-heggade assigned 8 hon for—in the year Vijaya (1413 A.D.) we sold the village to Nārāyaṇa-dēva's son Rāmarasa, with all rights,—and Mādarasa made it over to Rāmarasa, free of all imposts.

Witnesses. Usual final verse. Signatures.

Date 1564 A.D.

Obeisance to Gaṇādhīpati. May it be unobstructed. Obeisance to S'ambhu &c.

Victorious is the father of the world, nourisher of living creatnres, dweller in all hearts, with eyes of compassion, lord of the circle of the gods, devoted to song, bearing the moon on his head,—may he protect us, Viśvanātha.

Gangādharpuri-yōgi formerly, the equal of Gangādhara, going forth, went to Kāśī and other kshētras, and in due course came to this kshētra. Having set up (the god) Nṛsimha in Tirthahallī on the bank of the Tungabhadrā, he abode there, worshipping him. His disciple was Amatēndrapuri-yōgi, whose disciple was Yādavēndrapuri-yōgi, whose disciple was Amatēndrapuri-yōgi, whose disciple was Dēvēndrapuri-yōgi. He, desiring to live in Kāśī, besought Śiva, who said,—On the southern bank of the Tungā, in the auspicious Maleyāḷa matha, set me up and worship me, and gain the fruit of living in Kāśī. Being thus directed, obtaining from his elder, Timma-paṇḍita, a Narmadā linga, (on the date specified=1558 A.D.)—when Sadāśiva-mahārāja was ruling the earth,—Dēvēndrapuri-yatindra set up (the god) Viśvēśvara.

And (on the date specified,=1564 A.D.) for the worship of the god, he made a grant of 6 villages (specified). Their boundaries. Also a grant of villages (specified) for the *chhatra* established by S'ankara-bhaṭṭa.

Witnesses,—Sun and moon &c. Usual final verse.

172

Date 1583 A.D.

The dharma made by Hariyappa of the palace, son of Nārāyaṇappa-ayya of the gold treasury. Obeisance to Gaṇādhīpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), at the lotus feet of the god Viśvanātha of the Maleyāla maṭha of Amarēndrapuri-śrīpāda, at Tirthahallī on the southern bank of the Tungabhadra,—Hariyappa of the palace, (son of, as above), presented a śāsana of a gift of land as follows ;—Having purchased the Heggaditikoppa village, (as specified),—in order that our mother Timmamma may obtain a permanent abode in Brahma-lōka,—we have granted that village for the offerings and perpetual lamp of the god ; its boundaries. Grant repeated. Also directions for the distribution of the paddy, including the feeding of 2 Brahmans daily in the god's *satra*.

Witnesses,—Sun and moon &c. Usual final verse.

Human witnesses,—Signatures.

173

Date 1394 A.D.

Obeisance to S'ambhu &c.

Account of Sangama and the kings descended from him (very much effaced).

Be it well. When the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, Suratāla of the Hindu kings, master of the eastern southern and western oceans, vira-Bukka-Rāya's son vira-Harihara-mahārāja was ruling a secure kingdom ;—And, by that king's order, Sōvaṇṇa-Oḍeyar was protecting the Āraga kingdom ;—(on the date specified),—the inscription is much effaced,—apparently he confirmed to puri-śrīpāda, 2 villages formerly granted in the year Prabhuva (1387 A.D.) by Harihara-Rāya Usual final verses.

174

Date 1440 A.D.

Obeisance to S'ambhu &c. (On the date specified), Harihara[ra]-heggade sold lands (specified) to . . . hebbāruva's son Kēśava-hebbāruva. (The inscription is very much effaced).

175

Date about 1424 A.D.

Obeisance to S'ambhu &c. When vira-pratāpa Dēva-Rāya-mahārāja was in the capital Vijayanagari, protecting, in righteousness ;—And, a dweller at his lotus feet, Rāyappa was protecting the Āraga kingdom in righteousness ;—(on the date specified), the ālva-prabhu Bommiyakka-heggaditi's son . . . on account of his marriage, sold certain land (specified) to the temple priest Dēvaṇṇa-ayya's son Bōvaṇṇa-ayya.

(The inscription is much effaced).

Date 1437 A.D.

Obeisance to Gaṇādhīpati, Sarasvatī and the gurus. May it be unobstructed. Obeisance to S'ambhu &c.

Be it well. (On the date specified), in the reign of Dēva-Rāya as above,—when Sirigirinātha-heggade was protecting the Āraga kingdom in righteousness ;—Bommiyakka-heggaditi's son

Muttapparsa-heggaḍe granted land (specified) for a *satra*, in the presence of the god Rāmanātha, on the bank of the Tungabhadra, at the time of an eclipse of the sun,—making it over for the building of a maṭha by Gangādhara-puri-śrīpāda and by Padmanābha-śrīpāda of the Maleyāla matha.

Signatures of witnesses.

176

Date 1415 A.D.

(On the date specified)—nearly all the first part is gone. And, by that king's order, the Brahma-Kshatriya was protecting the Ārāga kingdom ;—Bīdapa-heggaḍe granted to (with usual ascetic virtues), Sīdanātha-paṇḍita's son Jānappa certain land (specified) purchased for 45 varaha, at the rate of 15 haṇa per khaṇḍuga. Witnesses.

177

Date 1254 A.D.

Obeisance to S'ambhu &c. (On the date specified), when upon the mahā-maṇḍalika Harichaveggaḍe and others (named),—the prithvi-rāya Singhaḷa-Dēva's daḷavāyi Sāranga-Dēva marched and came and burnt Kōḍūr,—Rāya-Nāyaka, born in the capital Kōḍūr to Taugiyachi-veggaḍiti and the Ganga-veggaḍe Bommaṇa, a slap on the face of the brave, plunderer of the Sēvaṇa camp, a thunderbolt to kings, so as to send them to Java (or Yama), slaying the mounted horsemen and foot soldiers who attacked him, and attacking them so as to make good the expression—I will smite down the champions in heaps,—he distinguished himself and gained the world of gods.

Verses describing his exploits. Grants of land made on his account.

The Pombucha ? stone-mason, Ayitapura Sivi-ōja's son Sāta made this stone. Some other grants to relatives.

178

Date 1698 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Basavappa-Nāyaka gave to Rangappa (descent described) a śāsana as follows ;—for the Venkaṭapura agrahāra you have made in the name of your father Venkappa in the Kelakēri village of the Muttūr-sime, on the bank of the Tungabhadra, and for the god Lakṣmi-Nārāyaṇa set up therein, we grant the lands (specified), rated as specified at length) at 123 varaha 1 hāga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Saḍāśiva.

179

Date 1678 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles) Keḷadi Chennammāji gave to Venkapa (descent described) a śāsana as follows ;—for the temples of the Kōṇēripura agrahāra you have erected in the name of your father Kōnappa in Muṇḍekāra Heddārapāl, on the bank of the Tungabhadra,—having received from you for the palace 1600 ga,—we grant to you lands (specified), rated (as specified at length) at 187 varaha 1 hon. 3 hāga, with all rights. A certain portion to be for the god Tirumala set up in the agrahāra.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Saḍāśiva.

180

Date 1687 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Chennammāji gave to the treasurer Srinivāsaya a śāsana as follows;—for the agraḥāra you have built in our name in the Ālumāne-śīme, on the bank of the Tuṅgabhadra, and for the gods set up therein, we have granted the Kūḍagōḷi village, rated (as specified at great length) at 228 varaha 6 ḥaṇa 1 ḥāga.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva

181

Date 1633 A.D.

• Obeisance to S'ambhu &c. Be it well. (On the date specified), to (with usual epithets) the mahattu Akkipēthe Sidhevara-dēva's disciple Chennavira-dēva,—(with usual titles), Keḷadi Virabhadra-Nāyaka granted a śāsana as follows;—For the maṭha built for you by Kappagalale Basava in Moḍasūr of the Keḷadi-śīme, we grant you from the Hārōgopa village, lands (specified), rated (as specified) at 61 varaha 4 ḥaṇa 1 ḥāga, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Venkatādri

182

Date 1641 A.D.

Obeisance to Sambhu &c. Be it well. (On the date specified) (with usual titles), Keḷadi Virabhadra-Nāyaka granted to the musician Sūraṇṇa of Kollūr a copper śāsana as follows;—For the maṭha you are making in Sittūr in the name of Kōḷur-amma, we grant land (specified) from the Rāgōḍu village, rated (as specified) at 50 varaha; with all rights.

Divine witnesses,—Sun and moon &c.

(signed)—śrī-Venkatādri

183

Date 1723 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Singanabidiṛe village,—(with usual titles), Keḷadi Sōmaśekhara-Nāyaka gave a śāsana as follows;—Our father-in-law Nirvāṇaiya having requested that an *uttūr* might be granted for this maṭha,—we grant land (specified) from Talaūr village, rated (as specified) at 9 varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāśiva

184

Date 1674 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha of S'ivaraḷapura built in the name of S'ivappa-Nāyaka-ayya on the bank of the Tuṅgabhadra in Tūdūr of the Mālūr-śīme,—(with usual titles), Keḷadi Chennammāji granted freedom of toll for 15 bullocks—except pepper, tassels, silk, cocoa-nut kernels, wood and such other goods for gain,—laden with rice, paddy, rāgi, oil, ghi, jaggory, salt, rattan, grain and such other articles,—on registering the colour and age of the bullocks in the customs *ḷhāṇes* of Ikḷēri and Durga, and hōbalis below the Ghats,—the money thus acquired being used to provide for the six darśana.

(signed)—śrī-Sadāśiva

185

Date 1664 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the same maṭha as in No. 184 above,—(with usual titles), Keḷadi Sōmasēkhara-Nāyaka granted lands (specified) from Tūdūr village, rated (as specified at length) at 322 varaha, with all rights. Also freedom from toll above and below the Ghats for 10 bullocks, laden as in No. 184 above.

(Witnesses)—Sun and moon &c. Usual final verses.

Articles brought on the toll free bullocks are to be used for the maṭha and not sold outside.
(signed)—śrī-Sadāsīva

186

Date 1723 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the Mahattu maṭha built in Maṇḍagadde by Aḍana,—(with usual titles), Keḷadi Sōmasēkhara-Nāyaka granted a śāsana as follows;—Our father-in-law Nirvāṇaiya having requested that an *uttār* might be granted for this maṭha,—we grant for it land (specified) in Sadagavali village, rated (as specified) at 26½ varaha, with all rights.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāsīva

187

Date 1702 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), for the S'ivarāyapura Mahattu maṭha built in the name of Sivappa-Nāyaka-ayya-in Tūdūr on the bank of the Tungabhadra,—(with usual titles), Keḷadi Basavappa-Nāyaka granted a śāsana as follows;—Having received from the mahattu the price of 988 varaha for the palace, we grant land (specified) from the Koṇakēri village, rated (as specified) at 80 varaha 9 haṇa, with all rights,—the allowance previously granted for the god Tirumala to be maintained.

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—śrī-Sadāsīva

188

Date 1674 A.D.

Obeisance to Gaṇādhīpati. Obeisance to S'ambhu &c.

Be it well. (On the date specified), to Basavalinga-dēva, disciple of Charamūrti Mēlapagavi Mahatta-dēva,—Lōkayya of the treasury of gold, (with descent as stated) gave a śāsana as follows;—From the Sekhareṣi (village) inherited by me for the management of the Triyambakapura agrahāra established by my father in the . . . stūr-tīme of the Araga kingdom, which has come down as his *kaṇḍiāṭchi* (or estate) to (with usual titles) Keḷadi Virabhadra-Nāyakayya,—we have given land (specified), rated at 20 varaha. Boundaries.

Divine witnesses,—Sun and moon &c. Usual final verses.

(signed)—śrī-Rāmakṛishṇa

189

Date 1712 A.D.

Obeisance to S'ambhu &c. Be it well. (On the date specified), (with usual titles), Keḷadi Basavappa-Nāyaka gave to Hommarāḍi Narasapa (descent stated) a śāsana of a grant of land as follows;—Mariyappa having requested that an *uttār* might be granted for the Mudugalu-Narasipura

agrahâra built by you in the name of your father Narasana near to the Mahise agrahâra, and for the god Hanumanta therein,—we have granted the Kontisaruvî village in the Hosagêri-pâl of the Mundekâra-śīme, rated (as specified at length) at 107 varaba 1 haṇa, with all rights.

Witnesses,—Sun and moon &c. Usual final verses.

(signed)—Śrī-Sadāsiva

190

Date 1407 A.D.

May Brahma, Viṣṇu, Śiva and Indra ever protect the world. Obeisance to S'ambhu &c.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vira-pratāpa Dēva-Rāya-mahārāya was in Vijayanagari, in the presence of the god Virāpāksha, protecting all the *varṇāśrama-dharmas*, and ruling the whole empire in peace and wisdom :—And, by that king's order, Rāyaṇa-Vodeyar's (son) Viṭṭanna was protecting the Āraga kingdom ;—Tipanna-ayya, with the consent of all the nāḍ people of the Āraga Eighteen kampanas and all the cultivators of the three cities, sold to Bommanṇa-ayya land (specified) in Mayise village, rated at 60 hon, wherein to make an agrahâra, and other land (specified) at the rate of 3 ga for land yielding 1 ga,—receiving the price of 200 gadyāṇa. Boundaries. Names of Brahmans who received the 12 shares in the former, and of those who received 4½ shares in the latter.

Verses as to the fruit of this śāsana :—The dust of the earth may be reckoned up, the drops of rain may be reckoned up ; even Vidhātṛa (Brahma) cannot reckon up the fruit of establishing Brahmans. Other similar verses.

The Muduvanka-nāḍ sēnabōva Kēśavanātha's writing.

(Witnesses)—Sun and moon &c.

191

Date ? 1180 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. (On the date specified), Chaliga-sēnabōva,—younger brother of Bayla-sēnabōva, son of Vaijaṇa-sēnabōva, lay disciple of the mahā-maṇḍalēśvara Maṇḍala-mahipāla's sarvādhikārī Padmaprabha-dēva,—knowing that his end had come, in Kadambalige ascended to heaven.

192

Date 1103 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to endure as long as sun moon and stars :—

A dweller at his lotus feet,—Entitled to the band of five chief instruments, mahā-maṇḍalēśvara, chief lord of the northern Madhurā, boon lord of Paṭṭi-Pomburchcha-pura, ornament of the great Ugravamsa, obtainer of a boon from the goddess Padmāvati, having fully performed the *tālā-purusha*, mahā-dāna, and *hiraṇya-garbha*, the three highest gifts, distinguished by the monkey flag and lion crest, proficient in many arts, moonlight to the waterlily the Śāntara-kula, a lamp to the moths hostile kings, a thunderbolt to the mountain chain the Topḍa-maṇḍalikas, a titled *bhērūṇḍa*, Kandukāchāryya, firm as Mandara, in fame Nārāyaṇa, in courage extreme, worshipper of the feet of

Jina, subduer of hostile armies, the S'ântara sun, praised by all people, skilled in the niti-śāstra, a titled omniscient,—with these and all other titles, was the mahâ-maṇḍalêśvara Tribhuvanamalla-S'ântara-Dêva. To the golden mountain, to the ocean, and to the earth, was he in greatness, depth, and patience, similar, like, and equal; who can compare with, resembles, or is on a par with the king omniscient, with Taila, with the wishing-stone to the crowd of supplicants,—if all the world be searched.

To describe the descent of the Ugrânvaya, which was the birthplace of this tree of plenty of the Kali age, and was second to none of the highest Kshatriya families. In the lineage of Pârśvanâtha, having subdued many hosts of enemies in war, was Râha, known as the *bhujanga* (or gallant) of the city the northern Madhurâ, the protecting lover of the ocean-girdled earth (*ghahvari*), ruling the kingdom. After him, the tree of plenty to suppliants, Sahakâra, bore the burden of the kingdom. His son, before whom all the kings in the world were like deer, while he by his splendid courage was like a lion on the great mountain the celebrated Ugrânvaya, was Jinadatta. That crest-jewel of mighty kings, in the irresistible Bhârata war, fighting with distinguished brave warriors mounted in chariots (*atiratha, samaratha, mahâratha and ardharatha*), won a wedding festival with the Lakshmi of victory; by the favour of Trivikrama (Vishnu) obtained a brilliant single (whorl) conch; having a monkey flag given by Dhananjaya; having by his surpassing valour acquired a lion flag;—for the purpose of conquering the regions, set out towards the South, destroyed all the race of Daityas, by worship of the feet of Padmâvatî obtained a kingdom with its seven constituents, assumed in the royal city Pomburchcha the S'ântara crown, ruled this S'ântalige Thousand under the shadow of his sole umbrella, and received the second name of S'ântara. After which the Ugrânvaya received the name of the S'ântarânvaya.

After many kings in succession to him had passed away,—in that line,—death to the titled, the home of heroism, the birthplace of liberality, in increasing the prosperity of the S'ântara-kula the autumn season, proficient in all good arts, the god of love to women, praised with affection by the learned, renowned in the world was the lord Sântara Odḍaga. Like lightning in the clouds is the flash of the sword wielded by S'ântara Odḍaga,—thus does the emperor (*bhuvandhipa*) in his own court praise the king (*bhûpati*). His younger brother,—subduing the unyielding kings who opposed him, satisfying the needs of supplicants, he won the highest praise in the earth as among kings Dilipa, and to brave enemies Death,—Taila. His son, to the revenue a code, smiter through of the pride of boasting rival kings, of great valour, husband of the goddess of victory, a hero in striking down his enemies, was Vira. The wife of his heart, the beauty produced from the milk ocean the Gangânvaya, a lovely birthplace for the reign of love, was Biralâ-Dêvi. To those two, Bhujabala-S'ântara, his powerful arms beloved by the supreme goddess of victory, revered by kings, became the son, a wild-fire to the forest hostile armies. Younger than him, an asylum to refugees, a tree of plenty to supplicants, a submarine fire to the ocean other kings' armies, remover of all the troubles of the needy, his fame like the river of the gods filled with bright red waterlilies, was Srivallabha Nanni-S'ântara-Dêva, the sole donor in the world, renowned throughout the earth. His younger brother was Odḍaga, who being distinguished for his valour (*vikrama*), as if through the merit of the emperor (*chakra*) Vikrama the discus (*chakra*) had been born in the shape of a man, received the name of Vikrama-Sântara. The wife of his heart, like a moon in the sky of the Pândya-kula, and the flag of victory of the god of love, was Chandala-Dêvi. To them, like the sun on the eastern mountain, or the moon from the ocean, was born, an abode of all arts, in greatness a godlike mountain (*śaila*), Taila.

When, born as if through the merit of the people of the world the tree of plenty was born in the form of a Kshatriya, he was ruling the S'ântalige Thousand as a secure kingdom under the

shadow of his sole umbrella :—Arumuḷi-Dēva's (wife) Gāvabbarasi's daughter, the king Vira's elder brother's wife, Birabbarasi's elder sister, the king Tailapa's grandmother,—Chattāla-Dēvi was renowned. The mother of Bhujabala, Goggi, Oḍḍuga, and the husband of the goddess of victory Barmma, revered throughout the world, excelling the daughter of the Earth (Sītā) and Arundhati,—was Chattāla-Dēvi. The beloved of the heart of the ruler of Kānchi, a cow of plenty to the glorious Jina congregation, the flag of her fame spread to the points of the compass, the equal of Virincha (Brahma)'s Ramā (Lakshmi),—renowned was Chattāla-Dēvi.

That lamp to the Jina congregation, along with her own sons Bhujabala-S'āntara, Nanni-S'āntara, Vikrama-S'āntara, and Barmma-Dēva, and others, ruling a secure kingdom,—had the Pancha-vasadi made in the royal city (*rājadhāni*) Pomburchcha,—and for the repairs of that basadi, and gifts of food to the community of rishis there, Bhujabala-S'āntara, Nanni-S'āntara, and Vikrama-S'āntara, these three, granted villages (specified).

And opposite to that Pancha-basadi, in Ānandūr, Chattāla-Dēvi and Tribhuvanamalla-S'āntara-Dēva, as a memorial for the departure (or death) of Birabbarasi, laid the foundation stone of a basadi, pronouncing the name of Ajitasēna-panḍita-dēva, known as Vādi-gharaṭṭa, of the Praviḷa-sangha and Arungalānvaya.

To describe the descent of his line of āchāryyas :—when Varddhamāna-svāmī's *tīrtha* was progressing, there was Gautama-gaṇadhara. Many of his line having passed away, there was the Kali-yuga gaṇadhara, Dayāpāla-dēva. After him, Jakadēkamalla-Vādirāja-dēva, with another name of S'haṭ-tarkka-Shaṇmukha. From him Oḍḍega-dēva; from him S'rēyāmsa-panḍita. After him, far removed from sin, having cast out pride, having by the force of his logic destroyed the hostile congregations, the beloved of the goddess of Speech, was Ajitasēna-munindra. Splitter of the pride of Pradyumna (the god of love), an ocean of the gems of good qualities, was renowned, without dispute the modern gaṇadhara, the matchless Kuntāsēna-bratipa.

A lay-disciple of the tārkika-chakravartī, the lion to the elephant (opponent) speakers Ajitasēna-panḍita-dēva,—was the king, who had crossed over the ocean of learning, of boundless liberality, a Rāhu in causing the eclipse of the moon the faces of his enemies, a lion to the elephant his enemies, a moon in the sky of the S'āntarānvaya, a mass of liberality, beggars he made of some kings, some kings by his exceeding valour he made to become dwellers in the woods,—Tailuga. His younger brother, the world illumined with the brightness of the pearls forced out from the split temples of the lusty elephants of hostile kings subdued by his own sword, was the matchless Gōvinda. Younger than him was Boppuga, the terrifier of the sons of kings, praised by kings, initiator into the virtues of widowhood of the young women of his enemies.

These kings being together, (on the date specified), at the time of the eclipse of the moon, they consecrated it, and for the repairs of the basadi, and gifts of food to the community of rishis there, and the eight kinds of ceremonies for the god, made grants (specified).

Usual final verses.

193

Date 1430 A.D.

May it be prosperous. (On the date specified), in the reign of (with usual titles), vira-Bukka-Rāya-Oḍḍeyar :—Kodūr Nāgaṇṇa, Bekkase Bayichanna and others, the farmers and subjects of the sixty villages, agreeing among themselves, made a grant of Heggāra . . . with all rights. The favourite god we worship, earth, moon and sun being witnesses, will we maintain this grant as long as they endure. And pouring water with their own hands, they have made over that Heggāra to Rāmarasa, and caused this śāsana to be written and given. Usual final verses.

194

Date? about 1450 A.D.

(The first part is gone)

Vīṭhaṇṇa and Hariyappa made a grant of land on the terms of a śrōtra-agrahāra kaṭṭu-guttage vṛtti for the purpose of planting areca trees. And Taṇṇaya-Nāyaka, with the consent of all his relatives (specified), of his own will gave the stone śāsana and copper śāsana of the kaṭṭu-guttage patra-śāsana. Witnesses. Imprecations.

196

Date 1404 A.D.

Obeisance to Gaṇādhīpati. May the gods beloved of Vāṇi, Kamalā, Gauri and Sachi ever protect the worlds. Obeisance to S'ambhu &c. Obeisance to the god worthy of Brahmins, the friend of cows and Brahmins, the friend of the world,—Kṛiṣṇa Gōvinda.

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, vīra-pratāpa Harihara-mahārāja's son Virupākṣa-mahārāja was in the city of Vijayanagari, protecting all the varṇāśrama-dharmas, and ruling the empire :—

And, by that king's order, Rāyappa-Voḍeyar's (son) Bommaṇṇa-Voḍeyar's son Vīṭhaṇṇa-Voḍeyar was protecting the Āraḡa kingdom ;—the ruling prabhus, the chief men of all the nāḍs of the Āraḡa-veṇṭ; Eighteen kaṇpanas, of all the three cities, the Rāu-nāḍ four mandus, and sixty villages, (many men named), and the dānamūlis of Kobaḍe, having agreed together, granted to Ingalēśvara Māyappa's son Virupappa, and to Virupappa's sons Kallappa and Māyappa, a stone śāsana of a gift of land as follows ;—here follow the details of land granted in the Kobaḍe village of Rāu-nāḍ.

And forming this land into an agrahāra named Nigalāpura, after Kēśava-dera-heggaḍe's mother, they divided it into 3 shares for Virupappa, Kallappa, and Māyappa, and made it over in the presence of the god Kallinātha of the Āraḡa mūlasthanā. Boundaries.

197

Date 1363 A.D.

In the śrī- Māla-saṅgha, Dēsi-gaṇa, [Puṣṭa]ka-gachha, and Koṇḍakundānvaya, destroyer of all the artifices of Kāma (the god of love) in the world,—was Chārūkirtti-Paṇḍita-yatipa.

Having the supreme profound *śyāa-rāḍu* as a fruit-bearing tolen, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, master of the three oceans, Saṅgamēśvara's son vīra-Bukka-mahārāja was ruling the kingdom :—

And his son Virupappa-Voḍeyar was ruling the Malc-rāja (or hill kingdom) ;—the people of Heddār-nāḍ and the temple āchāryas disputing with the sūris as to the boundaries of the land belonging to the Pārśva-dēva temple of Taḍatāla in Heddār-nāḍ,—the great minister Nāgaṇṇa and various Arasus (named), with the Jaina Mallappa, summoned the 2 elders of the three cities and the eighteen kaṇpanas, and held an inquiry in the Āraḡa chāvaḍi,—and having made the nāḍ agree, they fixed the boundaries (specified) according to former custom as those of the temple endowment of

Pārśva-dēva,—and (on the date specified) those Arasus and ministers and many others (named) caused a śāsana to be given to this effect. **Imprecations.**

Of the śrī-Mūla-sangha, Dēśi-gaṇa, Pustaka-gachha and Koṇḍakundānvaya

198

Date ? 1090 A.D.

Praise of the Jina śāsana. The great minister Hoysaḷa-Deva's treasurer Chandimayya's wife Boppavve, (on the date specified), performing *sannyasana*, by means of the tomb gained *svargga*.

199

Date ? 1093 A.D.

Praise of the Jina śāsana. Of the śrī-Mūla-sangha, Koṇḍakundānvaya, Dēśiya-gaṇa and Pustaka-gachchha,—of the Taḷatāḷa basadi belonging to the Lōkiyabbe basadi, by the severity of his penance his body covered with dust never removed, being like iron a long time rusty, and having become like a white-ant hill, was Maladhāri-dēva. (On the date specified), his disciple Subhachandra-dēva, by means of the tomb gained *svargga*.

200

Date 1445 A.D.

May it be prosperous. Numerous verses in praise of Gaṇeśa, Sarasvatī, Umā-Mahēśvara, and the Boar.

(Omitting laudations)—Descended from Yadu was the Yādava race, in which was Sangama. His son was Bukka, whose son was Harihara, whose son was Dēva-Rāya, whose son was Vijaya, his wife was Nārāyaṇāmbā, and their son was Dēva-Rāya.

His praises at length, among which are—As he danced about the field of battle, the faces of the Turushkas shrivelled up, the Konkaṇa king S'anka was terrified, the Āndhras went into holes in the frontier hills, the Gaṇjaras were paralysed, the Kānnōjas lost their courage, the Kālīngas were broken. The kings of Anga, Kānnōja, Kāmbhōja, Vanga and Nēpāḷa were his servants, bearing his umbrella, chāmara, stick, or vessel. When, (with usual titles), having obtained the throne from his father, he was in the city named Vijaya, whose moat was the Tungabhadra, Dēva-Rāya-mahipati (on the date specified)¹,—to the āchārya of parama-hansa sannyāsis, (with various praises), Hirāhāra's disciple in the third degree, who had the name Ananta but whom the Tirtha-śrīpāda-parisha called Ānanda, to his disciple Virūpāksha, who took the name Ananta,—granted in the great Āraṅga kingdom, in Bala-nād, the Mēpangi village, giving it the new name Lakshmi-Nārāyaṇa-pura,—with all the usual rights.

And the yati blessed the king that he might live for ever.

Boundaries of the agrahāra in the language of the country.

The śāsana was engraved by the carpenter Muddanāchārya's son Virāṇa, for which he received one share.

Blessings on the king. Usual final verses. (*signed*, in Kannada)—śrī-Virūpāksha.

¹The date is given as *sindhu adri Rama chandra*, the year Krōḷhana, but this makes 1377, whereas Krōḷhana was 1357, which is undoubtedly the correct date. *Adri* has been used for the metre, perhaps instead of *ari*, which would be 6.

201

Date 1394 A.D.

(Nāgarī characters).

Obeisance to Gaṇādhīpati. Obeisance to S'ambhu &c. Praise of the Boar.

Usual account of the rise of the Yādava family. In it (omitting laudations) was the king Sangama. His sons were Harihara, Kampa-Rāya, Bukka-mahipati, Mārāpa and Mudapa. Of them the most famous was the middle one, king Bukka. As he danced about on the battle field, the faces of the Turushkas shrivelled up, the Konkana king S'anka was filled with fear, the Āndhras went into holes in the frontier hills, the Gurjaras were paralysed, the Kāmbōjas lost their courage, the Kalingas were broken. His wife was Gaurāmbikā, by whom was born a son Harihara, who was famous for his bestowal of the sixteen great gifts.

(On the date specified), in the presence of (the god) Virūpāksha, to Brahmans of many śākhās, gōtras and sūtras, he granted in the S'rīrangapattana kingdom, in the Tungabhadra-dēśa, together with its hamlets (named), Virupāpura, a village containing 44 shares, with all usual rights. (Names &c. of the Brahmans who received shares). Also for the gods of the village 3 shares. For the god Virūpāksha of Pampa 2 shares. To S'rīgirinātha's son Sōmanātha 1 share. To Sōmanātha-Voḍeyar a dasavanda of 4 khaṇḍugas of rice-field, and 1000 areca trees.

This śāsana of king Harihara was engraved by his orders by the carpenter Sāsanāchārya Nāgi-dēva the sculptor.

Usual final verses.

(signed, in Kannāḍa)—śrī-Virūpāksha.

204

Date about 1575 A.D.

(Nāgarī characters).

(The first plate is gone). We have sold and granted to you, having received at your hands 1000 current Priya Srāhe¹ nija-ghaṭṭi varaha, for this price, the village of Hiriya Kallahalli.

Keḷadi Sadāśiva-Rāya-Nāyaka's grandson Rāma-Rāja-Nāyaka granted to Mālénahalli Saha-rāsi Mādarasayya's son Mallarasayya, at the time of the eclipse of the sun, (the above village), with all the usual rights. Grant repeated.

Witnesses,—Sun and moon &c. Usual final verses.

(signed, in Kannāḍa)—śrī-Sadāśiva.

205

Date about 1410 A.D.

(The inscription is much effaced).

Be it well. (On the date specified, figures and year gone), when the mahārājādhirāja punisher of kings who break their word, . . . mahārāya's son, Pratāpa-Dēva-Rāya-mahārāya was on the throne in Vijayanagari, protecting all the varṇas'rāma-dharmas, and ruling the kingdom in peace and wisdom :—

And by that king's order, the Brahma-Kshatriya Rāyappa-Voḍeyar's (son) Bommana-Voḍeyar's nna-Voḍeyar was protecting the Āraga kingdom in righteousness ;—he made, for the offerings of (the goddess) Banada-dēvi of Hiriyaṅgaḍi in Āraga-paṭṭana, a grant of lands (specified in detail).

Witnesses.

Signatures.

¹ Coins known as S'rāhe are said to be still met with in the bazars. They seem to be of Muhammadan mintage and the name may be a corruption of Shāhi, pointing to Bijapur.

206

Date 1463 A.D.

(Nāgarī characters)

Obeisance to Gaṇādhipati. Praise of the Boar and Gaṇēśa.

Rise of the Yadu-vamśa. In it (omitting laudations) was the king Sangama, by whom the Lakshmi the Karnāṭa-dēśa was enabled permanently to wear her earrings.¹ His son was Bukka-Rāya, whose son was Harihara, whose son was Dēva-Rāya, whose son was Vijaya-Rāya, whose son was Dēva-Rāya, whose son was Mallikārjuna named Immaḍi-Dēva-Rāya,—who, having bathed and prepared himself to make a grant,—(on the date specified), at the festival of giving a name to his son Dēva-Rāya, in the pure Bhāskara-kshētra at the foot of the Hēmakūṭa hill, in the presence of the god Virūpāksha on the bank of the Tuṅgabhadra, and in the presence of the god Chandramauli,—made a grant in the great Āraga kingdom, in the Sāntalige-māgaṇi, in the Niduvalla-nāḍ, of the village of Saraballige, giving it the new name Gajābēṭe-Dēvarāyapura, with its hamlet (specified),—descended from the family of the great minister Rāyappa, inherited from king Harihara's favour,—to S'rigirinātha's eldest son, Dēvappa-ḍaṇḍanātha, protector of the great Āraga kingdom, who blessed the king that he might live for ever.

And S'rigirinātha's son, the minister Dēvappa, having obtained the king's permission, formed the village into an agrahāra of 80½ shares, which he distributed to 47 Brahmins. (Their names &c).

The śāsana was engraved by the carpenter Mulḍapāchārya's son Virapa, who received one share. Usual final verses.

(signed, in Kaunḍa)—Śrī-Virūpāksha.

208

Date 1702 A.D.

Obeisance to S'amblu &c. Invocation of the Boar.

Be it well. (On the date specified),—to the Brahmins of Bhāvaṭipura, in the Phadrarājapura agrahāra newly formed by distribution of the Sixty agrahāras,—(with usual titles and descent), Kejadi Sōmasēkhara-Nāyaka's lawful wife Channammāji's son Basavappa-Nāyaka caused to be written and given a dharma-śāsana of a grant of land as follows ;—(Details at great length of the lands and the Brahmins who received shares).

(Witnesses)—Sun and moon &c. Usual final verses.

(signed)—Śrī-Sadaśiva.

213

Date about 1520 A.D.

(The greater part is effaced).

Maḷige Sankappa-odeyar's son Timmarasayya granted to Tirthahalli Amarēndrapuri-odeyar and other Brahmins of many gōtras, sūtras and śāklāś,—from love to Umā-Mahēśvara and Lakshmi-Nārāyaṇa,—in order that dharma might be to Tipparasayya,—..... as an agrahāra.

Witnesses,—Sun and moon &c. Usual final verses.

Signatures.

215

Date 1399 A.D.

(The inscription is much effaced).

Obeisance to S'amblu &c. (On the date specified), at the time of the eclipse of the moon,—when the mahārājādhirāja rāja-paramēśvara, vīra-pratāpa [Harihara]-mahārāja was in the city of

¹That is, she was not allowed to become a widow, and be without a lord.

Vijayanagari, in the presence of (the god) Virūpāksha, ruling the kingdom in peace and wisdom :—
a grant was made in the Sintalige Thousand by Rāmappa. Boundaries. Signatures.

216

Date about 1420 A.D.

(The first part is gone).

... ma-Oḍeyar's son Srigirīnitha-Oḍeyar made a grant of Halavusāle in the Āraga-venṭhe as a sarvāmānya agrahāra to 10 Brahmans. (Details of the lands and names of the Brahmans).

217

Date 1415 A.D.

(Nāgarī characters).

(The first part is gone).

When the mahārājāllurūji rāja-paramēśvara virā-pratāpa Dēva-Rāya-inahārāya was in Vijayanagari, protecting the empire in peace and wisdom :—

And, by that king's order, [Viṭhappa] was protecting the ;—those of all the nāḍe and three cities of the Āraga Eighteen kampaṇa, agreeing together, gave to Bankarasa's son Viṭhanṇa, a stone śāsana of a sale of land, as follows ;—(Details at great length of the lands of Beḷali and Kittaḍūr).

Honna-gaṇḍi's sēnabōva Mallappa's writing. Usual final verses.

218

Date 1415 A.D.

(Nāgarī characters).

After repetition of the grant as in No. 217 above—And that Bankarasa's son Viṭhappa, with the consent of his relatives, (on the date specified), formed those two villages of Beḷali and Kittaḍūr into an agrahāra, named after his mother Akkāmbikāpura, divided into 22 shares, and gave them to Brahmans (their names &c). Usual final verses.

220

Date about 1450 A.D.

(The greater part is effaced).

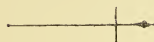
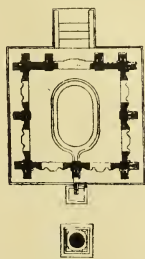
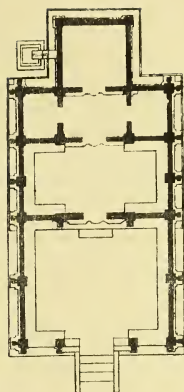
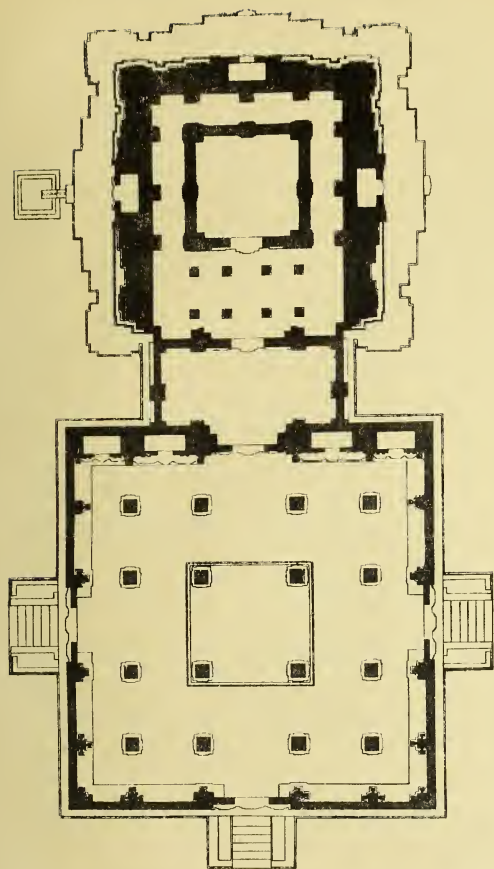
A grant in the time of Immaḍi-Pratāpa-Dēva-Rāya.

221

Date 1406 A.D.

(The first part is all gone).

Be it well. (On the date specified), Māsivāḷa Māi-bhaṭṭa's son Jagannātha-dēva gave to the Brahmans of Prasanna-Viṭhalapura a grant as follows ;—all those of the Āraga Eighteen kampaṇa and the three cities, agreeing among themselves, having made over the Morahalli village in Banka-vāḷa-nāḷi, in the presence of (the god) Rāmārātha, on the bank of the Tungabhadra, (Names &c. of the Brahmans).



AGHÔRESVARA TEMPLE, IKKĒRI
GROUND PLAN

SCALE 10 5 10 20 30 FEET

222

Date 1408 A.D.

(Sâgarî characters)

(Greater part effaced)

Obeisance to Gapâdhipati. Obeisance to S'ambhu &c.

To (with the usual ascetic virtues) the Sûrali village, Nâgasamudra granted as follows :—When the rājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, [Pratâpa-Dêva]-Râya-mahârâya was in Vijayanagari, protecting all the *varnâśrama-dharmas*, and ruling the empire in peace and wisdom :—And, [by that king's order], was protecting the Âraga kingdom ;—all the farmers and subjects of the Âraga Eighteen kampapa and all those of the three cities, agreeing among themselves, made a grant of . . . in the Sûrali village, (its boundaries). And in the name of making it an agrahâra named Nâgasamudra, at the time of the eclipse of the moon, in the presence of (the god) Viṭhalēśvara, on the bank of the Tuṅgabhadrâ, made it over to (with the usual ascetic and other virtues) the Brahmins (named).

Witnesses,—Sun and moon &c. Usual final verses.

Signatures.

CORRIGENDA

Roman Text

page	3	line	19	for	4	read	54
	5		2		14		19
	12		7,19		bâse		besa
			11		Dundubhi		Durmukhi
	13		20		1626		1446
	15		6		7		17
			16		39		1
	16		16		appa		asbṭā
	21		23		58		68
	22		14		4		14
			22		52		12
	26		26		13		23
	35		21		4		49
103		13		after	mûrum		vaidyagaḷum
106		35		for	4365		4265
107		27			Paridhāvi		Dhātri
110		4			15		30*
116		18			samēta		samira
125		12			88		8
128		20		after	oppuva		Nārasimha
134		26		for	14		4
135		1			19		9
147		2			Tāle		Rāme
150		2			27		7
186		31		read	1568 ne Vijaya		
201		27		for	18	read	84
246		14,18			Virappa		Viṭhappa
289		11		note	S'aka 1011 = S'ukla:	Kilaka = 990	
297		12		for	1026	read	1326

Translations

7	7		420		400
38	3		Karkara		Kannara
86	12		? about 400		about 420
90	16		Rēchi		Kirtti
97	24		Bhairava		Bhadrappa
115	9,10		Champakanarasi		Champakāsarasi
132	32	read	Āḷva Rananjaya		
		for	Madiyūr	read	Adiyūr
136	5	before	S'iva's	insert	of
	21		Āhavamalla		of
note 4		after	Vira-Dēva	read	namely the Sāntara
			king before mentioned (p 134) as Bira-Dēva		

Translations

page	145		note 2	<i>read</i>	Uvajjhayâṇam		
	165	line	14	<i>for</i>	Virappa	<i>read</i>	Vithappa
							(also in Nos. 22 & 24)
	185		30	„	Mudagiri	„	Udagiri
	198		9	„	1424	„	1414

Kannada Text

Corrections included in Roman Text.

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the inscriptions were found.

Name.	Taluq.	Inscription No.	Name.	Taluq.	Inscription No.
Absi	Sb	480-481	Bhāratipura	Tl	208
△ Achāpura	Sa	109, 108	Bhāvikaśūje	Nr	10
		(bis)	Bhīmanakatte	Tl	157
Agalabāgalu	Tl	109 (bis)	Bhōgārakoppa	Sb	147
Agasanahalli	Sb	18-19	Bīdanigere	Sb	158-161
△ Agumbi	Tl	313	Bīdarūru	Sa	164
Akkalāpura	"	138	Bikkahalli	Tl	31
Alagavalli	"	117	Bilavāpi	Sb	93-94
△ Alageri	"	131	Bilēgōdu	"	226
Ambālike	"	146	Billeśvara	Nr	70-72
Anantapura	Sa	128	Bokkasa	Tl	180
Andige	Sb	107-108	Bukkalāpura	"	158-159
Andigere	Tl	13-14	Chagafūru	Sb	431-435
△ Anevatti	Sb	196	Chakkōdubayalu	Tl	153
△ Ankavalli	"	354-357	Chandragutti	Sb	462-463
△	"	39	Chatṇakodagi	Tl	154
△ Araga	Tl	9-17, 205	Chavukadakere	Sa	54
Aralāpura	"	116	Chenniganatōṭa	"	34
Aralasurali	"	102	Chhatradahalli	Sb	97-100
△ Areteḷlagadde	Sb	448	Chikka Chavutti	"	239-241
△ Ataviḍi	Sa	62	" Idagōdu	"	393-395
Attigāru	Tl	28	" Kabbūru	"	211-212
△ Avinahalli	Sa	80-86	" Kasavi	"	545-546
△ Āvalagōdu	Sb	560	Chilanūru	"	500
Baidūru	Nr	17-18	Chimale	Sa	152-154
Bairēkoppa	Sb	567-568	Chipali	"	165
Bālagāru	Tl	24	Chitratāhalli	Sb	80-81
Bālagōdu	"	103	Chittūru	"	507-517
Bāligemane	"	209	Ḍabbanagadde	Tl	214
Bankasāna	Sb	451-452	Ḍānaśāle	"	191-192
Baravāli	Sa	45-46	Dēmalāpura	"	137
Barige	Sb	492-493	Dēvarakodige	"	151
Basarūru	"	213	Dēvasthānahakkalu	Sb	268-282
Basava-Nellūru	Sa	112-114	Ḍivara-Māli	Tl	118
Basavāni	Tl	162	Doḍḍa-Māgōdu	Nr	7
Beksekeṇjeguḍḍe	"	193	Dōravalli	Sb	309
Beḷagali	Sb	449-450	Dūgūru	"	482-485
Beḷali	Tl	217-218	I āna	Nr	32
Benṇegere	Sb	346-350	Dyāvanahalli	Sb	227-229
Bennūru	"	358-366,	Ekkasi	"	187
		453-461	Elagalale	Sa	24-26
Bēsūru	Sa	103-104	Elavallikoppa	Tl	111
Beṭṭadakūrali	Sb	202-210	Elevāla	Sb	380-392
Beṭṭamakki	Tl	20-21	Gādiggere	Tl	176
Bhaṇḍikoppa	"	107	Gēṇḍla	Sb	223-225
Bhāraṅgi	Sb	323-331	Giṇivāla	"	426-429
			Gōpālapura	Tl	175, 212
			Gōvarddhana-giri	Sa	55-57
			Guḍniga	Tl	119
			Guḍuve	Sb	57-65

Name.	Taluq.	Inscription No.	Name.	Taluq.	Inscription No.
Gulehalli	Sa	79	Hupsavalli	Tl	167
Gūlilhalli	Sb	61	Hupāsūru	Sa	47
Gummanahālu	Sb	351-352	Hunavalli	Sb	529-540
Gūñjanūru	"	36-37	Hurali	Tl	220
Hādikallu	Tl	121-122	Huruli	Sb	376-379
Hāgaṭūru	Nr	16	Huttavalli	Tl	125
Halavanahalli	Tl	120	Induvalli	Sb	542-544
Halē Soraba	Sb	45-53	Jaddihalli	"	214
Hālusāle	Tl	25-26	Jambāpi	Sa	16-20
Hañchi	Sb	405-406	Jambehalli	Sb	38-44
Hāramballi	Nr	31	Jambitalūru	Tl	29
Haravale	Sa	59	Kabbagallu	"	30
Haritālu	Nr	28-29	Kadasūru	Nr	74
Harūru	Sb	162-169	Kaisōdi	Sb	569-570
Hāya	"	304-308	Kakkarasi	"	474
Hebbase	Sa	87-88	Kālammana-guḍi	Tl	32-33
Heche	Sb	475-479	Kallāja	"	132
Heḍatari	Sa	90-94	Kallambi	Sb	40-41
Heggāru	Tl	194	Kallūru	"	283-298
Heggōḍu	Sb	565-566	Kalūru	Nr	24-25
Hennagēri	Sa	21-23	Kamarūru	Sb	430
Herekere	"	159-162	Kambālikoppa	Sa	27-33
Hesare	Sb	554-556	Kammaradi	Tl	140
Hichalabailu	Tl	215	Kānale	Sa	51-53
Hirali	Sb	505	Kānalli	Sb	563-564
Hirē ^A Avali	"	101-134	Kapave	Tl	197-199
" Idagōḍu	"	416-425	Kantanahalli	Sb	55-56
" Kallaballi	Tl	112-113	Karadikōḍu	Tl	142
" Kasavi	Sb	547-548	Kāsaraḡuppe	Sb	526-528
" Māgaḍi	"	407-415	Kātavali	Nr	14-15
" Mutūru	Sa	100	Kātavalli	Sb	367-375
" S'akuna	Sb	32-35	Kātūru	"	221-222
Hiri Chavuti	"	234-238	Kaudavalli	Tl	133-134
" Kabtūru	"	396-400	Kavaḍi	Sb	523-525
Hogēkere	Sa	163	Kavalēḍurga	Tl	36-99
Hokkulabayilu	Tl	155	Keladi	Sa	35-41
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